THE GARUḌA MAHĀPURĀṆAM

Text with English Translation & Notes



M. N. Dutt

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श्रीगरुडमहापुराणम्

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Vol. I

English Translation by
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Text & Edited by
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NEW BHARATIYA BOOK CORPORATION
DELHI (INDIA)

Publisher :
NEW BHARATIYA BOOK CORPORATION
5824, New Chandrawal (Near Shiva Mandir)
Jawahar Nagar, Delhi-110007
Phone : 23851294, 23850437
E-mail newbbc@indiatimes.com

First Edition : 2007

ISBN : 81-8315-073-X

Printed at : **Jain Amar Printing Press**
Delhi-110007

Preface

The present English translation by M.N. Dutt was written and published hundred years before. Shri M.N. Dutt translated into English many Purāṇas and the Garuḍa Purāṇa was one of them. It was first published in the year 1908. Then it was re-printed. Now the book is publishing its English translation with Sanskrit text. It is a medium size Purāṇa consisting eight thousand verses. According to M. N. Dutta the book comprises three Saṁhitās viz. the Agastya Saṁhitā, the Bṛhaspati Saṁhitā (Nītisāra) and the Dhanvantari Saṁhitā. Each one of those Saṁhitās would give it a permanent value, and accord to it an undyeing fame among the works of practical ethics or applied medicine. The Agastya Saṁhitā deals with the formation, crystallisation and distgisestive. Traits of the different precious gems and enumerates the names of the countries from which our fore-fathers used to collect these gems. The cutting, polishing, setting and apprecising etc. of several kind of gems and dimond, as they were practised in ancient India, cannot but be interesting to artists and lay men, and the scientific traders unbedded in the highly poetic acounts of these orginal gems.

It will be welcomed even by the present days minerologests. In these days of oriental research, it is quite within the possibilities of every ordent enquiries to make himself acquainted with the terms and technicalities of the science of our Ṛṣis, and we are confident that any labour he may bestow op the subject in connection with the Agastya Saṁhitās will be richly renumerated.

In his translation of Garuḍa Purāṇa. M.N. Dutt has abundened the Preta Khaṇḍa of the Purāṇa which has been appended. It is a later addition to the Purāṇa. He says 'Garuda-Purāṇa' is one of the scriptured Purāṇas of Vaiṣṇavism, and the Preta Khaṇḍa which we find in variously appended to the Purāṇa in many of the manuscripts does not reflect the necessity of subsequently adding to it a Treatise on funeral rites or on punishment and reward after death. It is only to enhance the utility of the work as a book of reference in everyday life. It requests nothing more than an average intellect to detect that the part under reference (Preta-Khanda) is manifestly an interpolation, in as much as the subject had already dealt with in the chapters on. Thus the insertion of a more detailed and elaborate dissertation on the subject under style of Preta-Khaṇḍa, is an unnecessary repetetion, which is bad in reason and rhetoric.

A few preliminary remarks on the history, scope and contents of the Garuḍa Purāṇam may be necessary. The Garuḍa Purāṇam may be safely described similar work to the Agni Puranam. Each of them treats of Parā Vidyā and Aparā Vidyā secular knowledge and metaphysical truths, and partakes more of the nature of a catechism of the then prevailing Brāhmanaṇism, or of what a Brāhmaṇa was required to know at the time, than of the Purāṇam proper, at least if we may be admitted to look upon the Rāmāyaṇa or the Mahābhāratam as the model of that class of literature. Superficially

conforming to the Rules of Pāñca Sandhis, etc., the Garuḍa Purāṇam, like its sister work. reflects but the knowledge of the Brāhmanical world at the time, and had it used then as it have even now.

Cakrapani Dutta has quoted many a recipe from it, and the Viṣṇu *Dharmottaram,* according to several eminent authorities, orginally formed a portion of the Garuḍa Purāṇam. All these factors emphatically demonstrate the fact that, the Garuḍa Purāṇam, was in existence even prior the tenth century of the Christian Era. On the contrary, we have reasons to believe that, hosts of Purāṇas and Upapurāṇas were composed in the age of Brāhmanic reniscence, which immediately followed the overthrow of Buddhism in India. The Garuḍa Purāṇam, like the Agni, Śiva, Padma, and other Purāṇas were the exponents of the victorious Brāhmanism tried to tutelary deity of each sect with the attibutes of supreme divinity or Brahman and to equip its members with a complete code of rituals, law and other necessary informations regarding the incidents of every day life, subservient to, and in conformity with the Vedic literature. Thus each Purāṇam is the scripture of each sect of special, tutelary divinities, became a new school of law, medicine and metaphysics, etc., re-instating the old errors of the Vedic literature, as if to ignore the many advanced truths and principles of the later day Buddhistic science, and to confirm the victory of Brāhmanism.

It not only succeeded in its mission but also in completely revolutionising and modernising the vedic religion. Inter Hindu religion is an offshoot of the Purāṇic religion. the path of devotion and Lordship propounded in the Vedas and the Upaniṣads as against the path of ritualistic exercises, was followed more vigorously in the Purāṇas. Thus the Purāṇas freed the religion from the hands of the chosen few and spilled over to masses who were unable to understand the complexities of the vedic doctrines. In this way a socialistic approach is clearly visible in these ancient treatises, their prime concern was the common man and not the elite section of the society. These were devised as values of the liberal education for the masses, through the medium of interesting and beautiful stories, episodes and narrations, the Purāṇas presented the abstract subjects of the vedas and the Upaniṣads so that the common man may be benefited by their study. Here the Purāṇas have been a great source of the inspiration to the mass-mind especially of religious matters. For the orthodox Hindus, the Purāṇas are religious treatises of divine origin.

A noticeable change can be discerned in the Purāṇas in social rites and customs, religious traditions and moral ideals and manners from that of the Vedas and others. The Vedic hymns of creations, of praise, portraying incidents connected with some ancient kings, may be taken as the nucleus from which arose, the value of the Purāṇas can be minimised by calling their avowed theme, the presentation of the history of the Guptas upto the end of the 5th century A.D. The Purāṇas are a source of valuable information for the ancient period of Indian History. Prior to Bhārata war, history can be reconstructed with the Data available from the Purāṇas.

The description of the incidents of the life of Buddha, however meagre and incidental it might be, and the occurrence of the name of Suśruta in the medical portion of the Garuḍa Purāṇam leaves not the slightest doubt that its author was intimately acquainted

with the Buddhistic literature of the age, both medical and Metaphysical. It is a settled fact of history that the Suśruta Saṁhitā, at least the recension of the Saśruta Saṁhitā by the Buddhist Nāgārjuna, was written in the second century before the birth of Christ. Now, the Suśruta Saṁhitās says that, the number of bones in the human body is three hundred. The Viṣṇu Smriti (Institutes of Viṣṇu) following the orthodox (Vedic) non-medical opinion on the subject gives it as three hundred and sixty-six.

We know that Nāgārjuna, the Buddhist redacter of the Suśruta Saṁhitā, mentioned in his recension of the work that there are "three hundred bones in the human orgnaism, but the followers of the Vedas say that their number is three hundred and sixty" which tallies with the number given in the Yājñavalkya Smṛti. The author of the Garuḍa Purāṇam, whoever he might be, must have been sufficiently familiar with the works of Nāgārjuna and other Buddhistic Medical Ācāryas so as to be fully convinced of the truth of their statement, and attempted to make the Vedic number of skeletal bones as near to the truth as possible. This fact serves to throw a new light upon the date of the composition of the Garuḍa Purāṇam. It unmistakably points to a period of history when the victorious Brāhmanism once more attempted to restore the teachings of the Vedas in their pristine glory, and the truths of the Buddhistic science or metaphysics were still too potent a factor to be ignored or lightly dismissed a fact which supports our contention and lends a plausible colour to the view we have adopted as regards the probable date of the composition of the Garuḍa Purāṇam.

Smith has fully utilized the Purāṇic data for reconstructing the chronology of the Śuṅga, Nanda and Āndhra dynasties. Above all Pargiter in his 'Ancient Indian Historical Traditions' opened the treasure-house of Purāṇic traditions for the use of a student of ancient Indian History. There is no doubt that the Purāṇas embody the earliest traditional history and that much of their material is old and valuable. They give us material for critical study of such diverse subjects as religion and philosophy, folklore and ethnology, politics and sociology. Taken collectively they may be described as popular encyclopedia of ancient and medieval Hinduism, religious, philosophical, historical, personal and political matters.

Śiva and Viṣṇu under one or other form are almost the sole objects that claim the homage of the Hindus in the Purāṇas departing from the domestic and elemental ritual of the Vedas and exhibiting a sectorial fervour and exclusiveness not traceable in the Rāmāyaṇa and the Mahābhārta.

The etymological explanation of the term Purāṇa given by Yāska is 'पुरा नवं भवति' that through which the old becomes new again. In a sense, Purāṇa is old, but retains the spirit of newness by emphasizing the essential oneness of all men irrespective of their cast and creed, a sentiment which is modern in every age. The use of the term 'Purāṇa' in the sense of a religious book dates back to the days of Chāndogya-Upaniṣad wherein Purāṇa was declared to be the fifth Veda.

The Garuḍa Purāṇa is a Vaiṣṇava Purāṇa and hence can be termed as Sātvika Purāṇa. It is enumerated in all the lists available in the Purāṇas, though these lists are not very ancient, yet they show the popularity of the Garuḍa, Purāṇa in the Purāṇic literature.

Also the authors of Dharmaśāstric digests and philosophical works quote extensively from the Garuḍa Purāṇa, thus it holds a unique place among the Purāṇas.

This Purāṇa was told by Garuḍa (गरुडेन प्रोक्तम्) it is discussed by the writers of Nibandhakāras. Indian mythology shows Garuḍa as the Vehicle of Viṣṇu. This Purāṇa was recited by Viṣṇu to Garuḍa who in its turn narrated to Kaśyapa, who passed it on to Vyāsa and he taught to his disciple Sūta. Sūta recited this Purāṇa to sages who assembled in Namiṣāraṇya in quest of knowlege. It describes the birth of Garuḍa from Vinatā. The Agni Purāṇa speaks of the Garuḍa Purāṇa consisting 8000 verses, while according to die Matsya Purāṇa and Nārada Purāṇa it comprised 18000 verses. Prof. Wilson believes that the Garuḍa Purāṇa contains about seven thousand verses. It is quite possible to think that the original Garuḍa Purāṇa, profusely refered to by the other Purāṇas, is lost to us and in course of time present Purāṇa was compiled at a later date. It is more condenced than the Viṣṇu and the Bhāgavata Purāṇas.

The vast nature of the subjects treated in this work, makes it an encylopedia of Indian Ethics. It frequently deals with the topics of dharmaśutra. (whole of the āchāra Kanda). The description duties of different Varnas (ch. 93-106) given in this Purāṇa is based on the description found in The (याज्ञवल्क्यस्मृति). The chapters 168-172 are called (धन्वन्तरि संहिता) and seem to be borrowed from some earlier. Āyurvedic text.

Discourses between Sūta and Śaunaka and other Ṛṣis in the forest of Naimiṣa—promises to narrate the Garuḍa Purāṇam. Sources of the Garuḍa Purāṇam—Viṣṇu asks Garuḍa to compose the Garuḍa Purāṇam. Sūta describes the subjects dealt with in the Garuḍa Purāṇam. Order of Universal creation described by Nārāyaṇa to Rudra. Creation of the Prajāpatis, the progeny of Dakṣa described. Re-incarnation of Dakṣa in the form of Pracetas—Origin of the different races of men, the progeny of Kaśyapa described. Description of the sun-worship as performed by the Self-origined Manu. Description of the mode of worshipping Viṣṇu, the mode of spiritual initiation. The mode of worshipping the goddess Lakṣmī, description of the Nava-Vyūha form of worship. Description of the order to be observed in the course of worhip, is the prayer of Viṣṇu Pañjaram.

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Mode of worshipping the Pañcavaktra (five faced) manifestation of Śiva. Description of another form of Śiva worship. The worship of Gaṇapati. Sandal-worship or Pāduka pūjā) described. The mode of performing the rites of Kara-nyāsa (location of the energies of different divinities in the different limbs by a votary by dint of occult and psychic force). Rites for neutralising the effects of snake venoms. The mode of worshipping the Gopāla manifestation of Viṣṇu. Mantras to be used in connection with the worship of Śrīdhara manifestation of Viṣṇu. Elaborate description of the mode of worshipping the Śrīdhara manifestation of Viṣṇu.

Description of other forms of Viṣṇu worship. Adoration of the five fundamental principles of the universe. Worship of the divine discs (Sudarśanam). The mode of worshipping the Hayagrīva manifestation of Viṣṇu. Mode of performing the rite of Gāyatrī Nyāsa. Description of the glories of Gāyatrī. The mode of worshipping the deities, Durgā, etc. Description of other form of Sun-worship. Maheśvara worship. Enumeration of diverse incantation, Mantras (Nāma Vidyā) are made.

Description of investing a phallic emblem with sacred thread (Śiva-pavitrārohaṇam). Description of the rite of investing an image of Viṣṇu with the holy thread Viṣṇu-pavitrārohaṇam) Contemplation of embodied and dis-embodied God. Characteristic marks of Śālagrāma Stones, Adoration of the deity presiding over homesteads (Vāstu). Essential features of a divine temple or of a palace. Installations of divine images. Discourse on Yoga and acts of piety. Discourses on charities and gift-makings, etc. Regulations of Prāyaścittas. Traits of conduct of men marked by the several kinds of Nidhis. Story of Priyavrata and incidental description of the Seven Islands of the precious are described.

Description of the sanctity of Gayā, and its early history. Description of different rites to be performed at different places at Gayā and their merits. Ablutions in the river Phalgu, merit of offerings of funeral cakes to Rudra. History of king Viśala. Merit of offering funeral cakes at Pretaśilā in Gayā. Merit of performing Śrāddhas at Preta Śilā. Enumeration of the names of fourteen Manus and of the Devas and Saptarṣis who flourished in the time of their sons. Annals of Ruci incidentally narrated in the discourse between Mārkaṇḍeya and Krauṣṭika.

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The Bṛhaspati Saṁhitā

Synopsis of rules of conduct. Advice on thrift and economy in the Nītisāra. Advice as to the non-rejectment of a certain good, etc. Commendable traits in kings, etc., (in the Nītisāra). Commendable traits in servants (in the Nītisāra). Injunctions as to the appointments of the honest and the erudite in the King's service, etc. Injunctions as to the distinction of friends and enemies (in the Nītiṣāra). Counsels on forswearing bad wives, etc., (End of the Brihaspati Saṁhitā).

Enumeration of the names of Vratas (vows and penances) commenced. The Anaṅga Trayodaśī Vratam. The Akhaṇḍya Dvādaśī Vratam. The Rambhā Tṛtīyā Vratam. The Cāturmāsya Vratam, The Māṣopavaśa Vratam Kārtika Vratas. The Śiva Rātri Vratam. The Ekādaśī Vratam. Viśvasena Pūjā Bhāimī Ekādaśī and Dvādaśī. Various Vratas described. The Pratipada Vratas. The Ṣaṣṭhi Varatas, Marīca Saptamī Vratas are described.

Rohiṇī Aṣṭamī Vratas etc. The Sadgati Vratam, etc. Aśokāṣṭamī Vratas etc. Mahakauśika Mantra, The Vīranavamī Vratas, etc. The Śrāvaṇa Dvādaśī Vratam. The Damanaka Trayodaśī, etc., are described. Genealogy of royal princes (solar race). Genealogy of the princes of the lunar race. Description of the race of Puru. Descriptions of kings who came after Janamejaya. Incarnations of Viṣṇu and the glory of nuptial fidelity described. The Rāmāyaṇam description of the Harivaṁśa is there.

The Dhanvantari Saṁhitā

Description of the Nidānam of all the diseases. The Nidānam of Fever. The Nidānam of Raktapittam (Haemorrhage). The Nidānam of Cough. The Nidānam of Hiccough. The Nidānam of pulmonary consumption. The Nidānam of Aversion of food. The Nidānam of heart disease. The Nidānam of diseases resulting from the excess or abuse of wine. The Nidānam of Haemorrhoids. The Nidānam of Dysentery. The Nidānam of Stangury, etc. The Nidānam of diseases of the Urinary organs (Pramehas). The Nidānam of abscesses, etc. The Nidānam of Chlorosis. The Nidānam of Erysipelas. The Nidānam of cutaneous affections (Kuṣṭhas). The Nidānam of bodily parasites. The Nidānam of diseases of the nervous system. The Nidānam of Vāta-Raktam are discussed in detail.

The Nidānam of Mukha-roga. The Nidānam of diseases of the ears. The Nidānam of diseases of the nose. The Nidānam of diseases of the eyes. The Nidānam of diseases of the head. The Nidānam of diseases of the female reproductive organs. The Nidānam of difficult labour. The Nidānam of diseases peculiar to perturient women. The Nidānam of diseases peculiar to infant-life. The Nidānam of Syphilis. The Nidānam of Variola. The Nidānam of minor affections. The Nidānam of Fistual in Ano, etc. The Nidānam of poisons. The Nidānam of goitre, scrofula and glandular swellings. The Nidānam of vomiting

The Nidānam of Urticaria. The Nidānam of Śūla, neuralgic pain etc.—The Nidānam of aphonia. The Nidanam of Udavarta. The Nidānam of traumatic ulcers etc. The Nidānam of Śarīra Vraṇas (idiopathic ulcers). The Nidānam of fractures. Medicinal recipes of inffalible efficacies. Medical treatment of fever, etc. Medical treatment of Sinus etc. Medical treatment of female complaints. Therapeutic properties of drugs. Preparations of medicinal oils and Ghṛtas. Various medicinal compounds disclosed by Hari to Hara. Various other medicinal Recipes. The same continued. Various other Recipes. Medical treatment of cuts, wounds, scalds, burns, etc. Other Medicinal Recipes. Medical treatment of snake-bite, etc. are discussed in detail.

Various Recipes. Medical treatment of the diseases of cows, etc. Various Recipes for the cure of sterility, virile impotency, etc. Various Recipes of fumigation-compounds, etc. The prophylactic charm of Vaiṣṇava Kavacam. The Sarvārthada Mantra. The Viṣṇu-Dharma Vidyā. The Garuḍa Vidyā. The Tripura Vidyā. The Cūḍamaṇī. The Pavana Vijaya. Medical treatment, of the diseases of horses. Different names of the Ayurvedic Drugs. Rules of Grammar. Duties of Brāhmaṇas, etc.

A Synopsis of practical pieties. Expiatory Penances. Dissolution of the Universe. Naimittika Pralaya, etc. The Wheel of Existence (Saṁsāra Cakra). The made of Practising the Great Yoga. Viṣṇu Bhakti. The contemplation of Viṣṇu. The excellence of Faith.

Traits.of a true Vaiṣṇava. The hymn to Nṛsiṁha. The Jñānāmṛta-Stotram. The hymn to Viṣṇu composed by the holy Mārkaṇḍeya. The hymn to Acyuta. The knowledge of Brahmā. The knowledge of Self. Synopsis of the Gītā. The eight essentials, of Yoga, etc. the merit that may be acquired by hearing the narration of the Garuḍa Purāṇam etc.

In the first Chapter we learn that, the Puranam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pūjās, Holy pools and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties of kings, etc., Laws, Vratas, Royal dynasties, Vedāṅgas, Pralaya, Laws of Virtue, desire. and money, and Knowledge (of Brahman and external things): These then were the main themes that were originally dealt with in the Garuḍa Purāṇam, and we may say that this was so in the light of the principle of *Adhyāya Saṁpravibhāga* (classification of chapters) which forms one of the cardinal rules in forming the plan of a Sanskrit work. We regret to say, that, many things, having no legitmate connection with the main themes of this Purāṇam, nor having a direct bearing thereon have been added to it, and a large mass of original matter has been expunged from it so as to bring it within the compass of the eight thousand and eight hundred Ślokas, as laid down in the introductory chapter. Thus we see that the Preta Khaṇḍa or Viṣṇu-dharmottara was added to it by way of an appendix, and the reason of these successive accretions to the text can be easily understood if we consider that, the Garuḍa Purāṇam, like the Agni, etc., although originally a compendium of the available Brāhmanical knowledge and rituals, pursued and followed by the Vaiṣṇava section of the community, came to gather in many tributaries from the other branches of Brāhmanic thought and religion, as the distinction between the sects of Viṣṇu and other sects of Śiva and Śakti etc., came to be less marked and pronounced, and the points of difference of antagonism between them were more rounded off. Thus we see many Tāntrik rites and Mantras such as, the Tripura *Vidyā, Nityaklinnā Vidya* were introduced into the Garuḍa Purāṇam

The question is natural enough, if the work is nothing but a compendium of Brāhmanic rituals and mysteries, what is the profit of disinterring it from beneath the oblivion which it so unqualifiedly deserves. Our answer is that, in addition to the many mystic rites and practices, which legitimately fall within the range of studies in spiritualism, the Garuḍa Purāṇam contains three Saṁhitās, viz., the Agastya Saṁhitā, the Bṛhaspati, Saṁhitā (Nītisāra), and the Dhanvantarī Saṁhitā; any one of which would give it a permanent value, and accord to it an undying fame among the works of practical Ethics or applied medicine. The Agastya Saṁhitā deals with the formation, crystallisation and distinctive traits of the different precious gems, and enumerates the names of the countries from which our forefathers used to collect those minerals. The cutting, polishing, setting, and appraising, etc., of the several kinds of gems and diamond, as they were practised in ancient India, can not but be interesting to artists and lay men alike, and the scientific truths, imbedded in the highly accounts of their origin and formation, shall we doubt not, be welcomed even by the present day mineralogists, if they only care to look through the veil and to see them in their pure and native nuditity. In these days of Oriental research, it is quite within the possibilities of every ardent enquirer to make himself acquainted with the terms and technicalities of the science of our Ṛṣis, and we

are confident that any labour he may bestow on the subject in connection with the Agastya Saṁhitā will be remunerated hundred-fold.

The next Saṁhitā in the Garuḍa Purāṇaṁ is the Bṛhaspati Sāṁhitā, commonly known as the Nītisāra, in which we find observations on practical conduct and a knowledge of human nature. The Saṁhitā gains one or two points more, not to speak of its excellent poetry and harmony. In the Aetiological portion of the Dhanvantari Saṁhitā, one is astonished to find that in "certain types of fever the blood undergoes a sort of chemical change which produces the morbific factors of the disease, that in haemoptisis the blood comes from the spleen, liver or the blood-vessels, that there is a kind of parasites that produces leprosy, and cutaneous affections in general, "facts which, it was but yesterday, that the science of the west have gained access to. The therapeutical portion of the Saṁhitā contains many excellent remedies which can not but benefit man in the art of living long, healthy life. It is almost impossible for us to give within such a small compass even the faintest glimpse of the splendid truths that lid scattered through the pages of this noble Purāṇam; enough if we conclude our remark with the saying that, it broadens the vision of a man into regions where systems and worlds are but bubbles and atoms, and enables him to consolidate his amity with those profound realities, which encompass "being and becoming" in every plane of existence, or at least helps him to lift up the veil of the Nature's workshop and to catch a view, however slight and momentary, of the nature and essence of things.

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Brahma Kāṇḍa (Mokṣa Kāṇḍa)

आचार काण्ड
Ācāra Kāṇḍa

अध्यायः १/ Chapter 1

॥ श्रीगणाधिपत्ये नमः॥

॥ सरस्वत्यैनमः॥

अथ श्रीगरुडमहापुराणं प्रारम्भ्यते॥
तत्रादौ कर्मकाण्डाख्यः पूर्वखण्डः प्रारभ्यते॥
ॐ नारायणं नमस्कृत्य नरं चैव नरोत्तमम्॥
देवीं सरस्वतीं चैव ततो जयमुदीरियेत्॥ १॥
ॐ अजमजरमनन्तं ज्ञानरूपं महान्तं
शिवममलमनादिं भूतदेहादिहीनम्॥
सकलकरणहीनं सर्वभूतास्थितं तं
हरिमलममायं सर्वगं वन्द एकम्॥ १॥

I Salute the One Supreme, without birth, decay or end, identical with knowledge, great, auspicious free from impurities, without beginning, devoid of elemental body and actions, stationed in all creatures, Hari, freed from impurity and illusion and present everywhere.

नमस्यामि हरिं रुद्रं ब्रह्माणं च गणाधिपम्॥
देवीं सरस्वतीं चैव मनोवाक्कर्मभिः सदा॥ २॥

With mind, speech and actions I do always salute Hari, Rudra, Brahma, the lord of Gaṇas and the goddess Sarasvatī.

सूतं पौराणिकं शान्तं सर्वशास्त्रविशारदम्।
विष्णुभक्तं महात्मानं नैमिशारण्यमागतम्॥ ३॥
तीर्थयात्राप्रसङ्गेन उपविष्टं शुभासने॥
ध्यायन्तं विष्णुमनघं तमभ्यर्यास्तुवन्कत्रिम्॥ ४॥

Having adored and lauded the poet Sūta, well-versed in Purāṇas, of a quiet nature, the master of all scriptures, devoted to Viṣṇu and high-souled when he came to the forest of Naimiṣa while making a pilgrimage to sacred shrines and seated on a holy seat was meditating on the sinless Viṣṇu.

शौनकाद्या महाभागा नैमिषीयास्तपोधनाः॥
मुनयो रविसङ्काशाः शान्ता यज्ञ परायणाः॥ ५॥

The great Ṛṣis, Śaunaka and others, dwelling in the forest of Naimiṣi, having asceticism for their wealth, of quescent souls, effulgent like the sun and ever engaged in the celebration of sacrifices, said.

ऋषय ऊचुः

सूत! जानासि सर्वं त्वं पृच्छामस्त्वामतो वयम्॥
देवतानां हि को देव ईश्वरः पूज्य एव कः॥ ६॥

The Ṛṣis said—O Sūta, thou art informed of every thing and therefore we ask you—"Amongst the celestials who is Īśvara and who is worthy of adorations? Who should be meditated on?

को ध्येयः को जगत्स्रष्टा जगत्पात्ति च हन्ति कः।
कस्मात्प्रवर्त्तते धर्मो दुष्टहन्ता च कः स्मृतः॥ ७॥
तस्य देवस्य किं रूपं जगत्सर्गः कथं मतः॥
कैर्व्रतैः स तु तुष्टः स्यात्केन योगेन वाप्यते॥ ८॥

Who is the creator of tlie universe? Who protects it and who destroys it? From whom proceeds religion? Who suppresses the wicked? With what vowed observances is he pleased? By what yoga can he be obtained? .

अवताराश्च के तस्य कथं वंशादिसम्भवः॥
वर्णाश्रमादिधर्माणां कः पाता कः प्रवर्त्तकः॥ ९॥

What are his incarnations and what is his family? Who has instituted the various castes and orders and who protects them?

एतत्सर्वं तथान्यच्च ब्रूहि सूत! महामते!॥
नारायणकथाः सर्वाः कथयास्माकमुत्तमाः॥ १०॥

O Sūta, O thou of great intellect, do thou describe unto us, all this and every thing else, the most excellent themes about Nārāyaṇa..

सूत उवाच

पुराणं गारुडं वक्ष्ये सारं विष्णुकथा श्रयम् ॥
गरुडोक्तं कश्यपाय पुरा व्यासाच्छ्रुतं मया॥ ११॥

Sūta said—I will describe the Garuḍa Purāṇa, the essence of all accounts relating to Viṣṇu. Formerly Garuḍa described it to Kaśyapa and I myself had heard it from Vyāsa.

एको नारायणो देवो देवानामीश्वरेश्वरः॥
परमात्मा परं ब्रह्म जन्माद्यस्य यतो भवेत् ॥ १२॥

The Lord Nārāyaṇa alone is the lord of all the lords of the deities, the great soul and the great Brahmā; from him proceeds birth etc.

जगतो रक्षणार्थाय वासुदेवोऽजरोऽमरः॥
स कुमारादिरूपेण अवतारान्करोत्यजः॥ १३॥

For the protection of the universe Vāsudeva, without birth and death, assumes various incarnations by his body, namely that of Koumāra and others.

हरिः स प्रथमं देवः कौमारं सर्गमास्थितः॥
चचार दुश्चरं ब्रह्मन् ब्रह्मचर्य्यमखण्डितम्॥ १४॥

Having undertaken the inarnation of Koumāra and lived in the celestial region the first deity Hari, out any break.

द्वितीयं तु भवायास्य रसातलगतां महीम् ॥
उद्धरिष्यन्नुपादत्ते यज्ञेशः सौकरं वपु ॥ १५॥

Secondly having assumed the Boar-form the lord of sacrifices, for the general well-being, released and held up the earth sunk deep under the nether region.

तृतीयमृषिसर्गं तु देवर्षित्वमुपेत्य सः॥
तन्त्रं सात्वमाचष्टे नैष्कर्म्यं कर्मणां यतः॥ १६॥

Thirdly for the creation of the Ṛsis, he, assuming the form of a Brahmā Ṛsis, performed Sāttvik (pervaded by the quality of goodness) actions from Which alone proceed desireless actions.

नरनारायणो भूत्वा तुर्य्ये तेपे तपो हरिः॥
धर्मसंरक्षणार्थाय पूजितः स सुरासुरैः॥ १७॥

Then for protecting righteousness, Hari, assuming the form of Nara-Nārāyaṇa, practised hard penances. He was then adored by the celestials and Asuras.

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम्॥
प्रोवाच सूरये साङ्ख्यं तत्वग्रामविनिर्णयम् ॥ १८॥

His fifth incarnation was Kapila, the lord of Siddhas[1] who expounded unto the celestials the Sāṅkhya[2], which ascertains the Tattvas or elementary particles which had been lost in time.

षष्ठमत्रेरपत्यत्वं दत्तः प्राप्तोऽनसूयया॥
आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान्॥ १९॥

In his sixth incarnation he was born as the son of Atri and communicated, to Alārka, Purahlāda and o!hers, the knowledge of Anvṣiki (metaphysics) obtained by him from Anasūyā.

ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत॥
सुत्रामाद्यैः सुरगणैर्यष्ट्वा स्वायम्भुवान्तरे॥ २०॥

His seventh incarnation, in the Svāyambhuva Manvantara, was Yajña, the will-begotten child of Akuti, who performed sacrifices in the company of the celestials.

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः॥
दर्शयन्वर्त्म नारीणां सर्वाश्रमनमस्कृतम्॥ २१॥

In his eighth incarnation be was born as the powerful son of Nābhi from Merudevyā. Adored of all the orders he pointed out to men the real road.

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः॥
दुग्धैर्महौषर्विप्रास्तेन संजीविताः प्रजाः॥ २२॥

Solicited by Ṛsis he assumed the body of Pṛthu as his ninth incarnation and the Brāhmaṇas and other creatures were revived

1. Inspired seers. A Siddha is a semi-divine being supposed to be of gereat purity and holiness characterised by Siddhis or eight supernatural faculties of perfections.
2. It is is a system ofphiosophy ascribed to Kapila. It is called Sāṅkhya because it enumderates twentyfive Tattvas or principles. According to this system final liberation is obtained by a true knowledge of these principles.

by him with the milk of herbs.

रूपं स जगृहे मात्स्यं चाक्षुषान्तरसंप्लवे॥
नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम्॥ २३॥

When the Earth was submerged under water in the end of the Cākṣuṣa Manvantara he assumed the form of a Fish and saved the Manu Vaivasvata by placing him on a boat.

सुरासुराणामुदधिं मथ्नतां मन्दराचलम्॥
दध्रे कमठरूपेण पृष्ठ एकादशे विभुः॥ २४॥

In his eleventh incarnation the Lord, in the shape of a tortoise, held on his back the mount Mandara with which the celestials and Asuras churned the ocean.

धान्वन्तरं द्वादशमं त्रयोदशममेव च॥
आप्यायत्सुरानन्यान्मोहिन्या मोहयंस्त्रिया॥ २५॥

In his twelfth increantion as well as in the thirteenth in the form of a woman he stupified the Asuras and pleased the celestials.

चतुर्दशं नारसिंहं चैत्य (वैर) दैत्येन्द्रमूर्जितम्॥
ददार करजैरुग्रैरेरकां कटकृद्यथा॥ २६॥

Assuming the form of a man-lion in his fourteenth incarnation he subdued the Daitya chief by sutting his entrails with the fierce claws.

पञ्चदशं वामनको भूत्वागादध्वरं बलेः॥
पादत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम्॥ २७॥

Assuming the form of a dwarf in his fifteenth incarnation he went to the Sacrifice of Bali and praying for room for his three feet obtained it.

अवतारे षोडशमे पश्यन्ब्रह्मद्रुहो नृपान्॥
त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम्॥ २८॥

Beholding the kings aggrandise the Brāhmaṇas in his sixteenth incarnation, he, filled with anger, divested the earth of the Kṣatriyas for twenty one times.

ततः सप्तदशे जातः सत्यवत्यां पराशरात्॥
चक्रे वेदतरोः शाखां दृष्ट्वां पुंसोऽल्पमेधसः॥ २९॥

In his seventeenth incarnation he was begotton on Satyavatī by Parāśara (as Veda-Vyāsa); and seeing the feeble intellect of the people he divided thc Vedas.

नरदेवत्वमापन्नः सुरकार्य्याचिकीर्षया॥
समुद्र निग्रहादीनि चक्रे कार्य्याण्यतः परम्॥ ३०॥

Then for accomplishing the work of the celestials hc was born as a king (Rāma), built a bridge over the ocean and performed other feats.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी॥
रामकृष्णाविति भुवो भगवानहरद्भरम्॥ ३१॥

In his nineteenth and twentieth incarnations the Lord was born as Rāma and Kṛṣṇa and relieved the earth of her burden.

ततः कलेस्तु सन्ध्यान्ते सम्मोहाय सुरद्विषाम्॥
बुद्धो नाम्ना जिनसुतः कीकटेषु भविष्यति॥३२॥

Then at the junction of the Kali Yuga, for stupefying the enemies of the celestials he was born as Buddha, the son of Jina.

अथ सोऽष्टमसन्ध्यायां नष्टप्रायेषु राजसु॥
भविता विष्णुयशसां नाम्ना कल्की जगत्पतिः॥३३॥

In the period of the eighth junction (change of cycles), when all the kings will be on the verge of destruction (change of cycles), when all the kings will be on the verge of destruction, he will be born as Viṣṇujasa's son Kalki, the lord of the world.

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः॥
मनुवेदविदो ह्याद्याः सर्वे विष्णुकलाः स्मृताः॥ ३४॥

Innumerable are the incarnation of Hari, the mine of Sattva, O twice-born ones. The prime Manus, the knowers of the Vedas, are all said to have originated from Viṣṇu.

तस्मात्सर्गादयो जाताः संपूज्याश्च व्रतादिना॥
पुराणं गारुडं व्यासः पुराऽसौ मेऽब्रवीदिदम्॥ ३५॥

From them proceeded the work of creation. And they should be adored with vowed observances and other rites. This Garuḍa Purāṇa consisting of right thousand and eight hundred verses Vyāsa formerly narrated to me.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये कर्मकाण्डे
एतत्पुराणप्रवृत्तिहेतुनिरूपणं नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

ऋषय ऊचुः

कथं व्यासेन कथितं पुराणं गारुडं तव॥
एतत्सर्वं समाख्याहि परं विष्णुकथाश्रयम्॥ १॥

The Ṛṣis said—Why did Vyāsa describe to you the Garuḍa Purāṇa? Do thou describe thus the. most excellent theme relating to Viṣṇu

सूत उवाच

अहं हि मुनिभिः सार्द्धं गतो बदरिकाश्रमम्॥
तत्र दृष्टो मया व्यासो ध्यायमानः परेश्वरम्॥ २॥
तं प्रणम्योपविष्टोऽहं पृष्टवाह्नि मुनीश्वरम्॥

The Sūta said—In the company of the ascetics I had gone to the hermitage of Badarikā. There I saw Vyāsa meditating on the great Īśvara. Having bowed unto him I took my seat and accosted that foremost of ascetics saying—

सूत उवाच

व्यास ब्रूहि हरे रूपं जगत्सर्गादिकं ततः॥ ३॥
मन्ये ध्यायसि तं यस्मात्तस्माज्जानासि तं विभुम्॥
एवं पृष्टो यथा प्राह तथा विप्रा? निबोधत॥ ४॥

"O Vyāsa, relate unto me the form of Hari from which has emanated the creation of the universe. Methinks, while thou dost meditate on the Lord' thou must be knowing it."

Hear, O Vipras, what he did relate on being thus accosted by me.

व्यास उवाच

शृणु सूत! प्रवक्ष्यामि पुराणं गारुडं तव॥
सह नारददक्षाद्यैर्ब्रह्मा मामुक्तवान्यथा॥ ५॥

Vyāsa said—Hear, O Sūta, I will recount the Purāṇa Garuḍa which Brahmā described to me in the company of Nārada, Dakṣa and others.

सूत उवाच

दक्षनारदमुख्यैस्तु युक्तं त्वां कथमुक्तवान्॥
ब्रह्मा श्रीगारुडं पुण्यं पुराणं सारवाचकम्॥ ६॥

The Sūta said—How did Brahma relate the sacred Purāṇa Garuḍa, describing the true essence, unto thee when united with Dakṣa, Nārada and other.

व्यास उवाच

अहं हि नारदो दक्षो भृग्वाद्याः प्रणिपत्य तम्॥
सारं ब्रूहीति पप्रच्छुर्ब्रह्माणं ब्रह्मलोकगम्॥ ७॥

Vyāsa said—Having saluted Brahmā who was residing in the Brahmaloka, myself, Dakṣa, Nārada, Bhṛgu and others said to him. "Describe unto us the quintessence (of the sacred lore)."

ब्रह्मोवाच

पुराणं गारुडं सारं पुरा रुद्रं च मां यथा॥
सुरैः सहाब्रवीद्विष्णुस्तथाहं व्यास वच्मि ते॥ ८॥

Brahma said—O Vyāsa, I will recount to you, the Garuḍa Purāṇa, the cream of sacred learning which Viṣṇu described to me and Rudra formerly while in the company of other celestials.

व्यास उवाच कथं रुद्रं सुरैः सार्द्धमब्रवीद्वै हरिः पुरा॥
पुराणं गारुडं सारं ब्रूहि ब्रह्मन्महार्थकम् ॥ ९॥

Vyāsa said :—O Brahman, describe to me the Garuḍa Purāṇa, pregnant with great significance, the essence of all, which Hari formerly described to Rudra while in the company of other celestials.

ब्रह्मोवाच

अहं गतोऽद्रिं कैलासमिन्द्राद्यैर्दैवतैः सह॥
तत्र दृष्टो मया रुद्रो ध्यायमानः परं पदम्॥ १०॥

Brahmā said :—With Indra and other celestials I had gone to the mount Kailaśa. There I was Rudra engaged in the meditation of the great station.

पृष्टो नमस्कृतः किं त्वं देवं ध्यायसि शङ्कर? ॥
त्वत्तो नान्यं परं देवं जानामि ब्रूहि मां ततः॥ ११॥
सारात्सारतरं तत्त्वं श्रोतुकामः सुरैः सह॥

Having saluted him I addressed him, saying—"O Śaṅkara, on what art thou meditating? Save thee, I do not know of a

greater deity. Do thou therefore describe unto me [the subject of thy meditation] the quintessence [of the sacred learning] who, along with the celestials, am anxious to listen to it. "

रुद्र उवाच

अहं ध्यायामि तं विष्णुं परमात्मानमीश्वरम्।। १२।।
सर्वदं सर्वगं सर्वं सर्वप्राणिहृदिस्थितम्।।
भस्मोद्धूलितदेहस्तु जटामण्डलमण्डितः।।१३।।

Rudra said :—I meditate on Viṣṇu, the great soul, the Demiurgus, who gives all, who is present everywhere and who resides in the hearts of all creatures.

विष्णोराराधनार्थं मे व्रतचर्य्या पितामह।।
तमेव गत्वा पृच्छामः सारं यं चिन्ताम्यहम्।। १४।।

O grand-father, my body is besmeared with ashes and my hairs have been clotted. All my vowed observances are intended for the adoration of Viṣṇu. I will describe him unto you, the essence of all, on whom I meditate.

विष्णुं जिष्णुं पद्मनाभं हरिं देहविवर्जितम्।।
शुचिं शुचिषदं हँसं तत्पदं परमेश्वरम्।। १५।।
युक्त्वा सर्वात्मनात्मानंतं देवं चिन्त्याम्यहम्।।
यस्मिन्विश्वानि भूतानि तिष्ठन्ति च विशन्ति च।। १६।।

I meditate on the deity Hari, Viṣṇu, Jiṣṇu, who is lotus-navelled and shorn of a body; who is purity, the source of purity; who is the impersonal self and the individual soul; who is the great Īśvara and unites all souls with himself. In him exist all the world and elements and into him they enter.

गुणभूतानि भूतेशे सूत्रे मणिगणा इव।।
सहस्राक्षं सहस्राङ्घ्रिं सहस्रोरुं वराननम्।। १७।।

All the *guṇas* (qualities) and elements exist, in that lord of elements as pearls are strung by a thread. He has a thousand eyes, a thousand heads, a thousand thighs and a most beautiful face.

अणीयसामणीयांसं स्थविष्ठं च स्थवीयसाम्।।
गरीयसांगरिष्ठं च श्रेष्ठं च श्रेयसामपि।। १८।।

He is the minutest of the minute, the firmest. of the firm. the heaviest of the heavy and the best of all that is good.

यं वाक्येष्वनुवाक्येषु निषत्सूपनिषत्सु च ।।
गृणान्ति सत्यकर्माणं सत्यं सत्येषु सामसु।। १९।।

In the words, letters, principal and minor sacred lores and in the true Sāman he is lauded as truth and the author of true deeds.

पुराण पुरुषः प्रोक्तो ब्रह्मा प्रोक्तो द्विजातिषु।।
क्षये सङ्कर्षणः प्रोक्तस्तमुपास्यमुपास्महे।। २०।।

He is called the ancient Puruṣa and Brahmā amongst the twice-born. He is called Saṅkarṣaṇa in destruction.

यस्मिँल्लोकाः स्फुरन्तीमे जले शकुनयो यथा।।
ऋतमेकाक्षरं ब्रह्म यत्तत्सदसतः परम्।। २१।।

I therefore adore him in whom all these worlds shine us the Śakuna fishes in the water. He is the divine law, the word (Oṁ), Brahmā, the that, the existent and non-existent and the supreme.

अर्चयन्ति च यं देवा यक्षराक्षसपन्नगाः।।
यस्याग्निरास्यं द्यौर्मूर्द्धा खं नाभिश्चरणौ क्षितिः।। २२।।
चन्द्रादित्यौच्च नयने तं देवं चिन्तयाम्यहम्।।
यस्य त्रिलोकी जठरे यस्य काष्ठाश्च बाहवः।।२३।।

The celestials, the Yakṣas, the Rakṣasas and the Pannagas adore him. Fire is his mouth, the heaven is his head, the sky is his navel and the earth is his feet and the sun and moon are his two eyes. I meditate on him.

यस्योच्छ्वासश्च पवनः तं देवं चिन्तयाम्यहम्।।
यस्य केशेषु जीमूता नद्यः सर्वाङ्गसन्धिषु।।२४।।
कुक्षौ समुद्राश्चत्वारस्तं देवं चिन्तयाम्यहम्।।

I meditate on that deity whose breaths are the wind, in whose belly the three worlds exist and whose anus are the hairs are the clouds, and in the joints of whose body are the four oceans.

परः कालात्परो यज्ञात्परः सदसतश्चयः।। २५।।
अनादिरादिर्विश्वस्य तं देवं चिन्तयाम्यहम्।।

I meditate on that deity who is above time, who is above sacrifices, who is above the existent and non-existent and who is the beginning and end of the universe.

मनसश्चन्द्रमा यस्य चक्षुषोश्च दिवाकरः।। २६।।
मुखादग्निश्च संजज्ञे तं देवं चिन्तयाम्यहम्।।
पद्भ्यां यस्य क्षितिर्जाता श्रोत्राभ्यां च तथा दिशः।। २७।।

I meditate on that deity from who mind emanates the moon, from whose eyes the sun and from whose mouth the fire.

मूर्द्धभागाद्दिवं यस्य तं देवं चिन्तयाम्यहम्।।
सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।।२८।।
वंशानुचरितं यस्मात्तं देवं चिन्तयाम्यहम्।।
यं ध्यायाम्यहमेतस्माद्व्रजामः सारमीक्षितम्।।२९।।

I meditate on that deity from whose feet the earth is produced, from whose ears the directions and from whose head the *Div.* (celestial region). I meditate on that deity from whom have proceeded the works of principal and minor creations, the various races, Manvantaras, and histories of the families. We will proceed to him, to witness the trtle essence, on whom I do meditate.

ब्रह्मोवाच

इत्युक्तोऽहं पुरा रुद्रः श्वेतद्वीपनिवासिनम्।।
स्तुत्वा प्रणम्य तं विष्णुं श्रोतुकाम स्थितः सुरैः।। ३०।।

Brahmā said:—I was thus formerly addressed by Rudra. Having lauded and saluted Viṣṇu, the dweller of the white island (Śveta-dvīpa) we sat calmly desirous of listening to (the subject).

अस्माकं मध्यतो रुद्र उवाच परमेश्वरम्।।
सारान्सारतरं विष्णुं पृष्टवांस्तं प्रणम्य वै।। ३१।।

From amongst us Rudra said to Viṣṇu, the great Īśvara—"Describe to us the most essential of all essence; we salute thee".

ब्रह्मोवाच

यथा पप्रच्छ मां व्यास स्तथासौ भगवान् भवः।।
पप्रच्छ विष्णुं देवाद्यैः शृण्वताममरैः सह।।३२।।

What, O Vyāsa, you have asked me the Lord Bhava asked Viṣṇu in the hearing of myself and other celestials.

रुद्र उवाच

हरे कथय देवेश! देवदेवः क ईश्वरः।।
को ध्येयः कश्च वै पूज्यः कैर्व्रते स्तुष्यते परः।। ३३।।

Rudra said:—O Hari, O king of goods, tell us who is the god of goods; who is Īśvara; who should be meditated on; who should be adored; with what vowed observances, the great is propitiated?

कैर्धर्मैः कैश्च नियमैः कया वा धर्मपूजया।।
केनाचारेण तुष्टःस्यात्किं तद्रूपं च तस्य वै।। ३४।।

With what religious observances, with what process of self-restraint, with what form of adoration and with what sort of conduct is He pleased?

कस्माद्देवाज्जगज्जातं जगत्पालयते च कः।।
कीदृशैरवतारैश्च कस्मिन्याति लयं जगत्।। ३५।।
सर्गश्च प्रतिसर्गश्च वंशो मन्वतराणि च।।
कस्माद्देवात्प्रवर्त्तन्ते कस्मिन्नेतत्प्रतिष्ठितम्।। ३६।।

What is his form? From what deity the universe has emanated and who protects it? What are his incarnations? In whom the world is dissolved? From what delay proceed the works of principal and minor creations, the various families and Manvantaras? In whom do all these exist?

एतत्सर्वं हरे ! ब्रूहि यच्चान्यदपि किञ्चन।।
परमेश्वरमाहात्म्यं युक्तयोगदिकं तथा।। ३७।।
तथाष्टादश विद्याश्च हरी रुद्रं ततोऽब्रवीत्।।

Do thou describe all this and every thing else, O Hari. Then Hari described to Rudra the glories of the great Īśvara, the Yoga and eighteen sorts of learning.

हरिरुवाच

शृणु रुद्र! प्रवक्ष्यामि ब्रह्मणा च सुरैः सह।। ३८।।
अहं हि देवो देवानां सर्वलोकेश्वरेश्वरः।।
अहं ध्येयश्च पूज्यश्च स्तुत्योहं स्तुतिभिः सुरैः।। ३९।।

Hari said—Hear, O Rudra, I will describe it, along with Brahmā and other celestials. I am the god of gods, the lord of all the worlds. I am the object of meditation and adoration and am lauded by the celestials with panegyric verses.

अहं हि पूजितो रुद्र ! ददामि परमां गतिम्।।
नियमैश्च व्रतैस्तुष्ट आचारेण च मानवैः।। ४०।।

When I am worshipped by men with self-

restraint, vowed observances and good conduct O Rudra, I grant them the most excellent stage.

जगत्स्थितेरहं बीजं जगत्कर्त्ता त्वहं शिव!॥
दुष्टनिग्रहकर्त्ता हि धर्मगोप्ता त्वहं हर ! ॥ ४१॥

I am the seed of the preservation of the world and I am also the destroyer of the universe, O Śiva. O Hara, I am also the suppressor of the wicked and the protector of religion.

अवतारैश्च मत्स्याद्यैः पालयाम्यखिलं जगत्॥
अहं मंत्राश्च मन्त्रार्थः पूजाध्यानपरो ह्यहम्॥ ४२॥

With fish and other incarnations I do protect the earth. I am the import of the mystic formula and am engaged in adoration and meditation.

स्वर्गादीनां च कर्त्ताहं स्वर्गादीन्यहमेव च॥
योगी योगोहमेवाद्यः पुराणान्यहमेवच॥ ४३॥

I am the creator of heaven and I am myself the heaven etc.

ज्ञाता श्रोता तथा मन्ता वक्ता वक्तव्यमेव च॥
सर्वः सर्वात्मको देवो भुक्तिमुक्तिकरः परः ॥ ४४॥

I am the knower, the hearer, the speaker and the object of speech. I am all and the deity identical with all. I am the source of worldly enjoyments and emancipation.

ध्यानं पूजोहारोऽहं मण्डलान्यमहेव च॥
इतिहासान्यहं रुद्रं ! सर्ववेदा ह्यहं शिव ! ॥ ४५॥

I am the presents of meditation and adoration:, I am the Maṇḍalas, the Itihāsas, O. Rudra. O Śiva, I am all the deities.

सर्वज्ञानान्यहं शम्भो ! ब्रह्मात्महामहं शिव!॥
अहं ब्रह्मा सर्वलोकः सर्वदेवात्मको ह्यहम्॥ ४६॥

O Śambhu, I am all the forms of knowledge I am at one with Brahmā, O Śiva. I am Brahmā, all the regions, and identical with all the deities.

अहं साक्षात्सदाचारो धर्मोऽहं वैष्णवो ह्यहम्॥
वर्णाश्रमास्तथा चाहं तद्धर्मोऽहं पुरातनः॥ ४७॥

I am the personification of righteous conduct and the religion of Viṣṇu. I am the Varṇas (castes) and Āśramas (orders) and I am the ancient religion.

यमोऽहं नियमो रुद्र ! व्रतानि विविधानि च॥
अहं सूर्य्यस्तथा चन्द्रो मङ्गलादीन्यहं तथा ॥ ४८॥

I am the process of regulation that of self-restraint and tile various vowed observances, O Rudra. I am the sun, the moon, and all the auspicious things.

पुरा मां गरुडः पक्षी तपसाराधयद्भुवि॥
तुष्ट ऊचे वरं ब्रूहि मत्तो वव्रे वरं स तु ॥ ४९॥

Formerly with assceticism the bird Garuḍa had worshipped me on earth. Pleased with him I asked him to pray for a boon; and he too prayed for a boon.

गरुड उवाच

मम माता च विनता नागैर्दासीकृता हरे॥
यथाहं देव ताञ्जित्वा चामृतं ह्यानयामि तत्॥ ५०॥
दास्याक्षिमोक्षयिष्यामि यथाहं वाहनस्तव॥

Garuḍa said:—O Hari, my mother Vinatā— had been made a slave, by the Nāgas. Do thou so order, that I may bring ambrosia after vanquishing the celestials, that I may release her from slavery and that I may be thy carrier.

महाबलो महावीर्य्यः सर्वज्ञो नागदारणः॥ ५१॥
पुराणसंहिताकर्त्ता यथाऽहं स्यां तथा कुरु॥

Do thou so order that I may be highly powerful, greatly strong, onmiscient, the aftlictor of the Nāgas, and the author of Purāṇs and Saṁhitās.

विष्णुरुवाच

यथा त्वयोक्तं गरुड सर्वं भविष्यति॥ ५२॥
नागदस्यान्मातरं त्वं विनतां मोक्षयिष्यसि॥
देवादीन्सकलाञ्जित्वा चामृतं ह्यानिष्यसि॥ ५३॥

Viṣṇu said:—What you have said, O Garuḍa, will all be accomplished.

You will release you mother Vinatā from the Nāgas. Having vanquished all the deities and others you will bering ambrosia.

महाबलो वाहनस्त्वं भविष्यसि विषार्दनः॥
पुराणं मत्प्रसादाच्च मम माहात्म्यवाचकम्॥ ५४॥
यदुक्तं मत्स्वरूपं च तव चाविर्भविष्यति॥
गारुडं तव नामना तल्लोके ख्यातिं गमिष्यति॥ ५५॥

You will be the highly powerful carrier. By my favour you will be jthe author of the Purāṇa,

describing my glories and forms. By your name it will be celebrated on the earth as Garuḍa.

यथाहं देवदेवानां श्रीः ख्यातो विनतासुत॥
तथा ख्यातिं पुराणेषु गारुडं गरुडैष्यति॥ ५६॥

O son of Vinatā, as I am the God of gods and Śrī is celebrated so the Garuḍa Purāṇa will be celebrated amongst all the Purāṇas.

यथाहं कीर्त्तनीयोऽथ तथा त्वं गरुडात्मना॥
मां ध्यात्वा पक्षिमुख्येदं पुराणं गद गारुडम् ॥ ५७॥

As I am worthy of being lauded so thou shalt be. Meditating on me by your mind do you describe this Garuḍa Purāṇa by your bird mouth."

इत्युक्तो गरुडो रुद्र! कश्यपायाह पृच्छते॥
कश्यपो गारुडं श्रुत्वा वृक्षं दग्धमजीवयत्॥ ५८॥

Thus accosted, O Rudra, Garuḍa described it to Kaśyapa. Hearing the Garuḍa Purāṇa Kaśyapa revived the burnt tree.

स्वयं चान्यमना भूत्वा विद्ययान्यान्य जीवयत्॥
यक्षिॐ उं स्वाहाजापी विद्येयं गारुडी परा॥
गरुडोक्तं गारुडं हि श्रृणु रुद्र ! मदात्मकम्॥ ५९॥

Hearing yourself with fixed attention do you revive others with your learning. "The bird, Oṁ, Um, Swāhā"—This is the great learning of Garuḍa. Hear, O Rudra, the great Garuḍa Purāṇa narrated by Garuḍa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीगरुडमहापुराणोत्पत्तिनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

सूत उवाच

इति रुद्राब्जजो विष्णोः शुश्राव ब्रह्मणो मुनिः॥
व्यासो व्यासादहं वक्ष्येहं ते शौनक नैमिषे॥ १॥

Sūta said—Thus did Rudra bear it from Viṣṇu; Brahmā from Rudra; from Brahmā the ascetic Vyāsa; and myself from Vyāsa. And I relate it to you. O Śounaka, in the forest of Naimiṣa.

मुनीनां श्रृण्वतां मध्ये सर्गाद्यं देवपूजनम्॥
तीर्थं भुवनकोशं च मन्वन्तरमिहोच्यते॥ २॥
वर्णाश्रमादिधर्माश्च दानराजादिधर्मकाः॥
व्यवहारो व्रतं वंशा वैद्यकं सनिदानकम्॥ ३॥

In the assemblage of the ascetics have been described by me, the creation and the adoration of the deities, the various sacred sbrines, the wealth of tbe world and the Manvantaras; the duties of the various Varṇas (castes) and Āśramas (orders); the gifts, the regal duties, the laws, vowed observances, families and the medical science with a diagnosis of diseases; the various auxilliary sciences, the universal dissolution; religious profit, desire, worldly profit and the most excellent knowledge.

अंगानि प्रलयो धर्मकामार्थज्ञानमुक्तमम्॥
सप्रपञ्चं निष्प्रपञ्चं कृतं विष्णोर्निगद्यते॥ ४॥

The illusory deeds, and those beyond tbe range of illusion, of Viṣṇu have all been narrated in Garuḍa Purāṇa.

पुराणे गारुडे सर्वं गरुडो भगवानथ॥
वासुदेवप्रसादेन सामर्थ्यातिशयैर्युतः॥ ५॥

This Garuḍa is *Bhagavān*.[1] By the favour of Vāsudeva he has been endued with great strength.

भूत्वा हरेर्वाहनं च सर्गादीनां च कारणम्॥
देवान्विजित्य गरुडो ह्यमृताहरणं तथा॥ ६॥
चक्रे क्षुधा हृतं यस्य ब्रह्माण्डमुदरे हरेः॥

Having become tbe carrier of Hari be is the instrument of creation etc. Having vanquisbed the celestials Garuḍa brought ambrosia, by which the appetite of the universe, lying in the belly of Hari, was appeased.

यं दृष्ट्वा स्मृतमात्रेण नागादीनां च संक्षयः॥ ७॥
कश्यपो गारुडाद्वृक्षं दग्धं चाजीवयद्यतः॥

His very sight or recollection destroys the serpents. Through Garuḍa Kaśyapa revived all the burnt trees.

1. It is an epithet applied to a god or demi-god or a great ascetic. Literally the word means one endued with six qualities,— prosperity, might, glory, splendour, wisdom and dispassion.

गरुडः स हरिस्तेन प्रोक्तं श्रीकश्यपाय च॥ ८॥
तच्छ्रीमद्गारुडं पुण्यं सर्वदं पठतस्तव॥
वक्ष्ये व्यासं नमस्कृत्य शृणु शौनक तद्यथा॥ ९॥

Garuḍa is Hari. He related it unto Kaśyapa. The auspicious Garuḍa Purāṇa, when read, gives piety and all objects. Hear, O Śounaka, how Hari describe it unto Rudra.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विषयं निरूपणं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

रुद्र उवाच

सर्गश्च प्रतिसर्गश्च वंशो मन्वतराणि च॥
वंशानुचरितं चैव एतद् ब्रूहि जनार्दन॥ १॥

Rudra said—O Janārddana, do thou described the primary and secondary creations, the families, Manvantaras as, well as the histories of the families.

हरिरुवाच

शृणु रुद्र प्रवक्ष्यामि सर्गादीन्यापनाशनान्॥
सर्गस्थितिलयान्तां तां विष्णोः क्रीडां पुरातनीम्॥ २॥

Hari said:—Hear, O Rudra, I will describe the old sport of Viṣṇu, consisting of creation, preservation and destruction, which destroys all sins.

नरनारायणो देवो वासुदेवो निरञ्जनः॥
परमात्मा परं ब्रह्म जगज्जनिलयादिकृत॥ ३॥

The Lord Vāsudeva, void of passion, Nara-Nārāyaṇa, is the great Soul, Para Brahma, the creator and the destroyer of the universe.

तदेतत्सर्वमेवैतद्व्यक्ताव्यक्तस्वरूपवत्॥
तथा पुरुषरूपेण कालरूपेण च स्थितम्॥ ४॥

All this exists in Him as both manifest and unmanifest. He exists in the form of Puruṣa (malebeing) arid Kāla (Time).

व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च॥
क्रीडतो बालकस्येव चेष्टास्तस्य निशामय॥ ५॥

Viṣṇu is both manifest and unmanifest. He is Puruṣa and Kāla. Understand, his actions are like those of a sportive child.

अनादिनिधनो धाता त्वनन्तः पुरुषोत्तमः॥
तस्माद्भवति चाव्यक्तं तस्मादात्मापि जायते॥ ६॥

He is without beginning, the Creator; He is without end and Puruṣottama (the most exalted of male beings). From him originate the unmanifest as well as the soul.

तस्माद्बुद्धिर्मनस्तस्मात्ततः खं पवन स्ततः॥
तस्मात्तेजस्ततस्त्वापस्ततो भूमिस्ततोऽभवत्॥ ७॥

From him emanate the intellect, mind, the Tattvas (principles) ether, air, fire, water and earth.

अण्डो हिरण्मयो रुद्र तस्यान्तः स्वयमेव हि ॥
शरीरग्रहणं पूर्वं सृष्ट्यर्थं कुरुते प्रभुः॥ ८॥

O Rudra, He is the golden egg and is himself his own end. The Lord assumes a body for the purposes of creation.

ब्रह्मा चतुर्मुखो भूत्वा रजोमात्राधिकः सदा॥
शरीरग्रहणं कृत्वाऽसृजदेतच्चराचरम्॥ ९॥

Having assumed the body of Brahmā with four mouths, pervaded by the quality of Rajas (darkness) he creates the entire world, moveable and stationery.

अण्डस्यान्तर्जगत्सर्वं सदेवासुरमानुषम्॥
स्रष्टा सृजति चात्मानं विष्णुः पाल्यं च यातिच॥ १०॥

This entire universe consisting of the celestials, Asuras and human beings lies inside the egg.

उपसंह्रियते चान्ते संहर्त्ता च स्वयं हर॥
ब्रह्मा भूत्वासृजद्विष्णुर्जगत्पाति हरिः स्वयम्॥ ११॥

As Creator he creates the universe; as Viṣṇu he protects it; and he destroys it in the end. Hari himself is the destroyer. Having assumed the body of Brahmā Hari creates the universe and as Viṣṇu he protects it.

रुद्ररूपी च कल्पान्ते जगत्संहरतेऽखिलम्॥
ब्रह्मा तु सृष्टिकालेऽस्मिञ्जलमध्यगतां महीम्॥ १२॥

And assuming the form of Rudra the Lord destroys the universe at the end of a Kalpa.

When Brahmā was engaged in the work of creation.

दंष्ट्रयोद्धरति ज्ञात्वा वाराहीमास्थितस्तनूम्॥
देवादिसर्गान्वक्ष्येऽहं संक्षेपाच्छृणु शङ्कर ! ॥ १३॥

He, assuming the form of a boar, held up with his tusks the earth sunk under water. Hear, O Śaṅkara, I will describe all in short beginning with the first creation of the deity.

प्रथमो महतः सर्गो विरूपो ब्रह्मणस्तुः सः ॥
तन्मात्राणां द्वितीयस्तु भूतसर्गो हि स स्मृतः॥ १४॥

The first creation is Mahat or intellectual principle; it is simply a metamorphosis of Brahmā. The second creation is that of Tanmātrās or the subtle elementary particles. This is known as the creation of elements.

वैकारिकस्तृतीयस्तु सर्गस्त्वैन्द्रियकः स्मृतः ॥
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः॥ १५॥

The third is called Vaikāirika or the creation of organs. This is the (Prakṛta) material or elementary creation-originating from intellect.

मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः॥
तिर्य्यक्स्रोतास्तु यः प्रोक्तस्तिर्य्यग्योन्यः स उच्यते॥ १६॥

The tourth is the primary creation and all the stationery bodies are known as primary creations. The next is *Tiryyakasrotas*[1] who are otherwise called Tiryyakjollya i.e. beasts etc.

तदूर्द्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः॥
ततोऽर्वाक्स्रोतसां सर्गः सप्तमः सतु मानुषः॥ १७॥

The sixth is the Urdhasrotasa[2] which is called the creation of the celestials. The seventh is the creation of Arvakasrotas[3] or human beings.

अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसस्तुसः सः॥
पञ्चैते वैकृताः सर्गाः प्राकृतास्तुत्रयः स्मृताः॥ १८॥

The eighth is the creation of Anugrahas[4] pervaded by the qualities of Sattva (goodness) and Sattva (ignorance). These are the five orders of the Vaikārika (organic) creation. There are three orders of the elementary and organic creation.

प्राकृतो वैकृतश्चापि कौमारो नवमः स्मृतः॥
स्थावरान्ताः सुराद्यास्तु प्रजा रुद्र ! चतुर्विधाः ॥ १९॥

Koumāra makes the ninth. O Rudra, there are four orders of creation beginning with the celestials and ending with the stationery creation.

ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसाः सुताः॥
ततो देवासुरपितृन्मानुषांश्च चतुष्टयम्॥ २०॥
सिसृक्षुरमभांस्येतानि स्वमात्मानमयूयुजत्॥
व्यक्तात्मनस्तमोमात्राद्रुद्रिक्तास्तत्प्रजापतेः॥ २१॥
सिसृक्षोर्जघ्नात्पूर्वमसुरा जज्ञिरे ततः॥
उत्ससर्ज ततस्तां तु तमोमात्रात्मिकां तनूम्॥ २२॥

While engaged in the work of creation Brahmā first procreated his mind-born sons. Then desirous of creating the tour classes of beings, viz. the celeslials, Asuras, Pitṛs and human beings, all, going under the name of Amba he adored his own self,[5] as the lord of beings, although himself of unfettered soul, concentrated his soul, being desirous of creating, passion overspread him and first from forth his hips came out the Asuras.

तमोमात्रा तनुस्त्यक्ता शङ्कराभूद्विभावरी॥
यक्षोरक्षांसि तद्देहे प्रीतिमापुस्ततः सुराः॥ २३॥

And then he renounced his person surcharged with Tama or darkness; and his darkness, on being renounced by him, O Śaṅkara, was converted into Night. Having assumed another body he became desirous of creating and felt delight.

सत्त्वोद्रिक्तास्तु मुखतः संभूता ब्रह्मणो हर ! ॥
सत्त्वप्राया तनुस्तेन सन्त्यक्ता साप्यभूद्दिनम्॥ २४॥

Then O Hara, came out from the mouth of Brahmā, the celestials surcharged with the justity of Sattva (goodness). On being renounced by him his body, surcharged with the quality of Sattva, was converted into Day.

1. Lit the stream of beings living according to nature.
2. Lit the stream of beings tending upwards.
3. Cf. And as these eat by swallowing down they are called Arvaraskotasas.
4. A calss of deities.
5. The passage is not clear. Perhaps by the expression "adored his own sell" the author means that Brahma was engaged in the process of mental retrospection.

ततो हि बलिनो रात्रावसुरा देवता दिवा॥
सत्त्वमात्रां तनुं गृह्य पितरश्च ततोऽभवन्॥ २५॥

Therefore it is that the Asuras are powerful in the night and the celestials during the day. He then assumed a person fraught with the quality of goodness and then sprang from him the ancestors.

सा चोत्सृष्टाभवत्सन्ध्या दिननक्तान्तरस्थितिः॥
रजोमात्रां तनु गृह्य क्षुदभूत्कोप एव च॥ २६॥

And that body, on being renounced by him, became Twilight remaining between day and night. Then having assumed a body fraught with the quality of Rajas (darkness) he created human beings.

सा त्यक्ता चाभवज्ज्योत्स्ना प्राक्सन्धया याभिधीयते॥
ज्योत्सना रात्र्यहनी सन्धया शरीराणि तु तस्य वै॥ २७॥

And on being renouned by him that form became moon-light which is termed *Prāk-sandhyā*.[1] Moonlight, Night, Day and Twilight are his bodies.

रजोमात्रां तनु गृह्य क्षुदभूत्कोप च॥
क्षुतृट्क्षामा असृग्भक्षा राक्षसा रक्षणाच्च ये॥ २८॥
यक्षाख्या जक्षणाज्ज्ञेयाः सर्पा वै केशसर्पणात्॥
जाताः कोपेन भूतास्ते गन्धर्वा जज्ञिरे ततः॥२९॥
गायन्तो जज्ञिरे वाचं गन्धर्वाप्सरसश्च ये॥
स्वर्गं द्यौर्वक्षसश्चक्रे सुखतोऽजाः स सृष्टवान्॥ ३०॥

And then he assumed another body fraught with the quality of darkness and thereat sprung hunger from his and from hunger wrath. Brahmā then creater Rākṣasas exercised with hunger.

(Those that said 'Save him') are called Rākṣasa and those (diat said 'We shall eat him up) are called Yakṣas from *Yakṣaṇa* eating. And from the movement, (*Sarpana*) of his hairs sprang the serpents. Waxing worm he generated some beings of warthful temper. O sinless, then die Gandharvas came out singing. All these beings were created by him.

सृष्टवानुदराद्गाश्च पार्श्वाभ्यां च प्रजापतिः॥
पभ्द्यां चैवान्त्यमातङ्गान्महिषोष्ट्राविकांस्तथा ॥ ३१॥
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे॥
गौरजः पुरुषो मेध्यो ह्यश्वाश्वतरगर्दभाः ॥ ३२॥

He created goats from his mouth, the kine from his belly and sides; me horses, elephants, asses and camels from his feet, and medicinal herbs furnished with fruits and roots from the hairs of his body.

एतान् ग्राम्यापशून्प्राहुराण्यांश्च निबोध मे॥
श्वापदं द्विखुरं हस्तिवानराः पक्षिपञ्चमाः॥ ३३॥
औदकाः पशवः षष्ठाः सप्तमाश्च सरीसृपाः॥
पूर्वादिभ्यो मुखेभ्यस्तु ऋग्वेदाद्याः प्रजज्ञिरे॥ ३४॥

Fair complexioned male sheep, horses, mules and asses are called *grāmya* or household animals. Hear, I will describe the wild ones. (They are) the beasts of prey, the cloven-hoofed, elephants, monkeys, and fifthly, birds and sixthly, acquatic animals and seventhly, reptiles. From his eastern and other mouths he created the Ṛk and other Vedas.

आस्याद्वै ब्राह्मणा जाता बाहुभ्यां क्षत्रियाः स्मृताः॥
ऊरुभ्यां तु विशः सृष्टाः शूद्रः पद्भ्यामजायत॥ ३५॥

The Brāhmaṇas originated from his mouth, die Kṣatriyas from his arms, me Vaiśyas from his thighs and the Śūdras form his feet.

ब्रह्मलोको ब्राह्मणानां शाक्रः क्षत्रिजन्मनाम्॥
मारुतं च विशां स्थानं गान्धर्वं शूद्रजन्मनाम्॥ ३६॥

The region of Brahmā is for the Brāhmaṇas, that of Śakra for me Kṣatriyas, mat of Marut (windgod) for die Vaiśyas and that Gandharvas for the Śūdras.

ब्रह्मचारिव्रतस्थानां ब्रह्मलोकः प्रजायते॥
प्राजापत्यं गृहस्थानां यथाविहितकारिणाम्॥ ३७॥

Those practising the Brahmacarya injunctions attain the region of Brahmā. The householders, performing duly their duties, repair to dle region of dle Creator.

स्थानं सप्तऋषीणां च तथैव वनवासिनाम्॥
यतीनामक्षयं स्थानं यदृच्छागामिनां सदा॥ ३८॥

Those, living in me forest, acquire the region of me seven Ṛsis. The sphere of me *Yatis*, going at will, is dle eternal region.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सृष्टिवर्णनं नाम चतुर्थोऽध्यायः॥ ४॥

1. Meaning *going before twilight*.

अध्यायः ५ / Chapter 5

हरिरुवाच

कृत्वेमुत्रसंस्थानं प्रजासर्गं तु मानसम्।।
अथासृजत्प्रजाकर्तन्मासांस्तनयान्प्रभुः।। १।।
धर्मं रुद्रं मनु चैव सनकं च सनातम्।।
भृगुं सनत्कुमारं च रुचिं श्रद्धां तथैव च।। २।।
मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम्।।
वसिष्ठं नारदं चैव पितॄन्बर्हिषदस्तथा।। ३।।
अग्निष्वात्तांश्च कव्यादानाज्यपांश्च सुकालिनः।।
उपहूतांस्तथा दीप्यां(प्रा)स्त्रींश्च मूर्तिविवर्जितान्।।४।।

Hari said:—Having created me world and all orders of beings the Lord created his mind-begotten sons for multiplying his creation; namely Dharma, Rudra, Manu, Sanaka, Sanātana, Bhṛgu, Sanatkumāra, Ruci, Śuddha, Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Nārada and the Patṛis Varhiṣadas.

चतुरो मूर्त्तियुक्तांश्च अंगुष्ठाद्दक्षमीश्वरम्।।
वामांगुष्ठात्तस्य भार्य्यामसृजत्पद्मसम्भवः।। ५।।
तस्यां तु जनयामास दक्षो दुहितरः शुभाः।।
ददौ ता ब्रह्मपुत्रेभ्यः सतीं रुद्राय दत्तवान्।। ६।।

The Lotus-sprung deity, from his right thumb, created Dakṣa endued with four forms and his wife from his left thigh. Dakṣa begat on her beautiful daughters. He gave them away unto the sons of Brahmā and conferred Sati on Rudra.

रुद्र पुत्रा बभूवर्हि असंख्याता महाबलाः।।
भृगवे च ददौ ख्यातिं रूपेणाप्रतिमां शुभाम्।। ७।।
भृगोर्धाताविधातारौ जनयामास सा शुभा।।
श्रियं च जनयामास पत्नी नारायणस्य या।। ८।।

Numberless, highly powerful sons were born unto Rudra. He conferred the auspicious Khyāti, matchless in beauty, on Bhrgu. Bhṛgu begat on her Dhātā and Vidhata. He also begat Śrī who was Nārāyaṇa's wife.

तस्यां वै जनयामास बलोत्मादौ हरिः स्वयम्।।
आयतिर्नियतिश्चैव मनोः कन्ये महात्मनः।। ९।।

Hari begat on her himself Bala and Ukṣmādi. Ayati and Nīyati were the two daughters of the high-souled Manu.

धाताविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ।।
प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः।। १०।।

They were the wives of Dhātā and Vidhātā. They gave birth to two sons, Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was the son Mṛkaṇḍu.

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत।।
विरजाः सर्वगश्चैव तस्य पुत्रौ महात्मनः।। ११।।

Marīci's wife Sambhūti gave birth to Pourṇamāṣa. Virāja and Sarvaga were the two sons of that high-souled one.

स्मृतेश्चाङ्गिरसः पुत्राः प्रसूताः कन्यकास्तथा।।
सिनीवाली कुहूश्चैव राका चानुमस्तिथा।। १२।।

Aṅgirās begat on Smṛti sons and daughters namely Śinīvali, Kuhū, Rākā and Aṇumati.

अनसूया तथैवात्रेर्जज्ञो पुत्रानकल्मषान्।।
सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम्।। १३।।

Atri begat on Anasūyā sinless sons, Soma, Durvāsā and the yogin Dattātreya.

प्रीत्यां पुलस्त्यभार्य्यायां दत्तोलिस्तत्सुतोऽभवत्।।
कर्म्मशश्चार्थवीरश्च सहिष्णुश्च सुतत्रयम्।। १४।।
क्षमा तु सुषुवे भार्य्या पुलहस्य प्रजापतेः।।
क्रतोश्च सुमतिर्भार्य्या बालखिल्यानसूयत।। १५।।
षष्टिर्यानि सहस्राणि ऋषीणामूर्द्ध्वरेतसाम्।।
अंगुष्ठपर्वमात्राणां ज्वलद्भास्करवर्चसाम्।। १६।।

Pulastya begat on Prīti Dottoli. Three sons, Karman, Arthavirā and Sahiṣṇu were begat on his wife Sumati the sixty thousand Ṛṣis of controlled passions by name Vālakhilyas. They were all of the height of a thumb and effugent like the burning sun.

ऊर्ज्जायां तु वसिष्ठस्य सप्ताजायन्त वै सुताः।।
रजोगात्रोद्र्ध्वबाहुश्च शरणश्चानघस्तथा।। १७।।
सुतपाः शुक्र इत्येते सर्वे सप्तर्षयोऽमलाः।।
स्वाहां प्रादात्स दक्षोऽपि सशरीराय वह्नये।। १८।।

Vasiṣṭha begat on Urjjā seven sons, viz, Rajo, Gātra, Ūrdhavāhu, Śaraṇa, Anagha, Sutapa, Śukra. These are the seven Ṛṣis.

तस्मात्स्वाहा सुताँल्लेभे त्रीनुदारौजसो हर!॥
पावकं पवमानं च शुचिं चापि जलाशिनः॥ १९॥
पितृभ्यश्च स्वधा जज्ञे मेनां वैतरणीं तथा॥
ते उभे ब्रह्मवादिन्यौ मेनायां तु हिमाचलः॥ २०॥
मैनाकं जनयामास गौरीं पूर्वं तु या सती॥
ततो ब्रह्मात्मसम्भूतं पूर्वं स्वायंभुवं प्रभुः॥ २१॥

Dakṣa conferred Suhā on the fire-god who had assumed a body. O Hara, from him Suāhā obtained three highly effulgent sons viz. Pavaka, Pavamana and Śuci, all eaters of water. Swadhā gave birth to Menā and Vaitaraṇī. They were both *Brahmavādinīs.*[1] Menā was married to Himācala (mount Himālaya).

आत्मानमेव कृतवान्प्रजापाल्यं मनुं हर!॥
शतरूपां च तां नारीं तपोनिहतकल्मषाम्॥ २२॥

O Hara! the Lord appointed Manu Svayambhu (self-create) formerly sprung from Brahmā's self and resembling himself to rule creatures.

स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः॥
तस्माच्च पुरुषाद्देवी शतरूपा व्यजायत॥ २३॥

Svayambhuva Manu accepted as his wife Śatarūpas[2] who had destroyed all her sins by ascetic penances.

प्रियव्रतोत्तानपादौ प्रसूत्याकूतिसंज्ञिते॥
देवहूतिं मनुस्तासु आकूतिं रुचये ददौ॥ २४॥
प्रसूतिं चैव दक्षाय देवहूतिं च कर्दमे॥

And to that person Śatarūpā bore Priyavrata and Uttānapāda; and daughters named Prasūti, Ākūti and Devahūtī; of them Manu conferred Ākūti or Ruci, Prasūti on Dakṣa and Devahūti on Kardama.

रुचेर्यज्ञो दक्षिणाभूद्दक्षिणायां च यज्ञतः॥ २५॥
अभवन्द्वादश सुता यामा नाम महाबलाः॥

To Ruci were born Yajña[3] and Dakṣiṇa[4] Again Yajña begat on Dakṣiṇa twelve highly powerful sons by name Yamas.

चतुर्विंशतिकन्याश्च सृष्टवान्दक्ष उत्तमाः॥ २६॥
श्रद्धा चला धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा॥

1. Female interpreters of the divine Science.
2. I Having an hundred forms.
3. Sacrifice. 4. Gifts in sacrifice

बुद्धिर्लज्जा वपुः शान्तिर्ऋद्धिः कीर्त्तिस्त्रयोदशी॥ २७॥
पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीप्रभुः॥

The most excellent Dakṣa begat twenty four daughters. They were Śraddhā[5] Lakṣmī,[6] Dhṛti,[7] Puṣṭi,[8] Puṣṭi,[9] Medhā,[10] Kriyā[11] Buddhi,[12] Lajjā,[13] Vapu,[14] Śānti,[15] Ṛddhi,[16] Kṛti[17]. These thirteen laughters of Dakṣa were wedded by Dharma for procreating sons.

ख्यातिः सत्यथ सम्भूतिः स्मृतिः क्षमा तथा॥ २८॥
सन्नतिश्चानसूया च ऊर्ज्जा स्वाहा स्वधा तथा॥

Khyāti,[18] Sati,[19] Sambhūti[20] Smṛti,[21] Prīti,[22] Kṣama,[23] Śaunati,[24] Anasūya,[25] Urjjā,[26] Svāhā and Svadhā[27] (were the remaining ones).

भृगुर्भवो मरीचिश्च तथा चैवांगिरा मुनिः॥ २९।
पुलस्त्यः पुलहश्चैव ऋतुश्चर्षिवरस्तथा॥
अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्॥ ३०॥
ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तमाः॥

The foremost of asceties Bhṛgu, Bhava, Marīci, Aṅgirā, Pulastya, Pulaha, Kratu, Atri, Vasiṣtha and the Pitṛs duly married all these aughters beginning with Khyāti.

श्रद्धा कामं चला दर्पं नियमं धृतिरात्मजम्॥ ३१॥
संतोषं च तथा तुष्टिर्लोभं पुष्टिसूयत॥

And then Śraddhā brought forth Kāma,[28] Cala,[29] Darpa,[30] Niyama,[31] and Dhṛti[32] her sons, and Tuṣṭi Santoṣā[33] and Puṣṭi Lobha.[34]

5. Veneration.
6. The goddess of wealth.
7. Patience
8. Satisfaction.
9. Nourishment.
10. Intelligence.
11. Act.
12. Intellect,
13. Bashfulness.
14. Body.
15. Success.
16. Fame.
17. Rightcousness.
18. Renown.
19. Chastity.
20. Birth.
21. Mamory.
22. Gratification.
23. Forgiveness.
24. Reverence.
25. Good-natured.
26. Energy.
27. This and the last words arc uttered while offering oblations to fire.
28. Sexual desire.
29. Lakṣmī
30. Pride.
31. Restraint
32. Nourishment.
33. Contentment.
34. Avarice.

मेधा श्रुतं क्रिया दण्डं लयं विनयमेव च॥ ३२॥
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम्॥
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत॥ ३३॥
सुखमृद्धिर्यशः कीर्त्तिरित्येते धर्मसूनवः॥

Medhā[1] brought forth Śruta[2] and Kriyā,[3] Daṇḍam,[4] Laya[5] and Vinaya[6] and Buddhi,[7] Bodha[8] and Lajjā, Vinaya Vapu[9] and Vyavasāya[10] as her sons.

And Śānti brought forth Kṣemā and Ṛddhi, Sukham[11] and Kīrti Yaśas.[12] These are the offspring of Dharma.

कामस्य च रतिर्भार्य्या तत्पुत्रो हर्ष उच्यते॥ ३४॥
ईजे कदाचिद्यज्ञेन हयमेधेन दक्षकः॥
तस्य जामातरः सर्वे यज्ञं जग्मुर्निमन्त्रिताः॥ ३५॥
भार्य्याभिः सहिताः सर्वे रुद्रं देवीं सतीं विना॥

Kāma's wife was Rati whose son was Harṣa,[21] Dakṣa once undertook the celebration of a horse sacrifice at which panied with their wives except Rudra and Sati.

अनाहूता सती प्राप्ता दक्षेणैवावमानिता॥ ३६॥
त्यक्त्वा देहं पुनर्जाता मेनायां तु हिमालयात्॥

But Satī went there univited and was issulted by Dakṣa. Having renounced her body she was again begotten on Menā by Himavān.

शम्भोर्भार्य्याभवद्गौरी तस्यां जज्ञे विनायकः॥ ३७॥
कुमाश्चैव भृंगीशः क्रुद्धो रुद्रः प्रतापवान्॥
विध्वंस्य यज्ञं दक्षं तु तं शशाप पिनाकधृक्॥
ध्रुव स्यान्वयसम्भूतो मनुष्यस्त्वं भविष्यसि॥ ३८॥

Gourī became Śambhu's wife whose sons were Vināyaka and Kumāra. Rudra, the powerful master of Bhṛṅgī, was by nature wrathful. He destroyed Dakṣa's sacrifice and imprescated a curse on him, saying, "You will be born as a man, in the family of Dhruva.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रजाकर्त्रादिसृष्टिर्नाम पञ्चमोऽध्यायः॥ ५॥

अध्यायः ६ / Chapter 6

हरिरुवाच

उत्तानपादादभवत्सुरुच्यामुत्तमः सुतः॥
सुनीत्यां तु ध्रुवः पुत्रः स लेभे स्थानमुत्तमम्॥ १॥

Hari said—Uttānapāda begat a son on Suruci by name Uttama and another on Sunīti by name Dhruva who attained to the most exalted station.

मुनिप्रसादादाराध्य देवदेवं जनार्दनम्॥
ध्रुवस्य तनयः श्लिष्टिर्महाबलपराक्रमः॥ २॥

Having adored Janarddana, the god of gods, by the favour ofthe ascetic. Dhruva's son Śliṣṭi was greatly strong and highly powerful.

तस्य प्राचीनवर्हिस्तु पुत्रस्तस्याप्युदारधीः॥
दिवञ्जयस्तस्य सुतस्तस्य पुत्रो रिपुः स्मृतः॥ ३॥

And his son was the greatly intelligent Prācīnavarhī. His son was Divañjaya whose son was Ripu.

रिपोः पुत्रस्तथा श्रीमाँश्चाक्षुषः कीर्त्तितो मनुः॥
रुरुस्तस्य सुतः श्रीमानंगस्तस्यापि चात्मजः॥ ४॥

His son was known as tlie beautiful Manu Cākṣuṣa. His son was Ruru whose son was the beautiful Aṅga.

अंगस्य वेणः पुत्रस्तु नास्तिको धर्मवर्जितः॥
अधर्म्मकारी वेण(न)श्च मुनिभिश्च कुशैर्हतः॥ ५॥

Aṅga's son was Vena who was an atheist and an irreligious person. Vena, the perpetrator of iniquities. was killed by the Ṛsis with Kuśa.

ऊरुं ममन्थुः पुत्रार्थे ततोऽस्य तनयोऽभवत्॥
ह्रस्वोऽतिमात्रः कृष्णांगो निषीदेति ततोऽब्रुवन्॥ ६॥
निषादस्तेन वै जातो विन्ध्यशैलनिवासकः॥
ततोऽस्य दक्षिणं पाणिं ममन्थुः सहसा द्विजाः॥ ७॥

They then churned his thigh for a son and thereat sprang a son, grṣatly dwarfish and black. They then said "sit down, sit down" and

1. Intclect.
2. Knowledge or what is heard.

3. Action.	4.	Punishment.
5. Justice.	6.	Humilation.
7. Intellect	8.	Apprehension.
9. Body.	10.	Exertion.
11. Felicity.	12.	Fame.

he was called Niṣada dwelling on the mount Vindhyā. Then the twice-born once suddenly churned his right thigh.

तस्मात्तस्य सुतो जातो विष्णोर्मानसरूपधृक्॥
पृथुरित्येवनामा स वेणपुत्रो दिवं ययौ॥ ८॥
दुदोह पृथिवीं राजा प्रजानां जीवनाय हि॥
अन्तर्द्धानः पृथोः पुत्रो हविर्द्धानस्तदात्मजः॥ ९॥

From there sprange a son assuming the mental form of Viṣṇu, by name Pṛthu. By that son Vena repaired to the celestial region. They king milched the earth, for giving life to his subjects. Pṛthu's son was Antarddhāna whose son again was Havirdhāna.

प्राचीनवर्हिस्तत्पुत्रः पृथिव्यामेकराड् बभौ॥
उपयेमे समुद्रस्य लवणस्य स वै सुताम्॥ १०॥

His son Prācīnavarhī became the Lord Paramount of the world.

तस्मात्सुषाव सामुद्री दश प्राचीनबर्हिषः॥
सर्वे प्राचेतसा नाम धनुर्वेदस्य पारगाः॥ ११॥

He espoused the daughter of the ocean of salt rater and begat on her ten Prācīnavarhīs who were called Pracetas and were masters of the science of archery.

अपृथग्धर्म्मचरणास्तेऽतप्यन्त महत्तपः॥
दशवर्षसहस्राणि समुद्रसलिलेशयाः॥ १२॥

They all practised the same religious austerities and remained immersed in the bed of the deep for ten thousand years.

प्रजापतित्वं संप्राप्य भार्य्या च मारिष॥
अभवद्भवशापेन तस्यां दक्षोऽभवत्ततः॥ १३॥

They attained to the dignity of the Patriarchs; and their wife was Marīṣā. of her was born Dakṣa by the impecation of Bhava.

असृजन्मसो दक्षः प्रजा पूर्व चतुर्विधाः॥
नावर्द्धन्त च तास्तस्य अपध्याता हरेण तु॥ १४॥

As before Dakṣa against created four classes of beings from his mind. Obstructed by Hara they did not multiply.

मैथुनेन ततः सृष्टिं कर्त्तुमैच्छत्प्रजापतिः॥
असिक्नीमावहद्भार्य्या वीरणस्य प्रजापतेः॥ १५॥

The Patriarch then desired to carry on the work of creation by sexual intercourse. He then poused Asiknī, the daughter of the Patriarch Varuṇa.

तस्य पुत्रसहस्रं तु वैरण्यां समपद्यत॥
नारदोक्ता भुवश्चान्तं गता ज्ञातुं च नागताः ॥ १६॥

He begat on the daughter of Varuṇa a thousand sons. The end of the earth being decribed by Nārada they went there to learn it and did not return.

दक्षपुत्रसहस्रं च तेषु नष्टेषु सृष्टवान्॥
शवलाश्वास्तेऽपि गता भ्रातृणां पदवीं हर!॥ १७॥

On their being lost Dakṣa created another thusand, named Śaklāśva, who also followed the foot steps of their brothers, O Hara.

दक्षः क्रुद्धः शशापाथ नारदं जन्म चाप्स्यसि॥
नारदो ह्यभवत्पुत्रः कश्यपस्य मुनेः पुनः॥ १८॥

Worked up with anger Dakṣa cursed Nārada saying "You will obtain a birth" and he was again born as the son of the ascetic Kaśyapa.

यज्ञे ध्वस्तेऽथ दक्षोऽपि शशापोग्रं महेश्वरम्॥
स्तुत्वात्वामुपचारैश्च पूजयिष्यंति शंकर॥ १९॥

On his sacrifice being destroyed Dakṣa imprecated the terrific Maheśvara, saying, "Having worshipped thee with necessary articles the twice-born will leave them aside.

जन्मान्तरेऽपि वैरेणते विनश्यन्ति शङ्कर ! ॥
तस्माद्वैरं न कर्तव्यं कदाचिदपि केनचित्॥
असिक्न्यां (महिष्यां) जनयामास दक्षो दुहितरो ह्यथ॥ २०॥

Even in another birth, your hostilities will not terminate, O Śaṅkara."

षष्टिं कन्या रूपयुता द्वे चैवांगिरसे ददौ॥
द्वे प्रादात्स कृशांश्वाय दश धर्म्माय चाप्यथ ॥ २१॥
चतुर्दश कश्यपाय अष्टाविंशतिमिन्दवे॥
प्रददौ बहुपुत्राय सुप्रभां भामिनीं तथा॥ २२॥

Dakṣa begat on Asiknī sixty beautiful daughters. He gave away two of them unto Aṅgīras. He conferred two on Kṛṣāśva, ten on Dharma, thirteen on Kaśyapa and twenty-seven on Indu. He conterred Suprabhā and Bhāminī on Vahuputra.

मनोरमां भानुमतीं विशालां बहुदामथ ॥
दक्षः प्रादान्महादेव! चतस्रोऽरिष्टनेमये(ने) ॥ २३॥
स कृशाश्वाय च प्रादात्सुजप्रजां च तथा जयाम्॥
अरुन्धती वसुर्या(र्जा)मीलम्बा भानुर्मरुद्वती॥२४॥
सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश॥
धर्म्मपत्न्यः समाख्याताः कश्यपस्य वदाम्यहम्॥२५॥

And O Mahādeva, he gave unto Ariṣṭanemi, his four daughters viz. Manoramā, Bhānumatī, Viśālā and Vahudā. He conferred on Kṛṣāśva, Suprajā and Jayā.

Arundhati, Vasu, Yāmī, Lambā, Bhānu, Marutvatī Saṅkalpā, Muhurtā, Sādhvā, Viśvā, these ten are known as the wives of Dharma. I will now describe the names of the wives of Kaśyapa.

अदितिर्दितिर्दनुः काला ह्यनायुः सिंहिका मुनिः॥
कद्रूः साध्या इरा क्रोधा विनता सुरभिः खगा॥२६॥

They were Aditi, Diti, Danu, Kālā, Anāyu, Saṁhikā, Muni, Kadru, Sādhyā, Irā, Krodhā, Vinātā, Surabhi and Khagā.

विश्वेदेवास्तु विश्वायाः साध्या साध्यान्व्यजायत॥
मरुत्वत्यां मरुत्वन्तो वसोस्तु वसवस्तथा॥ २७॥

Viśvā gave birth to Viśvadevas and Sādhya to Sadhyas; Murutvatī to Marudyant and Vasu to Vasus.

भानोस्तु भानतो रुद्र! मुहूर्ताच्च मुहूर्त्तजाः॥
लम्बायाश्चैव घोघोऽथ नागवीथस्तु या (जा)
मितः॥ २८॥

From Bhānu were born the Bhānus and from Muhūrttā the Muhurttas. Ghoṣā was born of Lambbā and Nāgavīthī (milkway) was born of Yamī (night).

पृथिवीविषयं सर्वमरुत्वत्यां व्यजायत॥
सङ्कल्पायास्तु सर्वात्मा जज्ञे संकल्प एव हि ॥ २९॥

All the objects of the world were born of Arundhati and Salikalpā (pious determination) was the son of Saṅkalpā.

आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः॥
प्रत्यूषश्च प्रभासश्च वसवो नामभिः स्मृताः॥ ३०॥

Āpa, Dhrura, Soma, Dhava, Anila; Anala, Pratyūṣa and Prabhāsa are the names of the Vasus.

आपस्य पुत्रो वेतुण्डिः(ण्डः) श्रमः श्रान्तो ध्वनिस्तथा॥
ध्रुवस्य पुत्रो भगवान्कालो लोकप्रकालनः ॥ ३१॥

Āpa's son were Vaituṇḍya, Śrama (weariness), Śrānta (fatigue) and Dhanī. And the son of Dhruva was one great Kāla (Time) the cherisher of the world.

सोमस्य भगवान्वर्च्चा वर्च्चस्वी येन जायते॥
धरस्य पुत्रो द्रुहिणो हुतहव्यवहस्तथा॥ ३२॥

The son of Soma was Varcas (light) by whom was generated Varcasvī (radiance).

मनोहरायां शिशिरः प्राणोऽथ रमणस्तथा॥
अनिलस्य शिवा भार्य्या तस्याः पुत्रः पुलोमजः॥ ३३॥

Dhava begat on his wife Manoharā Ruhina, Hutahavya, Śiśira, Prāṇa and Ramaṇa. Anila's wife was Śiva. Her son was Pulomya and Avijñatagatī (unknowable motion).

अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य तु॥
अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत ॥ ३४॥
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजः॥
अपत्यं कृत्तिकानां तु कार्त्तिकेय इति स्मृतः॥ ३५॥

These were the two sons of Anila. The son of Agni Kumāra, was born in a clump of Śara reeds whose son were Śākha, Viśākha, Naigameya and Pṛiṣṭata. The son of Kīrtīkāśvas known as Kārtikeya.

प्रत्यूषस्य विदुः पुत्रमृषिं नाम्ना तु देवलम्॥
विश्वकर्म्मा प्रभासस्य विख्यातो देववर्द्धकिः॥ ३६॥

Pratyuṣa's son was the ascetic Devala. Viśvakarmā, the celebrated architect of the celestials, wā the son of Prabhassa.

अजैकपादहिर्बुध्न्यस्त्वष्टां रुद्रश्च वीर्य्यवान्॥
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महातपाः॥ ३७॥

His sons were Ajaikapāda, Ahirvadhna, Tvaṭrī and Rudra, all very energetic. And the own begotten son of Tvaṣṭṛ was the great ascetic Viśvarūpa.

हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः॥
वृषाकपिश्च शम्भुश्च कपर्दी रैवतस्तथा॥ ३८॥
मृगव्याधश्च शर्वश्च कपाली च महामुने!॥
एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः॥ ३९॥

There are eleven Rudras, the lords of the

three worlds. They are Hara, Vahurūpa, Tryambaka, Aparājita, Vṇṣākapi, Śambhu, Kapārdī, Raivata Mṛgavyādha, Śarva, and Kāpāli, O great ascetic.

अदित्यां कश्यपाच्चैव सूर्य्या द्वादश जज्ञिरे॥
विष्णुः शक्रोऽर्य्यमा धाता त्वष्टा पूषा तथैव च॥ ४०॥
विवस्वान्सविता चैव मित्रो वरुण एव च॥
अशुमांश्च भगश्चैव आदितया द्वादश स्मृताः॥ ४१॥

Soma's wives were twenty seven in number known as stars. Kaśyapa begat on Aditi twelve suns. Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśumān and Bhaga–these were the twelve Ādityas.

सप्तविंशतिः सोमस्य पत्न्यो नक्षत्रसंज्ञिताः॥
हिरण्यकशिपुर्दित्यां हिरण्याक्षोऽभवत्तदा॥ ४२॥

Hiraṇyakaśipu and Hiraṇyākṣa were born of Diti. A daughter, by name Siṁhika, was also born who was married to Vipracitti.

सिंहिका चाभवत्कन्या विप्रतिचित्तपरिग्रहा॥
हिरण्यकशिपोः पुत्राश्चत्वारः पृथुलौजसः॥ ४३॥
अनुह्लादश्च ह्लादश्च प्रह्लादश्चैव वीर्य्यवान्॥
संह्लादश्चावमस्तेषां प्रह्लादो विष्णुतत्परः॥ ४४॥

Hiraṇyakaśipu had four very powerful sons Anuhāda, Hlāda, the powerful Prahlāda and Saṅghlāda Of them Prahlada was devoted to Viṣṇu.

संह्लादपुत्र आयुष्माञ्छिर्बर्वाष्कल एव च॥
विरोचनश्च प्राह्लादिर्बलिर्जज्ञे विरोचनात्॥ ४५॥
बलेः पुत्रशतं त्वासीद्बाणज्येष्ठं वृषध्वज!॥

The sons of Saṅghlāda wree Śivī, Ayuṣmān and Aśkala. Prahlāda's son was Virocana who begat Bali, who again had a hundred sons of whom Vāna was the oldest, O bull-emblemed deity.

हिरण्याक्षसुताश्चासन्सर्वे एव महाबलाः॥ ४६॥
उत्कुरः शकुनिश्चैव भूतसन्तापनस्तथा॥
महानागो महाबाहुः कालनाभस्तथापरः॥ ४७॥

All the sons of Hiraṇyākṣa were also gifted with great prowess–Utkara, Śakoni, Bhūtasantapana; Mahānabha, Mahāvāhu and Kālanābha.

अभवन्दनुपुत्राश्च द्विमूर्द्धा शंकरस्तथा॥
अयोमुखः शंकुशिराः कपिलः शम्बरस्तथा॥ ४८॥
एकचक्रो महाबाहुस्तारकश्च महाबलः॥
स्वर्भानुर्वृषपर्वा च पुलोमा च महासुरः॥ ४९॥
एते दनोः सुताः ख्याता विप्रतिचित्तश्च वीर्य्यवान्॥

Danu's sons were Dvimūrdhā, Śaṅkara, Ayomukha, Śaṅkuśirā, Kapila, Śaṁavara, Mahāvāhu, the highly powerful Tāraka, Svarbhānu, Vṛṣaparvā, the great Asura Puloma and the mightly Vipracitti.

स्वर्भानोः सुप्रभा कन्या शर्मिष्ठा वार्षपर्वणी॥ ५०॥
उपदानवी हयशिराः प्रख्याता वरकन्यकाः॥

Svarbhānu had a daughter by name Śuprabhā Śarmiṣṭhā was the daughter of Vṛṣaparvan who had two other celebrated daughters, namely Upadānavī and Hayaśirā.

वैश्वानरसुते चाचेभे पुलोमा कालका तथा॥ ५१॥
उभे ते तु महाभागे मारीचेस्तु परिग्रहः॥

Vaiśvānara had two dauthers named Pulamā and Kālakā who were both married to Mārīca.

ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः॥ ५२॥
पौलोमाः कालकञ्जाश्च मारीचतनयाः स्मृताः॥

They gave birth tosixty thousand son, the leading Dānavas. Poulamās and Kāla Kāñjas are known as the sons of Mārīca.

सिंहिकायां समुत्पन्ना विप्रतित्तिसुतास्तथा ॥ ५३॥
व्यंशः शल्यश्च बलवान्नभश्चैव महाबलः॥
वातापिर्नमुचिश्चैव इल्वलः खसृमांस्तथा॥ ५४॥
अञ्ज(न्त)को नरकश्चैव काल नाभस्तथैव च॥
निवातकवचा दैत्याः प्रह्लादस्य कुलेऽभवन्॥ ५५॥

Vipracitti begat on Siṁhikā Vyaṁśa, Śalya the strony, Nabha the powerful, Vātapi, Namuci, Ilvala, Khaśrimā, Añjaka, Nāraka and Karanaons. In the family of the Daitya Prahlāda the Nivatakavacas were born.

षट् सुताश्च महासत्त्वास्ताम्रायाः परिकीर्त्तिताः॥
शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिके॥ ५६॥
शुकी शुकानजनयदुलूकी प्रत्यलूककान्॥
श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्रयपि॥५७॥

शुक्यौदकान्पक्षिगणान्सुग्रीवी तु व्यजायत॥
(अश्वानुष्ट्रान् गर्दभांश्च ताम्रावंशः प्रकीर्त्तितः)॥ ५८॥

Six daughters, gifted with great energy, were born to Tāmrā, named Śuki, Śyenī, Bhāsī, Sugrīvī, Śuci and Gṛdhrikā. Śuki to parrots, owls and crows; Śyenī to hawks, Bhāsī to kites; Gṛdhrika to vultures; Śuci to water-fowl; Sugrīvī to horses, camels and asses. These are known as the offspring of Tāmrā.

विनतायास्तु पुत्रौ द्वौ विख्यातौ गरुडारुणौ॥
सुरसायाः सहस्रं तु सर्पाणाममितौजसाम्॥ ५९॥

Vinatā gave birth to two sons celebrated as Garuḍa and Aruṇa. The offspring of Surasā were a thousand powerful serpents.

काद्रवेयाश्च फणिनः सहस्रममितौजसः॥
तेषा प्रधाना भूतेश ! शेषवासुकितक्षकाः॥ ६०॥
शङ्खः श्वेतो महापद्मः (शंखः) कम्बलाश्वतरौ तथा।
एलापत्रस्तथा नागः कर्कोटकधनञ्जयौ॥ ६१॥

Kadrū had also a thousand sons-many-hooded serpents of unmitigated prowess. The most celebrated amongst them were Śeṣa, Vāsuki, Takṣaka, Śaṅka, Śveta, Mahāpadma, Kumvala, Aśwatara, Elapatra, Nāga, Karkota Dhanañjaya and many other deadly and poisoneous serpents.

गणं क्रोधवशं विद्धि ते च सर्वे च दंष्ट्रिणः॥
क्रोधा तु जनयामास पिशाचांश्च महाबलान्॥ ६२॥
गास्तु वै जनमायास सुरभिर्महिषांस्तथा॥
इरा वृक्षलताबल्लस्तृणजातीश्च सर्वशः॥ ६३॥
खगा च यक्षरक्षांसि मुनिरप्सरसस्तथा ॥
अरिष्टा तु महासत्त्वान् गन्धर्वान्समजीजनत्॥ ६४॥

Krodhā gave birth to highly powerful Piśācas. Surabhi gave birth to kine and buffaloes. Ira gave birth to trees, creepers, grass etc. Khaga gave birth to Yakṣas and Rākṣasa and Muni to Apsarās. Ariṣta gave birth to highly powerful Gandharvas.

देवा एकोनपञ्चाशन्मरुतो ह्यभवन्निति॥
एकज्योतिश्च द्विर्ज्योतिचतुर्ज्योतिस्तथैव च॥ ६५॥
एकशुल्को द्विशुकश्च त्रिशुकश्च महाबलः॥
ईदृक् सदृक् तथान्यादृक् ततः प्रतिसदृक् तथा ॥ ६६॥

Then were bom the deities Maruts, forty nine in number, viz., Ekajyoti, Durjyoti, Trijyoti, Caturjyoti, Ekaśukra, Dviśukra, the highly powerful Triśukra, Idrik, Anyadrik, Sādrik, Pratisādrik.

मितश्च समितश्चैव सुमितश्च महाबलः॥
ऋतजित्सत्यजिच्चैव सुषेणः सेनजित्तथा॥ ६७॥

Mitā, Samitā, the highly powerful Sumita, Ṛtajit, Satyajit, Suśena, Senajit.

अतिमित्रोऽप्यमित्रश्च दूरमित्रोऽजितस्तथा॥
ऋतश्च ऋतधर्म्मा च विहर्त्ता वरुणो
(चमसो)ध्रुवः॥६८॥

Atimitra, Amitra, Duramitra, Ajila, Ṛta, Ṛtadharmā, Viharta, Variṇa, Dhruva. Vidhārana, Gṛhameka-gaṇa, Idṛkaha,. Sadṛkṣa, Etadṛkṣa, Mita, Śana, Etana, Prasadṛkṣa, Śutra.

विधारणश्च दुर्मेधा अयमेकगणः स्मृतः॥
ईदृशश्च सदृक्षश्च एतादृक्षो मिताऽशनः॥ ६९॥
एतेनः प्रसदृक्षश्च सुरतश्च महातपाः॥
हेतुमान्प्रसवस्तद्वत्सुरभश्च महायशाः॥ ७०॥
नादिरुग्रो ध्वनिर्भासो बिमुक्तो विक्षिपः सहः॥
द्युतिर्वसुरनाधृष्यो लाभ कामो जयी विराट्॥ ७१॥
उद्वेषणो गणो नाम वायुस्कन्धे तु सप्तमे॥
एतत्सर्वं हरे रूपं राजानो दानवाः सुराः॥ ७२॥
सूर्य्यादि परिवारेण मन्वाद्या ईजिरे हरिम्॥ ७३॥

The great ascetic Nadirugrā, Dhvannibhāsa, Vimukta, Vikṣipa, Dyuti, Vasu, Valādṛṣya Lābha, Kāma, Jayi, Virat, Udveṣaṇa and Guṇa. They all ride the wind. these all are the forms of Hari,. All the kings, Danavas and the celestials adore Hari with mystic formulas along with the sun and other members of the family.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
उत्तानपादवंशादिवर्णनं नाम षष्ठोऽध्यायः॥ ६॥

अध्याय: ७ / Chapter 7

रुद्र उवाच

सूर्यादिपूजन ब्रूहि कृतं स्वायम्भुवादिभिः॥
भुक्तिमुक्तिप्रदं सारं व्यास! संक्षेपतः परम्॥ १॥

Rudra said:—I will describe in brief the adoration of Sūrya (the sun) as instituted by Svyambhuva, which is essential and gives enjoyment and emancipation. Listen to it, O Vyāsa.

हरिरुवाच

सूर्य्यादिपूजां वक्ष्यामि धर्म्मकामादिकारिकाम्॥ २॥
ॐ सूर्य्यासनाय नमः॥ ॐ नमः सूर्य्यमूर्त्तये॥ ॐ ह्रां ह्रीं सः सूर्य्याय नमः॥ ॐ सोमाय नमः॥ ॐ मङ्गलाय नमः॥ ॐ बुधाय नमः॥ ॐ बृहस्पतये नमः॥ ॐ शुक्राय नमः॥ ॐ शनैश्चराय नमः॥ ॐ राहवे नमः॥ ॐ केतवे नमः॥ ॐ तेजश्चण्डाय नमः ॥ ३॥

Hari said:—I will describe the adoration of the sun yielding religion, desire etc.

Om, salutation unto the seat of the sun. Om, salutation unto the form of the sun. Om, Hram, Harim, salutation unto the sun. Om, salutation unto the moon. Om, salutation unto Mars. On, salutation unto Mercury. Om, salutation unto Jupiter. Om, salutation unto Venus. Om, salutation unto Saturn. Om, salutation unto Rāhu. Om, salutation unto Ketu. Om, salutation unto the bundle of effulgence.

आसनावाहनं पाद्यमर्घ्यमाचमनं तथा॥
स्नानं वस्त्रोपवीतञ्च गन्धपुष्पं च धूपकम्॥ ४॥

O bull-emblemed deity, one should adore the sun and other planets by offering them seats, conveyances, water for washing feet, Arghya, water for rinsing mouth, water for bathing, raiments, sacrificial threads, scents" flowers, incense.

दीपकं च नमस्कारं प्रदक्षिणविसर्ज्जने॥
सूर्य्यादीनां सदा कुर्य्यादिति मन्त्रैर्वृषध्वज!॥ ५॥

Lamps, and salutation, by cricumambulating them and performing the ceremony of Visarjjana (the withdrawal of life).

ॐ ह्रां शिवाय नमः॥ ॐ ह्रां शिवमूर्तये शिवाय नमः॥ ॐ ह्रां हृदयाय नमः॥ ॐ ह्रीं शिरसे स्वाहा॥ ॐ ह्रूं शिखायै वषट्॥ ॐ ह्रै कवचाय हुं॥ ॐ ह्रौं नेत्रत्रयाय वौषट्॥ ॐ ह्रः अस्त्राय नमः॥ ॐ ह्रां सद्योजाताय नमः॥ ॐ ह्रीं वामदेवायः नमः॥ ॐ ह्रूं अघोराय नमः॥ ॐ ह्रैं तत्पुरुषाय नमः॥ ॐ ह्रौं ईशानाय नमः॥ ॐ ह्रीं गौर्य्यै नमः॥ ॐ ह्रौं गुरुभ्यो नमः॥ ॐ ह्रौं इन्द्रय नमः॥ ॐ ह्रौं चण्डाय नमः॥ ॐ ह्रां अघोराय नमः॥ ॐ वासुदेवासनाय नमः॥ ॐ वासुदेवमूर्त्तये नमः॥ ॐ अं ॐ नमो भगवते वासुदेवाय नमः॥ ॐ आं ॐ नमो भगवते सङ्कर्षणाय नमः॥ ॐ अ ॐ नमो भगवते प्रद्युम्नाय नमः॥ॐ अः ॐ नमो भगवते अनिरुद्धाय नमः॥ ॐ नारायणाय नमः॥ ॐ तत्सब्रह्मणे नमः॥ ॐ ह्रां विष्णवे नमः॥ ॐ क्षौं नमो भवगते नरसिंहाय नमः॥ ॐ भूः ॐ नमो भागवते वराहाय नमः॥ ॐ कं टं पं शं वैनतेयाय नमःझ॥ ॐ जं खं रं सुदर्शनाय नमः॥ ॐ खं ठं फं षं गदायै नमः॥ ॐ वं लं मं क्षं पाञ्चजन्याय नमः॥ ॐ घं ढं भं हं श्रियै नमः॥ ॐ गं डं वं सं पृष्ट्यै नमः॥ ॐ घं षं वं सं वनमालायै नमः॥ ॐ सं दं लं श्रीवात्साय नमः॥ ॐ ठं चं भं यं कौस्तुभाय नमः॥ ॐ गुरुभ्यो नमः॥ ॐ इन्द्रादिदिक्पालेभ्यो नमः॥ ॐ विष्वक्सेनाय नमः॥ ६॥

Om, Hrām, salutation unto the seat of Śiva. Om, Hrām. salutation unto the form of Śiva. Om, Hām salutation unto his heart. Om, Hrīm, unto the head, Swāhā. Om, Hrum, unto the tuft of hair, Vaṣaṭ. Om, Hraim, unto the amulet, Hrum. Om hum unto the three eyes Vouṣaṭ. Om, Hrām, salutation unto the weapons. Om, Hrām, salutation unto the immediate born. Om, Hrim, salutation unto Vāmadeva. Om, Hraim, salutation, unto Tatpuruṣa. Om, Hrāum, salutation unto Iśāna. Om, Hrām, salutation unto Gauri. Om, Ham, salutation unto the preceptors. Om, Hrām, salutation unto Indra.

Om, Hram, salutation unto Aghora. Om, salutation unto the seat of Vāsudeva. Om, salutation unto the form of Vāsudeva. Om, Am, Om, salutation unto the Lord Vāsudeva, Namaḥ. Om, Am, Om, salutation unto the Lord Saṅkarṣaṇa, Namaḥ. Om, Am, Om salutation unto the Lord Pradyumna Namaḥ. Om, Am, Om, salutation unto the Lord Aniruddha Namaḥ. Om salutation unto Nārāyaṇa. Om salutation unto the Eternal, existent Brahmā Om, Hrum, salutation unto Viṣṇu. Om, Kṣoum, salutation unto the Lord Brāha (Boar). Om, Kam, Ṭam, Pam, Śam, salutation unto the son of Vinatā, Om, Jam, Khan, Yam, salutation unto Sudarśana. Om, Kham, Tam, Pham, Śam, salutation unto the club Om, Vam, Lam, Mam, Koham salutation unto the conch-shell Pañcajanya. Om, Gham, Dham, Bham, Ham salutation unto Shree. Om, Gam, Ḍam, Yam, Sam, salutation unto Puṣṭi (nourishment). Om, Dham, Pam, Yam, Sam salutation unto the garland of forest flowers. Om, Sam, Dam, Lam, salutation untd the mystic mark Śrīvatsa. Om, Sam, Cham, Bham, Yam, salutation unto the (gem) Kouṣṭava. Om salutation unto the preceptors. Om Salutation unto Indra ad other deities. Om Salutation unto Viśvaksena.

आसनादीन्हरेरेतैर्मन्त्रैर्दद्याद्वृषध्वज! ॥
विष्णुशक्त्याः सरस्वत्याः पूजां शृ शुभप्रदाम्॥ ७॥

O bull-emblemed deity, with these mantrams, seats and other offerings should be dedicated to Hari. Hear now of the adoration of the female energy of Viṣṇu, Sarasvatī.

ॐ ह्रीं सरस्वत्यै नमः॥ ॐ ह्रां हृदयाय नमः॥
ॐ ह्रीं शिरसे नमः॥ ॐ ह्रूं शिखायै नमः॥
ॐ ह्रैं कवचाय नमः॥ ॐ ह्रौं नेत्रत्रयाय नमः॥
ॐ ह्रः अस्त्राय नमः॥ ८॥

Om, Hrīm, salutation unto Sarasvatī. Om, Hram, salutation unto her heart. Om, Hrīm, salutation unto her head. Om, Hrum, salutation unto her hairs. Om, Hram, salutation unto her amulet. Om, Hrum, salutation unto her three eyes. Om, Hraḥ, salutation unto the weapons.

श्रद्धा ऋद्धिः कला मेधा तुष्टि पुष्टिः प्रभा मतिः॥
ॐ ह्रींकाराद्या नमोऽताश्च सरस्वत्याश्च शक्त्यः॥ ९॥

Śradhā, Hṛddhi, Kalā, Medhā, Tuṣṭi, Prabhā, Mati, these energies of Sarasvatī, should be adored with mantrams beginning with Om and ending with Namaḥ.

क्षेत्रपालाय नमः॥ ॐ गुरुभ्यो नमः॥
ॐ परमगुरुभ्यो नमः॥ १०॥

Om salutation unto the Kṣetrapālas. Om salutation unto the preceptors. Om salutation unto the great Guru.

पद्मस्थायाः सरस्वत्यसा आसनाद्यं प्रकल्पयेत्॥
सूर्यादीनां स्वकैर्प्तन्त्रैः पवित्रारोहणं तथा ॥ ११॥

He should then dedicate seats and other offerings to Sarasvatī standing on a lotus. The sacred Arohaṇa (installation of the image) of Sūrya (sun) and other deities should be performed with their respective mantrams.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्य्यादीनां सरस्वत्याश्च पूजनं नाम सप्तमोऽध्यायः॥ ७॥

अध्यायः ८ / Chapter 8

हरिरुवाच

भूमिष्ठे मण्डपे स्नात्वा मण्डले विष्णुमर्चयेत्॥
पञ्चरंगिकचूर्णेन वज्रनाभं तु मण्डलम्॥ १॥

Hari said —Having bathed in the Maṇḍapa (temple) built on earth one should adore Viṣṇu in Maṇḍala (circular figure).

षोडशैः कोष्ठकैस्तत्र सम्मितं रुद्र? कारयेत्॥
चतुर्थपंचकोणेषु सूत्रपातं तु कारयेत्॥ २॥

With powers of five colours, this circular figure, Vajranābha, should be drawn. O Rudra sixteen rooms should be drawn there. In the fourth and fifth corners strings should be placed.

कोणसूत्रादुभयतः कोणा ते तत्र संस्थिताः॥
तेषु चैव प्रकुर्वीत सूत्रपातं विचक्षणः॥ ३॥

The strings in the corner should be extended to both the other corners. A man, well versed

in all these rites, should thus place strings in all the corners.

तदनन्तरकोणेषु एवमेव हि कारयेत्।।
प्रथमा नाभिरुद्दिष्टा मध्ये रेखाप्रसंगमे।। ४।।

Similarly he should deal with interior corners. The first should be placed in the centre and then al the junction of the lines in the middle.

अन्तरेषु च सर्वेषु अष्टौ चैव तुनाभयः।।
पूर्वमध्यमनाभिभ्यामथ सूत्रं तु भ्रामयेत्।। ५।।

In all the interior parts dlere are eight centres. The centres of the eastern and central figures should be connected widl a string.

अन्तरा स द्विजश्रेष्ठः पादोनं भ्रामयेद्धर! ।।
अनेन नाभिसूत्रस्य कर्णिकां भ्रामयोच्छिव ! ।। ६।।

O Hara, the foremosst of the twice-born should draw the base in the interior parts. O Śiva, connected widl it the pericarps of the central string should be drawn.

कर्णिकाया द्विभागेन केसराणि विचक्षणः ।।
तदग्रेण सदा विद्वान्दलान्येवं समालिखेत्।। ७।।

On two sides of the pericarps an expert should draw the filaments. A learned man should draw petals on their heads.

सर्वेषु नाभिक्षेत्रेषु मानेनानेन सुव्रत!।।
पद्मानि तानि कुर्वीत देशिकः परमार्थवित्।। ८।।

O thou of firm vows, a worshipper, conversant widl the knowledge of the true object, should draw figures of lotuses in all the centres.

आदिसूत्रविभागेन द्वाराणि परिकल्पयेत्।।
द्वारशोभां तथा तत्र तदर्द्धेन तु कल्पयेत्।। ९।।

With the division of the first string one should draw the doors. With the half he should make decorations for the same.

कर्णिकां पीतवर्णेन सितरक्तादिकेसरैः।।
अन्तरं नीलवर्णेन दलानि असितेन च।। १०।।

The pericarp should be drawn with yellow colour, the filaments with dark blue, the inside violet and the petals with crimson.

कृष्णवर्णेन रजसा चतुरश्रं प्रपूरयेत्।।
द्वाराणि शुक्लवर्णेन रेखाः पंच च मण्डले।। ११।।
सिता रक्ता तथा पीता कृष्णा चैव यथाक्रमम्।।
कृत्वैव मण्डलञ्चादौ न्यासं कृत्वार्चयेद्धरिम्।। १२।।

The tour parts should be filled up with black powder, the doors with white powder and the five ines of the Maṇḍala in order with crimson, yellow and dark-blue. Having performed Nyāsa :*assignment* of the limbs he should adore Hari in the five Maṇḍala.

हृन्मध्ये तु न्यसेद्विष्णुं कण्ठे सङ्कर्षणं तथा।।
प्रद्युम्नं शिरसि न्यस्य शिखायामनिरुद्धकम् ।। ३।।

He should assign his heart to Viṣṇu, the middle part to Saṅkarṣaṇa, the head to Pradyumna and the tuft of hair on the head to Aniruddha.

ब्रह्माणं सर्वगात्रेषु करयोः श्रीधरं तथा।।
अहं विष्णुरिति ध्यात्वाा कर्णिकायां न्यसेद्धरिम्।।१४।।

His entire body should be assigned to Brahma and the fingers to Śrīdhara. Meditating "I am Viṣṇu" he should perform the Nyāsa of Hari in the pericarps.

न्यसेत्सङ्कर्षणं पूर्वे प्रद्युम्नं चैव दक्षिणे।।
अनिरुद्धं पश्चिमे च ब्रह्माणं चोत्तरे न्यसेत्।। १५।।
श्रीधरं रुद्रकोणेषु इन्द्रादीन्दिक्षु विन्यसेत्।।
ततोऽभ्यर्च्य च गन्धाद्यैः प्राप्नुयात्परमं पदम्।। १६।।

He should perform the Nyāsa of Śaṅkarṣaṇa in the east, that of Pradyumna in the south, that of Aniruddha in the west, that of Brahmā in the north that of Śrīdhara, Indra and other deities in Rudra and other corners. Having adored them with scents and other articles a worshipper attains to the great station.[1]

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपूजोपयोगिवज्रनाभमण्डलनिरूपणं नामाष्टमोऽध्यायः।। ८।।

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1. In this chapter occurs the drawing of a figure with various colours. Such a figure is necessary for the celebration of a religious rite. Even in a Hindu marriage such figures are drawn for the solemnization of religious rites.

अध्यायः ९ / Chapter 9

हरिरुवाच

समये(या) दीक्षितः शिष्यो बद्धनेत्रस्तु वाससा॥
अष्टाहुतिशतं तस्य मूलमन्त्रेण होमयेत्॥ १॥

Hari said:— Being initiated in proper time and having his eyes covered with a cloth a disciple should offer one hundred and eight oblations with the principal mantram.

द्विगुणं पुत्रके होमं त्रिगुणं साधके मतम्॥
निर्वाणदेशिके रुद्र! चतुर्गुणमुदाहृतम्॥ २॥

Rudra twice the number should be offered in a Putraka Homa[1], thrice the number in Sādhaka[2] and four times the number in Nirvāṇadeśika.[3]

गुरुविष्णुद्विजस्त्रीणां हन्ता बध्यस्त्व(श्च)दीक्षितैः॥
अथ दीक्षां प्रवक्ष्यामि धर्माधर्मक्षयङ्करीम्॥ ३॥

A destroyer of a preceptor, Viṣṇu's image, Brāhmaṇa and a woman deserves death at the hands of those who are not initiated. I will describe his Dīkṣā or initiation destructive of virtue and sin.

उपवेश्य बहिः शिष्यान्धारणं तेषु कारयेत्॥
वायव्या कलया रुद्र शोष्यमाणान्विचिंतयेत्॥ ४॥

Having caused his disciples to sit outside he should make them concentrte their minds.

आग्नेय्या दह्यमानांश्च प्लावितानम्भसा पुनः॥
तेजस्तेजसि तं जीवमेकीकृत्य समाक्षिपेत्॥ ५॥

O Rudra, he should consider sprinkled with water. Uniting the sentiency with fire he should consign it to fire.

प्रणवं चिन्तयेव्द्योम्नि शरीरेऽन्यत्तु कारणम्॥
एकैकं यो जयेत्तत्र क्षेत्रज्ञं देहाकारणात्॥ ६॥

He should meditate on Praṇava the instrument of all, in the sky and in the body. He should next unite it with *Kṣetrajña*[4] for its being the cause of the body.

उत्पाद्य योजयेत्पश्चादेकैकं वृषभध्वज॥
मण्डलादिष्वशक्तस्तु कल्पयित्वाऽर्चयेद्धरिम्॥ ७॥

Then imagining all the Śaktis or female energies of the deity in the various Maṇḍala he should adore Hari.

चतुर्द्वारं भवेत्तच्च ब्रह्मतीर्थादनुक्रमात्॥
हस्तं पद्मं समाख्यातं पत्राण्यङ्गुलयः स्मृताः॥ ८॥

There should be four doors in order of Brahmā Tīrtha (shrine) and others. The head is the lotus; the fingers are fihnents.

कर्णिका तलहस्तन्तु नखान्यस्य तु केसराः॥
तत्रार्चयेद्धरिं ध्यात्वा सूर्य्येन्द्वग्न्यन्तरेव च॥ ९॥
तं हस्तं पातयेन्मूर्ध्नि शिष्यस्य तु समाहितः॥
हस्ते विष्णुः स्थितो यसमाद्विष्णुहस्तस्ततस्त्वयम्॥
नश्यन्ति स्पर्शनात्तस्य पातकान्यखिलानि च॥ १०॥

Then meditating there on Hari, the sun and fire, he, with a controlled mind, should place it on the head of the disciple, for in the hand is stationed Viṣṇu, his own hand being that of Viṣṇu, and with its touch the entire collection of sins is dissipated.

गुरुः शिष्यं समभ्यर्च्य नेत्रे बद्धे तु वाससा॥
देवस्य प्रमुखं कृत्वा पुष्पमेवार्पयेत्ततः॥
पुष्पं निपतितं यत्र मूर्ध्नो देवस्य शार्ङ्गिणः॥ ११॥

Having adored the disciple, covered his eyes with a piece of cloth, and placed him in front of the deity the preceptor should throw flowers there. He should throw flowers where the head of the deity, the holder of Śārṅga bow is.

तन्नाम कारयेत्तस्य स्त्रीणां नामांकितं स्वयम्॥
शूद्राणां दासयंयुक्तं कारयेत्तु विचक्षणः॥ १२॥

He should mention his name as well as those of his wives. In the case of a Śūdra, an expert preceptor should mention the name of his master.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुदीक्षानि० नाम नवमोऽध्यायः॥९॥

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1. A Homa or offerings 10 fire the acquisition of son.
2. One intended for becoming a worshipper.
3. One intended for attaining emancipation.
4. The lord or the divine emanation residing in the body.

अध्यायः १० / Chapter 10

हरिरुवाच

श्र्यादिपूजां प्रवक्ष्यामि स्थण्डिलादिषु सिद्धये॥
श्रीं ह्रीं महालक्ष्म्यै नमः॥ श्रां श्रीं श्रूं श्रैं
श्रौं श्रः क्रमाद्धृदयं च शिरः शिखाम्॥
कवचं नेत्रमस्त्रं च आसनं मूर्तिमर्चयेत्॥ १॥

Hari said:—I will describe the adoration of Śrī and other deities in Sthaṇḍilas[1] for the attainment of Siddhis[2]. Om, Śrim, salutation unto the great Lakṣmī. Śram. Śrim, Śrum, Śroum, Śra. He should gradually worship the heart, head, the tuft of hair, amulet, the eyes, the seat and the image.

मण्डले पद्मगर्भे च चतुर्द्वारि रजोऽन्विते॥
चतुःषष्ट्यन्तमष्टादि खाक्षे खाक्ष्यादि मण्डलम्॥ २॥
खाक्षीन्दुसूर्य्यगं सर्वं खादिवेदेन्दुवर्त्तनात्॥
लक्ष्मीमंगानि चैकस्मिन्कोणो दुर्गा गणं गुरुम्॥ ३॥
क्षेत्रपालमथाग्न्यादौ होमाञ्जुहाव कामभाक्॥
ॐ घं टं डं हं श्रीमहालक्ष्म्यै नमः॥ ४॥
अनेन पूजयेल्लक्ष्मीं पूर्वोक्तपरिवारकैः॥
ॐ सौं सरस्वत्यै नमः॥
ॐ ह्रीं सौं सरस्वत्यै नमः॥ ५॥

One who wishes to attain his desired-for objects should offer oblations to the Maṇḍala, the sun, moon, Lakṣmī and her limbs in our corner, Durgā, Gaṇa, preceptor and Kṣtrapāla (Viṣṇu) in the Maṇḍala having the figure of a lotus drawn inside it, four doors painted with dust and sixty four corners.

With the mantram, "Om, Gham, Tam, Ḍam, Ham, salutation unto the great Lakṣmī" he should adore Lakṣmī together with all the members of the family as narrated before.

Om, Soum, salutation unto Sarasvatī. Oṁ, Hrim, Soun, salutation unto Sarasvatī.

ॐ ह्रीं वदवदवाग्वादिनि स्वाहा॥
ॐ ह्रीं सरस्वत्यै नमः॥ ६॥

Om, Hrim, say, say. O goddess of speech, Swāhā. Om, Hrim, salutation unto Sarasvati.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे लक्ष्म्यर्चननिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

हरिरुवाच

नवव्यूहार्चनं वक्ष्ये यदुक्तं कश्यपाय हि॥
जीवमुत्क्षिप्य मूर्द्धन्यं नाभ्यां व्योम्नि निवेशयेत्॥ १॥

I will now describe the mode of adorning the nine *Vyūhas* as narrated unto Kaśyapa. Having drawn up the vital breath through the head one should place it in the sky through the navel.

ततो रमिति बीजेन दहेद्भूतात्मकं वपुः॥
यमित्यनेन बीजेन तच्च सर्वं विनाशयेत्॥ २॥

Then with the mantram *Ram* he should consume the body identical with the up-going vital air. And he should destroy all with the mantram *Yam.*

लमित्यनेन बीजेन प्लावयेत्सचराचरम्॥
वामित्यनेन बीजेन चिन्तयेदमृतं ततः॥ ३॥

With the mantram *Lam* he should overflood the entire world mobile and immobile. Then with the mantram *Vam* he should meditate on ambrosia.

ततो बुद्बुदमध्ये तु पीतवासाश्चतुर्भुजः॥
अहं मतस्तथात्मानं ध्यानेन परिचिन्तयेत्॥ ४॥

Thereupon by *dhyāna* (meditation) he should think of the four-armed deity, clad in a yellow raiment, in the middle of the bubble, as well as of his bathing.

मन्त्रन्यासं ततः कुर्यात्त्रिविधं करदेहयोः॥
द्वादशाक्षरबीजेन उक्तबीजैरनन्तरम्॥ ५॥

1. A level square piece of ground prepared for a sacrifice.
2. Supernatural powers acquired by Yoga. The word *Siddhi* may also mean "the accomplishment of the object for which a religious rite is undertaken."

He should next perform the three-fold *mantra-nyāsa*[3] ceremony of the fingers and body.

षडङ्गेन ततः कुर्य्यात्साक्षाद्येन हरिर्भवेत्॥
दक्षिणाङ्गुष्ठमारभ्य मध्यसाङ्गुष्ठं दले न्यसेत्॥ ६॥

After the recitation of this mantram, with one composed of twelve letters, he should make assignment of six limbs so that Hari himself might appear there.

मध्येबीजद्वयं न्यस्य न्यसेदङ्गे ततः पुनः॥
हृच्छिरसि शिखावर्म्मवस्त्रक्ष्युदरपृष्ठतः॥ ७॥
बाह्वोश्च करयोर्जान्वोः पादयोश्चापि विन्यसेत्॥
पद्माकारौ करौ कृत्वा मध्येऽङ्गुष्ठं निवेशयेत॥ ८॥

Beginning with the thumb of the right hand he should assign the middle finger to the petal. Having assigned the two *Bījas* in the middle he should assign them to the other limbs viz, heart, head, the crown of the head where lies the tuft of hair, mouth, eyes, belly, back, arms, hands, thighs and feet. Having converted the hand into the shape of a lotus he should place the thumb in the middle.

चिन्तयेत्तत्र सर्वेशं परं तत्त्वमनामयम्॥
क्रमाच्चैतानि बीजानि तर्जन्यादिषु विन्यसेत्॥ ९॥

And there he should meditate on the Lord of all, the great undecaying Principle. Then in order he should assign all the other mantrams to fore and other fingers.

ततो मूर्द्धाक्षिवक्त्रेषु कण्ठे च हृदये तथा॥
नाभौ गुह्ये तथा जान्वोः पादयोर्विन्यसेत्क्रमात्॥ १०॥

He should then in order make assignment of the head, eyes, mouth, throat, heart, navel, buttock, thighs and feet.

पाण्योः षडङ्गबीजानि न्यस्य काये ततो न्यसेत्॥
अङ्गुष्ठादिकनिष्ठान्तं विन्यसेद्बीजपञ्चकम्॥ ११॥

Having assigned the mantrams of six limbs or parts to the plams he should assign others to the body. He should assign the five mantrams to the five fingers beginning with the thumb and ending with the youngest.

1. The assignment of mystic syllables to various deities.

करमध्ये नेत्रबीजमङ्गन्यासेऽप्ययं क्रमः॥
हृदये हृदयं न्यस्त शिरः शिरसि विन्यसेत्॥ १२॥
शिखायां तु शिखां न्यस्य कवचं सर्वतस्तनौ॥
नेत्रं नेत्रे विधातव्यमस्त्रञ्च करयोर्द्वयोः॥ १३॥

He should assign the mantram of the eye to the hand and then make assignment of other limbs. Having assigned heart to the heart he should assign head to the head, Śīkhā (tuft of hair) to the Śīkhā and amulet to the entire body. Eyes should be assigned to the eyes and the weapon to the two hands.

तेनैव च दिशो बद्धा पूजा विधिमथाचरेत्॥
हृदये चिन्तयेत्पूर्वं योगपीठं समाहितः॥ १४॥
धर्मं ज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम्॥
आग्नेयादौ च पूर्वादावधर्मादींश्च विन्य सेत्॥ १५॥

Having bound all the quarters with the weapon to the two hands. Having bound all the quarters with the weapon he should commence the rite of adoration. First of all with a controlled mind he should meditate on *Yogapīṭha* (the seat of yoga) in his heart, and in due order on religion, knowledge. assign iniquity etc. to the north-east and east.

एभिः परिच्छन्नतनुं पीठभूतं तदात्मकम्॥
अनन्तं विन्यसेत्पश्चात्पूर्वकायोन्नतं स्थितम्॥ १६॥

The body, free of all these sins, should be then converted into *Pīṭha* seat). He should afterwards assign Ananta.

ततो विद्यात्सरोजातं दलाष्टसमदिग्दलम्॥
सिताब्जं शतपत्राढ्यं विप्रकीर्णोद्र्ध्वकर्णिकम्॥ १७॥
ध्यात्वा वेदादिना पश्चात्सूर्य्यसोमानलात्मनाम्॥
मण्डलानि क्रमादेवमुपर्य्युपरि चिन्तयेत्॥ १८॥

Having meditated first, by means of the Vedas etc. on learning, the eight quarters of a hundred petals covered with filaments he should meditate on Maṇḍala identical with the sun, moon and fire and then think of the deity on one above the other.

ततः पूर्वादिदिक्संस्था शक्तीः केशवगोचराः॥
विमलाद्या न्यसेदष्टौ नवमीं कर्णिकागताम्॥ १९॥

He should then perform the assignment of eight energies of Keśava stationed in the east and of the ninth in the pericarp.

एवं ध्यात्वा समभ्यर्च्च योगपीठमनन्तरम्।।
मनसावाह्य तत्रेशं हरिं शार्ङ्गं न्यसेत्पुनः।। २०।।

Having thus meditated on and adored the *Yogapīṭha*, he should invoke the lord.thereof. Hari, the hIder of Śārṅga bow and assign him there.

हृदयादीनि पूर्वादिचतुर्दिग्दलयोगतः।।
मध्ये नेत्रं तु कोणेषु अस्त्रमन्त्रं न्यसेत्ततः।। २१।।
सङ्कर्षणादिबीजानि पूर्वादिक्रमयोगतः।।
द्वारि पूर्वे परे चैव वैनतेयं तु विन्यसेत्।। २२।।

He should assign heart etc. to the lotuses of the four quarters, east etc., the eye in the middle mantrams of Saṅkarṣaṇa and c. to the east and other quarters and Vinatā's son to the eastern and western doors and the discus Sudarśaṇa of a thousand rays to the southern gate.

सुदर्शनं सहस्रारं दक्षिण द्वारि विन्यसेत्।।
श्रियं दक्षिणतो न्यस्य लक्ष्मीमुत्तरतस्तथा।। २३।।
द्वार्य्युत्तरे गदां न्यस्य शङ्खं कोणेषु विन्यसेत्।।
देवदक्षिणतः, शार्ङ्गं वामे चैव सुधीर्न्यसेत्।। २४।।

He should assign Śrī to the south, Lakṣmī to the north, the club to the northern gate and the conch-shell to the corners. An intelligent worshipper should place the Śārṅga bow either on the right or on the left of the deity.

तद्वत्खड्गं तथा चक्रं न्यसेत्पार्श्वद्वयोर्द्वयम्।।
ततोऽन्तर्लोकपालंश्च स्वदिग्भेदेन विन्यसेत्।। २५।।

Similarly conch-shell and discus should be placed on both the sides. According to the distinction of their respective quarters all the guardian deities thereof should be assigned.

वज्रादीन्यायुधान्येव तथैव विनिवेशयेत्।।
ऊर्ध्वं ब्रह्म तथानन्तमधश्च परिचिन्तयेत्।। २६।।

In the same way the various weapons, such as thunder-bolt etc., should be assigned. He should meditate on Brahmā upwards and Ananta downwards.

सर्वं ध्यात्वेति संपूज्य मुद्राः सन्दर्शयेत्ततः।।
अञ्जलिः प्रथमा मुद्रा क्षिप्रं देवप्रसाधनी।। २७।।

Having meditated on the adored them all he should display *Mudrā*.[1] *Añjali* (the folding of palms) is the first *Mudrā* which speedily secures the favour of the deity.

वन्दनी हृदयासक्तात्सार्द्धं दक्षिणतोन्नता।।
ऊद्ध्वांगुष्ठो वाममुष्टिर्दक्षिणांगुष्ठबन्धनः।। २८।।

Vandanī the next when it is placed on the breast with the right hand raised half-way up. *Urdhvaṅguṣṭha* (thumb raised up) is formed by the clasping of the fist on the left hand with the thumb of the right hand.

सव्यस्य तस्य चांगुष्ठो यः स ऊद्ध्र्वः प्रकीर्तितः।।
तिस्रः साधारणा ह्येता मूर्तिभेदेन कल्पिताः।। २९।।

In this the thumb of the left hand should be raised up. These are the three ordinary forms arranged according to the difference of the forms of the idols.

कनिष्ठादिप्रमोकेण अष्टौ मुद्रा यथाक्रमम्।।
अष्टानां पूर्वबीजानां क्रमशस्त्ववधारयेत्।। ३०।।

With the intertwining of the youngest finger eight *Mudrās* are formed in order. These should be formed with the recitation of the first eight mantrams.

अंगुष्ठेन कनिष्ठान्तं नामयित्वांगुलित्रयम्।।
मुद्रेयं नरसिंहस्य न्युब्जं कृत्वा करद्वयम्।। ३१।।

With the thumb the three sucessive fingers ending with the youngest should be bent. Then the two hands should be bent. This is the *Mudrā* of *Narasiṁha* (man-lion).

सव्यहस्तं तथोत्तानं कृत्वोर्द्ध भ्रामयेच्छनैः।।
नवमीयं स्मृता मुद्रा वराहाभिमता सदा।। ३२।।

Having raised up the left hand he should whirl it. This is the *Mudrā* approved of Varāha (the boar-form) .

मुष्टिद्वयमथोत्तानमृज्वैकैकेन मोचयेत्।।
उत्कुञ्चयेत्सर्वमुक्त्वा अंगमुद्रेयमुच्यते।। ३३।।

Having raised up the two fists he should straighten the fingers of the one and then bend all of them. This *Mudrā* is called *Aṅga*.

मुष्टिद्वयमथो बद्ध्वा एवमेवानुपूर्वशः।।
दशानां लोकपालानां मुद्राश्च क्रमयोगतः।। ३४।।

Having intertwined in order two fists the *Mudrās* for the ten guardian deities of the quarters should be formed.

1. A mode of interwining of the fingers during religious worship.

सुरमाद्यं द्वितीयं च उपान्त्यञ्चान्त्यमेव च॥
वासुदेवो बलः कामो ह्यनिरुद्धो यथाक्रमम्॥ ३५॥

The first vowel, the second, the last but one and the last should be in order assigned to Vāsudeva, Bala, Kāma and Aniruddha.

प्रणवस्तत्सदित्येतद् हुं क्षौं भूरिति मन्त्रकाः॥
नारायणस्तथा ब्रह्मा विष्णु सिंहो वराहराट्॥ ३६॥

"Om, *Tatsat*, Hum, Kṣroum, Bhuḥ)" a e the mantrams for Nārāyaṇa, Brahmā, Viṣṇu, the man-lion and Boar forms.

सितारुणहरिद्राभा नीलश्यामललोहिताः॥
मेघाग्निमधुपिंगाभा वर्णतो नवनामकाः॥ ३७॥

White, red, green, violet, blue, dark-blue, crimson, cloud-colour, fire-colour, honey-colour and twany colour are the nine names.

कं टं पं शं गरुमान्स्याज्जं खं वं च सुदर्शनम्॥
षं चं फं षं गदा देवी वं लं मं क्षं च शंखकम्॥ ३८॥
घँ ढँ भँ हँ भवेच्छ्रीश्च गं जं वं शं च पुष्टिका॥
घं वं च वनमाला स्याच्छ्रीवत्सं वत्सं दं सं भवेत्॥ ३९॥

Kam, Ṭam, Pam, Śam, Garutman. Jam, Kham, Bam, Sudarśana. Kham, Cham, pham, Ṣam, the club. Vam, Lam, Mam, Kṣam, conch-shell. Gham, Dham, Vam, Bham, Hain, Śrī. Gam, Jam, Dam, Vam, Śam, nourishment. Dham, Vam, the garland of the forest flowers. Dam, Sam, is for the mystric mark Śrīvatsa.

छं डं पं यं कौस्तुभः प्रोक्तश्चानन्तोह्यहमेव च॥
इत्यंगानि यथायोगं देवदेवस्य वै दश॥ ४०॥

Cham, Dam, Pam, Yam is for the jewel Koustava.

He should then say "I am Ananta" . These are the ten limbs of the Lord of gods.

गरुडोऽम्बुजसंकाशो गदा चैवासिताकृतिः॥
पुष्टिः शिरीषपुष्पाभा लक्ष्मीः काञ्चनसन्निभा॥ ४१॥

Garuḍa is smoke-coloured. The club is white. Puṣṭi (nourishment) is of the colour of a Śirīṣa flower. Lakṣmī is the gold-hued.

पूर्णचन्द्रनिभः शंखः कौस्तुभस्त्वरुणद्युतिः॥
चक्रं सूर्य्यसहस्राभं श्रीवत्सः कुन्दसन्निमः॥ ४२॥

The conch-shell is effulgent like the fullmoon. Śrīvatsa is of the colour of a Kunda flower.

पञ्चवर्णनिभा माला ह्यनन्तो मेघसन्निभः॥
विद्युद्रूपाणि चास्त्राणि यानि नोक्तानि वर्णतः॥ ४३॥
अर्घ्यपाद्यादि वै दद्यात्पुण्डरीकाक्षविद्यया॥ ४४॥

The garland is f five colours. Ananta is of the colour of is cloud. All the weapons described before are of the lightnings. According to the light of the science of the lotus-eyed deity one should offer Arghya, Pādya (water for washing feet) etc.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवव्यूहार्चनं नामैकादशोऽध्यायः ॥११॥

अध्यायः १२ / Chapter 12

हरिरुवाच

पूजानुक्रमसिद्ध्यर्थं पूजानुक्रम उच्यते॥
ॐ नम इत्यादौ संस्मृतिः परमात्मनः॥ १॥

Hari said :- I will describe the order of adoration for achieving the success thereof. The recollection of the great soul should be made with mantras,"Om, Salutation, etc."

यं रं वं लमिति कायशुद्धिः॥
ॐ नम इति चतुर्भुजात्मनिर्माणम्॥ २॥

With the mantram "Yam, Vam, Lam, Ram" the purification of the body should be performed. With the mantram "Om salutation" the image of the four-armed deit should be made.

With the three sorts of the making of idols should be made. Then follows the adoration of *Yoga-pītha* satione in the heart.

ततस्त्रिविधः करकायन्यासः॥ ततो हृदिस्थयोग-
पीठपूजा॥ ॐ अनन्ताय: नमः॥ ॐ धर्माय नमः॥
ॐ ज्ञानाय नमः॥ ॐ वैराग्याय नमः॥ ॐ
ऐश्वर्य्याय नमः॥ ॐ अधर्म्माय नमः॥
ॐ अज्ञानाय: नमः॥ ॐ अवैराग्याय नमः॥
ॐ अनैश्वर्य्याय नमः॥ ॐ पद्माय नमः॥
ॐ आदित्यमण्डलाय नमः। ॐ चन्द्रमण्डलाय नमः॥

ॐ वह्निमण्डलाय नमः। ॐ विमलायै नमः। ॐ उत्कर्षिण्यै नमः। ॐ ज्ञानायैः नमः। ॐ क्रियायै नमः। ॐ योगायै नमः। ॐ प्रह्व्यै नमः। ॐ सत्यायै नमः। ॐ ईशानायै नमः। ॐ सर्वतोमुख्यै नमः। ॐ सांगोपांगाय हरेरासनाय नमः॥ ततः कर्णिकायाम्–अं वासुदेवाय नमः। आं हृदयाय नमः। ईं शिरसे नमः। ॐ शिखायै नमैः। ऐं कवचाय नमः। ॐ तत्सब्रह्मणे नमः। ॐ हुं विष्णवे नमः। औं नेत्रत्रयाय नमः। अःफट् अस्त्राय नमः। आं सङ्कर्षणाय नमः। अं प्रद्युम्नाय नमः। अः अनिरुद्धाय नमः। ॐ अः नारायणाय नमः। क्षौं नरसिंहाय भूर्वहाराय कं वैनतेयाय जं खं वं सुदर्शनाय खं चं फं षं गदायै वं लं मं क्षं पाञ्चजन्याय घं ढं भं हं श्रियै गं डं वं शं पुष्टयै धं वं वनमालायै दं शं श्रीवत्साय छं डं यं कौस्तुभाय शं शांर्गाय इं इषुधिभ्यां चं चर्मणे खं खड्गाय इन्द्राय सुराय पतंये अग्नये तेजोधिपतयेयमायधर्माधिपतयेक्षंनैर्ऋतायरक्षोधिपतये वरुणाय जलाधिपतये यों वायवे प्राणाधिपतये धां धनदाय धनाधिपतये हां ईशानाय विद्याधिपतये ॐ वज्राय शक्त्यै ॐ दण्डाय खड्गाय ॐ पाशाय ध्वजाय गदायै त्रिशूलाय लं अनन्ताय पातालधिपतये खं ब्रह्मणे सर्वलोकाधिपतये ॐ नमो भगवते वासुदेवाय नमः। ॐ ॐ नमः। ॐ नं नमः॥ ॐ मों नमः। ॐ ॐ भं नमः। ॐ गं नमः। ॐ वं नमः। ॐ तें नमः। ॐ वां नमः॥ ॐ सुं नमः। ॐ दें नमः॥ ॐ वां नमः। ॐ यं नमः। ॐ ॐ नमः। ॐ नं नमः। ॐ रां नमः। ॐ यं नमः। ॐ णां नमः। ॐ यं नमः ॐ नंमों भं गं वं तें वांसुंदेंवायं ॐ नमो नारायणाय नमः। ॐ पुरुषोत्तमाय नमः॥ ३॥

Om, salutation unto Ananta. Om, salutation unto religion. Om, salutation unto disassociation. Om salutation unto knowledge. Om salutation unto prosperity. Om salutation unto sin. Om salutation unto ignorance. Om salutation unto worldliness. Om salutation unto poverty. Om salutation unto the lotus. Om salutation unto the solar disc. Om salutation unto the lunar disc. Om salutation unto the disc of the fire. Om salutation unto Vimala. Om salutation unto Utkarṣiṇa. Om salutation unto knowledge. Om salutation untò action. Om salutation unto ignorance. Om salutation unto inaction. Om salutation unto yoga. Om salutation unto Prahvya. Om, salutation unto Satya. Om salutation unto Iśāna. Om salutation unto Sarvatomukha. Om salutation unto Hari's seat with all its accompaniments, principal and minor. Om salutation unto Vāsudeva. Om salutation unto the heart. 1m, salutation unto the head. Um salutatioo unto Śikhā (tuft of hair on the head). Em, salutation unto the amulet. Oum salutation unto the three eyes. Aḥ, phaṭ, salutation unto the weapon. Am, salutation unto Saṅkarṣaṇa. Am salatation unto Pradyumna. Aḥ salutation unto Aniruddha. Om, Aḥ salutation unto Nārāyaṇa. Om. *Tatsat* salutation unto Brahmā. Om, Hum, salutation unto Viṣṇu. Kṣoum, salutation unto his man-lion and boar forms. Kam, Tam, Jam, Śam, salutation unto Vinatā's son. Jam Khem, Yam, salutation unto Sudarṣaṇa Kham, Cam, Pham, Śam, salutation unto the club. Yam, Lam, Mam, Kṣam, salutation unto the conch-shell Pañcajanya.

Gham, Ḍham, Bham, Ham, salutation unto Śrī. Gam, Ḍam,Vam, Śam, salutation unto, Puṣṭi. Dham, Vam, salutation unto the garland of white flowers. Dam, Śam, salutation unto Śrīvatsa. Cham, Ḍam, Yam, salutation unto Koustava. Śam salutation unto Śārṅga bow. Im, salutation unto the arrows. Cam, salutation unto the leathern fence. Kham, salutation unto the sword, and the lord of the Śaras. Dham, salutation unto the giver of riches and the lord thereof. Ham salutation unto Iśāna, the lord of learning. Om, salutation unto the dlUnderbolt. Om unto dart. Om unto rod. Om unto sword. Om unto noose, standard, club, and trident.

Lam, salutation unto Ananta the lord of the nether region. Kham salutation unto Brahmā, the lord of all the worlds. Om salutation unto the Lord Vāsudeva.

Om, Om Naluaḥ : Om, Nam, Namaḥ; Om, Mom, Namaḥ; Om, Bham, Namaḥ; Om, Gam, Namaḥ; Om, Yam, Namaḥ; Om, Tem, Namaḥ; Om Vam Namaḥ; Om Sum, Namaḥ; Om, Dem, Namaḥ; Om, Yam, Nama!ḥ; Om, Yam, Namaḥ.

Om, Om Namaḥ; Om, Nam, Namaḥ; Om, Mom, Namaḥ; Om, Nam, Namaḥ; Om, Ram, Namas; Om, Yam, Namaḥ; Om, Nam, Namaḥ; Om, Yam, Namaḥ; Om salutation unto Nārāyaṇa. Om, salutation unto Puruṣottama.

नमस्ते पुण्डरीकाक्ष नमस्ते विश्वभावन॥
सुब्रह्मण्य नमस्तेऽस्तु महापुरुष पूर्वज॥ ४॥

Salutration unto thee, O thou having lotus eyes; salutation unto thee O creator of the universe, O Subrahmaṇya; salutation unto thee, O great Puruṣa. O thou the first, born.

होमकर्मणि चैतेषां स्वाहान्तमुपकल्पयेत्॥
एवं जप्त्वा विधानेन शतमष्टोत्तरं तथा॥ ५॥
अर्घं दत्त्वा जितं तेन प्रणामं च पुनः पुनः॥
ततोऽग्नावपि सम्पूज्य तं यजेत यथाविधि॥ ६॥

In Homa rites this mantram ending with the wor.d *Swāhā* should be recited. Having duly recited this mantram one hundred and eight times the worshipper should offer *Arghya* and bow unto the Deity again and again. Afterwards having worshipped the fire he should duly adore with his own mantram Acyuta the god of gods.

देवदेवं स्वबीजेन अंगादिभिरथाच्युतम्॥
पूर्वमुल्लिख्य चाभ्युक्ष्य प्रणवेन तु मन्त्रवित्॥ ७॥
भ्रामयिवानलं कुंडे पूजयेच्च शुभै फलैः॥
पूर्वं तत्सकलं ध्यात्वा मण्डले मनसा न्यसेत्॥ ८॥

Having first lighted fire, fed it and whirled it one, conversant with mantrams, should adore it in the Kuṇḍa with auspicious reslults. Having first meditated on all he should assign his mind to the Maṇḍala.

वासुदेवाख्यतत्त्वेन हुत्वा चाष्टोत्तरं शतम्॥
संकर्षणादिबीजेन यजेत्षट्कं तथैव च॥ ९॥
त्रयंत्रयं तथांगानामेकैककान्दिक्पतींस्तथा॥
पूर्णाहूतिं तथैवांतेदद्यात्सम्यगुपस्थितः॥ १०॥

Then with the Tattva called Vāsudeva he should offer one hundred and eight oblations. Then with Saṅkarṣaṇa and other mantrams he should offer six adorations, three each time to his limbs as well as to the guardian deities of the quarters. Then is the end he should offer *Pūrṇāhuti.*

वागतीते परे तत्त्वे आत्मानं च लयं नयेत्॥
उपविश्य पुनर्मुद्रां दर्शयित्वा नमेत्पुनः॥ ११॥

Then he should immerse his own self in the great principle which is beyond the range of speech. Then taking his seat, making again *Mudrās* he should again bow.

नित्यमेवंविधं होमं नैमित्ते द्विगुणं भवेत्॥
गच्छगच्छ परं स्थानं यत्र देवो निरञ्जनः॥ १२॥

This is the daily Homa rite; the occasional one requires double the rituals.

गच्छन्तु देवताः सर्वाः स्वस्थानस्थितिहेतवे॥
सुदर्शनः श्रीहरिश्च अच्युतः स त्रिविक्रमः॥ १३॥
चतुर्भुजो वासुदेवः षष्ठः प्रद्युम्न एव च॥
संकर्षणः पूरुषोऽथ नवव्यूहो दशात्मकः॥ १४॥

(He should then say) "Go, go to that great region where dwells the deity who is devoid of passions. Mayall the deities repair to their respective quarters." Sudarśaṇa, Śrī, Hari, Acyuta, Trivikrama (three footsteps), Caturbhuja (four-arms), Vāsudeva, the sixth Pradyumma, Śankarṣaṇa, Puruṣa are the nine *Vyuhas.*

अनिरुद्धो द्वादशात्मा अत ऊद्र्ध्वमनन्तकः॥
एते एकादिभिश्चक्रैर्विज्ञेया लक्षिताः सुराः॥ १५॥

Then comes Aniruddha and Ananta. With all these *Cakras* the gods are known and marked. And they are worshipped in a house along with the Rākṣasa and Dānavas.

चक्रांधितैः पूजितः स्याद्गृहे रक्षेत्सदानरैः॥
ॐ चक्राय स्वाहा, ॐ विचक्राय स्वाहा,
ॐ सुचक्राय स्वाहा, ॐ महाचक्राय स्वाहा,
ॐ महाचक्राय स्वाहा, ॐ महाचक्राय
असुरान्तकृत् हुं फट् ॐ हुं सहस्रार हुं फट्॥ १६॥

Om Cakrāya Swāhā, am Vicakrāya Swāhā, am Sucakrāya Swāhā, Om Mahācakrāya Swāhā, am, the remover of the Asuras, Hum, Phaṭ, Om, Hum of thousand flames, Hum, Phaṭ.

द्वारकाचक्रपूजेयं गृहे रक्षाकरी शुभा॥ १७॥

This adoration of the discus at the door of the house is auspicious. It gives also protection.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पूजानुक्रमनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

हरिरुवाच

प्रवक्ष्याम्यधुना ह्येतद्वैष्णवं पंजरं शुभम्॥
नमोनमस्ते गोविंद चक्रं गृह्य सुदर्शनम्॥ १॥

Hari said :—I will now describe the most auspicious mantram of Viṣṇu called *Pañjara.*[1] Salutation unto thee, O Govinda. Take up thy discus, Sudarśana.

प्राच्यां रक्षस्व मां विष्णो ! त्वामहं शरणं गतः॥
गदां कौमोदकीं गृह्ण पद्मनाभ नमोऽस्तु ते॥ २॥

And protect me in the west, a Viṣṇu. I have taken refuge with thee. Take up thy club Koumodakī, O lotus-navelled deity, salutation unto thee.

याम्यां रक्षस्व मां विष्णो ! त्वामहं शरणं गतः॥
हलमादाय सौनन्दे नमस्ते पुरुषोत्तम॥ ३॥
प्रतीच्यां रक्ष मां विष्णो ! त्वामह शरणं गतः॥

Protect me in the south, O Viṣṇu, I have taken refuge with thee. Salutation unto thee, O Puruṣottama. Taking up thy plugh-share Sunanda, protect me in the east, O Viṣṇu, I have taken refuge with thee.

मुसलं शातनं गृह्य पुण्डरीकाक्ष रक्ष माम्॥ ४॥
उत्तरस्यां जगन्नाथ ! भवन्तं शरणं गतः॥

Taking up thy mace Śātana, O thou having lotus eyes, protect me in the north, O lord of the universe, I have taken refuge with thee.

खड्गमादाय चर्म्माथ अस्त्रशस्त्रादिकं हरे!॥ ५॥
नमस्ते रक्ष रक्षोघ्न ! ऐशान्यां शरणं गतः॥

O Hari, taking up thy sword, leathern fence, and other weapons, protect me, O destroyer of Rākṣasas. I bow unto thee, I am under thy protection.

पांचजन्यं महाशंखमनुघोष्यं च पंजकम्॥ ६॥
प्रगृह्य रक्ष मां विष्णो आग्न्येय्यसां रक्ष सुकर॥

Taking up thy great conch shell Pāñcajanya and thy lotus Anudbodha, protect me, O Viṣṇu, O Boar, in the south-east.

चन्द्रसूर्य्यं समागृह्य खड्गं चान्द्रमसं तथा॥ ७॥
नैर्ऋत्यां मां च रक्षस्व दिव्यमूर्त्ते नृकेसरिन्॥

Taking up the sun, and moon as well as the sword Candramasu do thou protect me in the south wear, O thou of a calestial form, Oman-lion.

वैजयन्तीं सम्प्रगृह्य श्रीवत्सं कण्ठभूषणम्॥ ८॥
वायव्यां रक्ष मां देव हयग्रीव नमोऽस्तु ते॥

Taking up Vaijayantī[2] and Śrīvatsa, the ornament of thy throat do thou protect me in the north-west, O god, O Hayagrīva. I bow unto thee.

वैनतेयं समारुह्य त्वंतरिक्षे जनार्द्दन!॥ ९॥
रक्षस्वाजित सदा नमस्तेऽस्त्वपराजित॥

O Janārddana, having ridden Vinatā's son do thou protect me in the sky, O thou unvanquished by the Rākṣasa. I bow unto thee, O thou never defeated.

विशालाक्षं समारुह्य रक्ष मां त्वं रसातले॥ १०॥
अकूपार नमस्तुभ्यं महामीन नमोऽस्तु ते॥

Having ridden Viśālākṣa[3] do thou protect me in the nether region, O tortoise,[4] salutation unto thee. Salutation unto thee, O great fish.

करशीर्षाद्यंगुलीषु सत्य त्वं बाहुपंजरम्॥ ११॥
कृत्वा रक्षस्व मां विष्णो नमस्ते पुरुषोत्तम॥

O truth, making thy *Bāhupañjaram* in the hand, and fingers, do thou protect me, O Viṣṇu. Salutation unto thee, O Puruṣottama.

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1. A mantram of invoking the various weapons and embellishments ofViṣṇu to one's help.
2. Flag or banner of Indra that was given by him to Viṣṇu.
3. Garuḍa, Literally it means having large eyes.
4. These are the various forms assumed by Viṣṇu in his various incarnations.

एतदुक्तं शंकराय वैष्णवं पंजरं महत्॥ १२॥
पुरा रक्षार्थमीशान्याः कात्यायन्या वृषध्वज॥
नाशयामास सा येन चामरान्महिषासुरम्॥ १३॥

This great *Viṣṇu Pañjara* was thus described unto Śaṅkara, who again described it unto Kātyāyanī. By this she killed the immortal Asura Mahiṣa.

दानवं रक्तबीजं च अन्याँश्च सुरकण्टकान्॥
एतज्जपन्नरो भक्त्या शत्रून्विजयते सदा॥ १४॥

The Dānava Raktabīja and other thorns of the relestials. By reciting it with reversential faith a man always destroys his enemies.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपंजरस्तोत्रं नाम त्रयोदशोऽध्यायः ॥१३॥

अध्यायः १४ / Chapter 14

हरिरुवाच

अथ योगं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥
ध्यायिभिः प्रोच्यते ध्येयो ध्यानेन हरिरीश्वरः॥ १॥

Hari said :— I will how describe the great Yoga which give emancipation and enjoyment. The Dhyāyins (yogins) hold that the Lord Hari alone to be meditated on.

तच्छृणुष्व महेशान सर्वपापविनाशम्॥
विष्णुः सर्वेश्वरोऽनन्तः षड्भिर्भूपरिवर्जितः॥ २॥

Therefore, listen to it, O great Iśāna. Viṣṇu, the lord of all, is the destroyer of sins, without end and devoid of feet and body.

वासुदेवो जगन्नाथो ब्रह्मात्मास्म्यहमेव हि॥
देहिदेहस्थितो नित्यः सर्वदेहविवर्जितः॥ ३॥

He is Vāsudeva, the lord of the universe and identical with Brāhmaṇa. Although he daily assumes various bodies he is (in south) devoid of them all.

देहधर्म्मविहीनश्च क्षराक्षरविवर्जितः॥
षड्विधेषु स्थितो द्रष्टा श्रोता घ्राता ह्यतीन्द्रियः॥ ४॥

He is shorn of the natural functions of the body and is devoid of death and decay. stationed in the six fold objects he is seer, hearer and smeller and is (at the same time) above the reach of organs.

तद्धर्म्मरहितः स्रष्टा नामगोत्रविवर्जितः॥
मन्ता मनःस्थितो देवो मनसा परिवर्जितः॥ ५॥

He is devoid of the functions of senses, the creator and has no name or family.

मनोधर्म्मविहीनश्च विज्ञानं ज्ञानमेव च॥
बोद्धा बुद्धिस्थितः साक्षी सर्वज्ञो बुद्धिवर्जितः॥ ६॥

The deity is in the mind but does not himself possess it. He is devoid of mental faculties, discriminative knowledge and knowledge. He perceives all by intellect, is stationed it, the witness of all and omniscient; (and at the same time) he is devoid of intellect.

बुद्धिधर्म्मविहीनश्च सर्वः सर्वगतो मनः॥
सर्वप्राणिविनिर्मुक्तः प्राणधर्म्मविवर्जितः॥ ७॥

He is devoid of the functions of intellect, is all, present every where, and is in the mind of all. He is freed from vital airs and is devoid of their actions.

प्राणप्राणो महाशान्तो भयेन परिवर्जितः॥
अहंकारादिहीनश्च तद्धर्म्मपरिवर्जितः॥ ८॥

But he is the vital principle of all creatures, of a quiescent soul and divorced from fear. He is shorn of *Ahaṅkāra* (egoism) and other principles and devoid of their natural actions.

तत्साक्षी तन्नियन्ता च परमानन्दरूपकः॥
जाग्रत्स्वप्नषुप्तिस्थस्तत्साक्षी तद्विवर्जितः॥ ९॥

But he is their witness, the ordainer thereof and of the form of great felicity. He is the witness of the various states of waking, dreamless sleep and dreaming sleep and himself is above them all.

तुरीयः परमो धाता दृग्रूपो गुणवर्जितः॥
मुक्तो बुद्धोऽजरो व्यापी सत्य आत्मास्म्यहं शिवः॥ १०॥

But he is *Turīya*,[1] the great ordainer, of the form of the quarter and devoid of gunas (qualities). He is emancipated, enlightened,

1. The fourth state of the soul in'whieh it becomes one with Brāhmaṇa or the Supreme spirit.

undecaying, all pervading, all-auspicious and always present in self.

एवं ये मानवा विज्ञा ध्यान्तीशं परं पदम्॥
प्राप्नुयुस्ते च तद्रूपं नात्र कार्य्या विचारणा॥ ११॥

Understanding this the men, who meditate on this great Īś (God), attain to his form. There is no need of ascertaining actions in this matter.

इति ध्यानं समाख्यातं तव शङ्कर सुव्रत॥
पठेद्य एतत्सततं विष्णुलोकं स गच्छति॥ १२॥

O Saṅkara, O thou of good vows, 1 have thus described the Dhyāna. He, who always regads, it attains to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ध्यानयोगो नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

रुद्र उवाच

संसारसागराद्घोरामुच्यते किं जपन्प्रभो॥
नरस्तन्मे परं जप्यं कथय त्वं जनार्द्दन॥ १॥

Rudra said :—O Lord, O Janarddana, do thou describe unto me the Great Being by reciting whose name a man may cross the dreadful mean of Saṁsāra.[1]

हरिरुवाच

परमेश्वरं परं ब्रह्म परमात्मानमव्ययम्॥
विष्णुं नामसहस्रेण स्तुवन्मुक्तो भवेन्नरः॥ २॥
यत्पवित्रं परं जप्यं कथयामि वृषध्वजः ! ॥
शृणुष्वावहितो भूत्वा सर्वपापविनाशनम्॥ ३॥

Hari said :—Reciting the thousand names of Viṣṇu, the Demiurgus, the great Brāhmaṇa, the Absolute. Undecaying Self, a man attains to emancipation. O bull-emblemed deity, hear with fixed attention, I will describe this sacred and great object of recitation *(Japa)* which destroys all sins.

ॐ वासुदेवो महाविष्णुर्वामनो वासवो वसुः॥
बालचन्द्र निभो बालो बलभद्रो बलाधिपः॥ ४॥

He is Vāsudeva, the great Viṣṇu, Vāmana (Dwart),[2] Vāsava, Vasu, effulgent like the newly risen sun, and the highly powerful Balabhadra.

बलिबन्धनकृद्वेधा वरेण्यो वेदवित्कविः॥
वेदकर्त्ता वेदरूपो वेद्यो वेदपरिप्लुतः॥ ५॥

He fettered (the Asura) Bali, is the all-knower, the worshipful knower of the Vedas and the poet. He is the creator of the Vedas, of the form of tbe Vedas, worthy of being known and filled with the Vedas.

वेदाङ्गवेत्ता वेदेशो बलाधारो बलार्दनः॥
अविकारो वरेशश्च वरुणो वरुणाधिपः॥ ६॥

He is the knower of the Vedāṅgas,[3] the lord of the Vedas, mine of strength and the aggrandiser of the strong. He is without changes, the lord of boons, the giver of boons, and the master of Varuṇa.

वीरहा च बृहद्वीरो वन्दितः परमेश्वरः॥
आत्मा च परमात्मा च प्रत्यगात्मा वियत्परः॥ ७॥

He is the slayer of heroes, the great hero and the great Īśvara adored of all. He is the soul, the great soul, the inward self and above the sky.

पद्मनाभः पद्मनिधिः पद्महस्तो गदाधरः॥
परमः परभूतश्च पुरुषोत्तम ईश्वरः॥ ८॥

He is lotus-navelled, the Padmaniddhi,[4] the

1. Commonly worldliness–but really it is the transmigatory series.
2. An incarnation of Viṣṇu in which he put down the great Asura Bali, who had grown excessively powerful by his rigid austerities.
3. Certain classes of works regarded as auxilliary to the Vedas, and designated to aid in the correct pronounciation and interpretation of the text and the right employment of the Mantras in ceremonials. They are six in number,viz (1) *Sikṣā* the science of proper articulation and pronounciation; (2) *Chandas*, the science of prosody; (3) *Vyākaraṇa* grammar; (4) *Nirukta*, etymological explanation of difficult Vedic words; (5) *.Jyotiṣa*, Astronomy; (6) *Kalpa*, ritual or ceremonial.
4. One of the nine treasures of Kubera, *viz.*, Padma, Mahapadma, Śaṅkha, Makara, Kachapa, Mukunda, Nanda, Nīla and Kharva; their nature

lotus-handed and the holder of club. He is the great, above the elements, the foremost Puruṣa and the Demiurgus.

पद्मजङ्घः पुण्डरीकः पद्ममालाधरः प्रियः॥
पद्माक्षः पद्मगर्भश्च पर्जन्यः पद्मसंस्थितः॥ ९॥

He is lotus-waisted, Puṇḍarīka wears a garland oflotuses and is beloved of all. He is lotus eyed, Padmagarbha,[1] Parjanya (rain-god) and seated on a lotus.

अपारः परमार्थश्च पराणां च परः प्रभुः॥
पण्डितः पण्डितेड्यश्च पवित्रः पापमर्दकः॥ १०॥

He is beyond the range of all, the great object, the greatest of the great lord. He is most learned of all learned men, holy and destroyer of sins.

शुद्ध प्राकशरूपश्च पवित्रः परिरक्षकः॥
पिपासावर्जितः पाद्यः पुरुषः प्रकृतिस्तथा॥ ११॥

He is pure, manifests all, holy and the protector. He is devoid of thirdstt, Padya,[2] the Puruṣa and Prakṛti (Nature).

प्रधानं पृथिवीपद्मं पद्मनाभः प्रियप्रदः॥
सर्वेशः सर्वगः सर्वः सर्ववित्सर्वदः सुरः॥ १२॥
सर्वस्य जगतो धाम सर्वदर्शी च सर्वभृत्॥
सर्वानुग्रहकृद्देवः सर्वभूतहृदि स्थितिः॥ १३॥

He is Pradhāna (intellectual principle), the lotus, the earth, the lotus-navelled and the given of desirable objects. He is the lord of all, present every where, the All, Omniscient, the giver of all and the great. He is identical with all and the entire universe, the witness and up-holder of all. He is the Deity who shows favour unto all and is stationed in the hearts of all creatures.

सर्वपूज्यश्च सर्वाद्यः सर्वदेवनमस्कृतः॥
सर्वस्य जगतो मूलं सकलो निष्कलोऽनलः॥ १४॥

He is the protector of all, is adored of all and is saluted hy all the deities. He is at the root of the entire universe, is the destroyer of all and the fire.

सर्वगोप्ता सर्वनिष्ठः सर्वकारणकारणम्॥
सर्वपूज्यश्च सर्वाद्यः सर्वदेवस्वरूपधृक्॥ १५॥

He is protector of all, pervaded all and the cause of all causes. He is meditated on by all the friend of all and the holder of the various forms of the deities.

सर्वाध्यक्षः सुराऽध्यक्ष सुरासुरनमस्कृतः॥
दुष्टानां च सुराणां च सर्वदा घातकोऽन्तकः॥ १६॥

He is the object of the study of all, the commander of the celestials and is adored of the gods and Asuras.. He is always the destroyer of the wicked and Asuras.

सत्यपालश्च सन्नाभः सिद्धेशः सिद्धवन्तिः॥
सिद्धसाध्यः सिद्धसिद्धः साध्यसिद्धो
(सिद्धिसिद्ध) हृदीश्वरः ॥ १७॥

He is the procector of truth, the centre of good people, the lord of Siddhas, is adored by them, is obtained by the Siddhas and the Sādhyas and the lord of their hearts.

शरणं जगतश्चैव श्रेयः क्षेमस्तथैव च॥
शुभकृच्छोभनः सौम्यः सत्यः सत्यपराक्रमः॥ १८॥

He is the refuge of the world, the auspiciousness, the doer of good, beaut!ful, humble, trurh, of a true determination, the knower and giver of truth.

सत्यस्थः सत्यसङ्कल्पः स त्ववित्सत्य(त्प)दस्तथा॥
धर्मो धर्म्मी च कर्मी च सर्वकर्म्मविवर्जितः॥ १९॥

He is religion, the observer of religious rites and a Karmin (one who practises religious rites) but he is devoid of all actions.

कर्म्मकर्त्ता च कर्मैव क्रिया कार्य्यं तथैव च॥
श्रीपतिर्नृपतिः श्रीमान्सर्वस्य पतिरूर्जितः॥ २०॥

He is the orgainer of actions, the action itself and the practice of religious rites. He is the lord of Śrī and of men, beautiful, he lord of all, but himself having no master.

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is not exactly defined though some of them appear to be precious gems; according to the Tantrik system, they are personified and worshipped as demi-gods attendant either upon Kubera or Lakṣmī. Here the term is an epithet of Viṣṇu.

1. Name of Brahman, meaning from born of a lotus. Here it is an epithet of Viṣṇu showing that he is identical with Brahmā.
2. Water for cleaning feet. This shows that Viṣṇu permeates every object in the world.

सदेवानां पतिश्चैव वृष्णीनां पतिरीडितः॥
पतिर्हिरण्यगर्भस्य त्रिपुरान्तपतिस्तथा॥ २१॥

He is the lord of the celestials, the master of Vṛṣṇis, of Hiraṇyagarbha and of the destroyer of Tripura.

पशूनां च पतिः प्रायो वसूनां पतिरेव च॥
पतिराखण्डलस्यैव वरुणस्य पतिस्तथा॥ २२॥
वनस्पतीनां च पतिरनिलस्य पतिस्तथा।
अनलस्य पतिश्चैव यमस्य पतिरेव च॥ २३॥
कुबेरस्य पतिश्चैव नक्षत्राणां पतिस्तथा॥
ओषधीनां पतिश्चैव वृक्षाणां च पतिस्तथा॥ २४॥
नागानां पतिरर्कस्य दक्षस्य पतिरेव च॥
सुहृदां च पतिश्चैव नृपाणां च पतिस्तथा॥ २५॥

He is the lord of the beasts, Vasus, Indra, Varuṇa, trees, wind, fire, Yama, Kubera, stars, Medicinal herbs and trees. He is the master of the Nāgas, of the sun, of Dakāṣa, of friends and of kings.

गन्धर्वाणां पतिश्चैव असूनां पतिरुत्तमः॥
पर्वतानां पतिश्चैव निम्नगानां पतिस्तथा॥ २६॥

He is the master of me Gandharavas, me most excellent lord of the Asuras, of the mountains and rivers.

सुराणां च पतिः श्रेष्ठः कपिलस्य पतिस्तथा॥
लतानां च पतिश्चैव वीरुधां च पतिस्तथा॥ २७॥

He is the most powerful lord of the celestials, of Kapila, of creepers and of Vīrudhas (spreading, creeper

मुनीनां च पतिश्चैव सूर्य्यस्य पतिरुत्तमः॥
पतिश्चन्द्रमसः श्रेष्ठः शुक्रस्य पतिरेव च॥ २८॥

He is the master of the asceties, the most excellent lord of the sun, moon, and of Śukra.

ग्रहाणां च पतिश्चैव राक्षसानां पतिस्तथा॥
किन्नराणां पतिश्चैव द्विजानां पतिरुत्तमः॥ २९॥

He is the lord of planets, Rākṣases, the Kinnaras and the most excellent master of the twice-born ones.

सरितां च पतिश्चैव समुद्राणां पतिस्तथा॥
सरसां च पतिश्चैव भूतानां च पतिस्तथा॥ ३०॥

He is the lord of the rivers, oceans, lakes and goblins.

वेतालानां पतिश्चैव कूष्माण्डानां पतिस्तथा॥
पक्षिणां च पतिः श्रेष्ठः पशूनां पतिरेव च॥ ३१॥

He is the master of the Vetālas, Kuṣmāṇḍas, birds and breasts.

महात्मा मंगलो मेयो मन्दरो मन्दरेश्वरः॥
मेरुर्माता प्रमाणं च माधवो मलवर्जितः॥ ३२॥

He is the high-souled Maligala, Mandara, the lord of Mandara. He is creator of Meru and Mādhava and devoid of mind.

मालाधरो महादेवो महादेवेन पूजितः॥
महाशान्तो महाभागो मधुसूदन एव च॥ ३३॥

The great deity wears a garland and is adored by Mahādeva. He is of a quiescent soul, and is tile illustrious slayer of Madhu.

महावीर्य्यो महाप्राणो मार्कण्डेयर्षिवन्दितः॥
मायात्मा मायया बद्धो मायया तु विवर्जितः॥ ३४॥

He is highly powerful, the great vital air and is lauded by Mārkaṇḍeya. He is identical with Māyā (illusion), feuered by it and devoid of it.

मुनिस्तुतो मुनिर्मैत्रो महाना(रा)सो महाहनुः॥
महाबाहुर्महादान्तो मरणेन विवर्जितः॥ ३५॥

He is landed by the ascetics and is their friend. He has a nose, big cheeks, big anus, big teeth and is freed from death.

महावक्त्रो महात्मा च महाकायो महोदरः॥
महापादो महाग्रीवो महामानी महामनाः॥ ३६॥

He has a huge moutll, a great soul, a great body, a great belly, big feet and a high neck.

महागतिर्महाकीर्त्तिर्महारूपो महासुरः॥
मधुश्च माधवश्चैव महादेवो महेश्वरः॥ ३७॥

He is greatly respected, is high-minded, of great intellect, of great fame, of great form and the great Asura. He is Madhu, he is Mādhava, he is Mahādeva, and he is Maheśvasra.

मखेज्यो मखरूपी च माननीया मखेश्वरः॥
महावातो महाभागो महेशोऽतीतमानुषः॥ ३८॥

He is adored in sacrifices, of the form of a sacrifies and is the worshipped lord of the sacrifices. He is the great wind, the great luck and the superhuman Maheśa.

मानवश्च मनुश्चैव मानवानां प्रियंकरः॥
मृगश्च मृगपूज्यश्च मृगाणां च पतिस्तथा॥ ३९॥

He is man, Manu and does good unto men. He is deer, is adored by them tand is their lord.

बुधस्य च पतिश्चैव पतिश्चैव बृहस्पतेः॥
पतिः शनैश्चरस्यैव राहोः केतो पतिस्तथा॥ ४०॥

He is the master of Mercury, Venus, Saturn, Rāhu and Ketu.

लक्ष्मणो लक्षणश्चैव लम्बौष्ठो ललितस्तथा॥
नानालंकारसंयुक्तो नानाचन्दनचर्च्चितः॥ ४१॥

He is the good mark and is endued with it; he has long lips anti is handsome to look at. He is bedecked with various ornaments and besmeared with sandal of different kinds.

नानारसोज्जवलद्वक्त्रो नानापुष्पोपशोभितः॥
रामो रमापतिश्चैव सभार्य्यः परमेश्वरः॥ ४२॥

His face is painted effulgent. with various colours-and adorned with diverse flowers. He is Rāmā, the great Īśvara with his consort.

रत्नदो रत्नहर्त्ता च रूपी रूपविवर्जितः॥
महारूपोग्ररूपश्च सौम्यरूपस्तथैच व॥ ४३॥

He gives jewels and lakes them away. He is with and without any boon. He is of a great, terrific and calm appearance.

नीलमेघनिभिः शुद्धः कालमेघनिभस्तथा॥
धूमवर्णः पीतवर्णो नानारूपोह्यवर्णकः॥ ४४॥

He is like unto a blue cloud, is pure and resembles a cloud at the end of a cycle. He is smoky cloud, of yellow hue, of various forms and without any colour.

विरूपो रूपदश्चैव शुक्लवर्णस्तथैव च॥
सर्ववर्णो महायोगी यज्ञो (याज्यो) यज्ञकृदेव च॥ ४५॥

He iṣ of a distorted figure, the giver of forms and is, white hued. He is of all colours, the great yogin, the sacrificer.

सुवणर्सवर्णवांश्चैव सुवर्णाख्यस्तथैव च॥
सुवर्णावयवश्चैव सुवर्णः स्वर्णमेखलः॥४६॥

He is gold-hued and is called gold. His body is made of gold and he puts on a golden girdle.

सुवर्णस्य प्रदाता च सुवर्णेशस्तथैव च॥
सुवर्णस्य प्रियश्चैव सुवर्णाढ्यस्तथैव च॥ ४७॥

He is the giver of gold or parts of it. He is fond of gold and houses made of gold.

सुपर्णी च महापर्णी सुपर्णस्य च कारणम्॥
वैनतेयस्तथादित्य आदिराकिरः शिवः॥ ४८॥

He is beautiful and of huge wings and the creator of Suparṇa. He is Vinatā's son, the son, the beginning, the the creator of beginning and auspiciousness.

कारणं महतश्चैवं प्रधानस्य च कारणम्॥
बुद्धीनां कारणं चैव कारणं मनसस्तथा॥ ४९॥

He is the cause of the intellecfual principle, of the Purāṇas, of intellect and mind.

कारणं चेतसश्चैव अहंकारस्य कारणम्॥
भूतानां कारणं तद्वत्कारणं च विभावसोः॥ ५०॥
आकाशकारणं तद्वत्पृथिव्याः कारणं परम्॥
अण्डस्य कारणं चैव प्रकृतेः कारणं तथा॥ ५१॥

He is the efficient cause of consciousness, egoism, elements of fire, ether, earth, egg and Prakṛti (Nature).

देहस्य कारणं चैव चक्षुषश्चैव कारणम्॥
श्रोत्रस्य कारणं तद्वत्कारणं च त्वचस्तथा॥ ५२॥
जिह्वायाः कारणं चैव प्राणस्यैव च कारणम्॥
हस्तयोः कारणं तद्वत्पादयोः कारणं तथा॥ ५३॥
वाचश्च कारणं तद्वत्पायोश्चैव तु कारणम्॥
इन्द्रस्य कारणं चैव कुबेरस्य च कारणम्॥ ५४॥
यमस्य कारणं चैव ईशानस्य च कारणम्॥
यक्षाणां कारणं चैव रक्षसां कारणं परम्॥ ५५॥

He is the cause of the body, eyes, ears, skin, tongue, vital breath, hand, foot, speech and the organ of generation. He is the efficient cause of Indra, Kubera, Yama, Īśana and the most excellent creator of Yakṣa and Rākṣasas.

नृपाणां कारणं श्रेष्ठं धर्म्मस्यैव तु कारणम्॥
जन्तूनां कारणं चैव वसूनां कारणं परम्॥ ५६॥
मनूनां कारणं चैव पक्षिणां कारणं परम्॥
मुनीनां कारणं श्रेष्ठं योगिनां कारणं परम्॥ ५७॥
सिद्धानां कारणं चैव यक्षाणां कारणं परम्॥
कारणं किन्नराणां च गन्धर्वाणां च कारणम्॥ ५८॥

He is the most excellent cause of ornaments, virtue, creatures, Vasus (gods of riches), of Manus and of birds. He is the foremost cause of the asceticism the Yogins, the Siddhas, the Yakṣas, the Kinnaras and Gandharvas.

नदानां कारणं चैव नदीनां कारणं परम्।।
कारणं च समुद्राणां वृक्षाणां कारणं तथा।। ५९।।
कारणं वीरुधां चैव लोकानां कारणं तथा।।
पाताल कारणं चैव देवानां कारणं तथा।। ६०।।

He is the cause of the river, male and female, the oceans and trees.

He is the cause of Vīrudhas, the worlds, the nether region and celestials.

सर्पाणां कारणं चैव श्रेयसां कारणं तथा।।
पशूनां कारणं चैव सर्वेषां कारणं तथा।। ६१।।

He is the cause of serpents, the auspiciousness, the beasts and of all.

देहात्मा चेन्द्रियात्मा च आत्मा बुद्धिस्तथैव च।।
मनसश्च तथैवात्मा चात्माहंकारचेतसः।। ६२।।
जाग्रतः स्वपतश्चात्मा महदात्मा परस्तथा।।
प्रधानस्य परात्मा च आकाशात्मा ह्यपां तथा।। ६३।।
पृथिव्याः परमात्मा च रसस्यात्मा तथै च ।।

He is identical with the body, the organs of sense, the soul, the intellect, the mind, egoism, consciousness, the condition of waking, that of dreaming sleep, the intellectual principle and the great soul. He is identical with ether, water, and the great soul of earth and air.

गन्धस्य परमात्मा च रूपस्यात्मा परस्तथा।। ६४।।
शब्दात्मा चैव वागात्मा स्पर्शात्मा पुरुषस्तथा।।
श्रोत्रात्मा च त्वगात्मा च जिह्वायः परमस्तथा।। ६५।।
घ्राणात्मा चैव हस्तात्मा पादात्मा परमस्तथा।।
उपस्थस्य तथैवात्मा पायवात्मा परमस्तथा।। ६६।।

He is the great soul of the smell, colour, sound, speech and touch. He permeates, as the great soul, the ears, skin, tongue, nostrils, hand, foot, organ of generation.

इन्द्रात्मा चैव ब्रह्मात्मा रुद्रा(शान्ता)त्मा च मनोस्तथा।।
दक्षप्रजापतेरात्मा सत्या (स्रष्टा)त्मा परमस्तथा।। ६७।।

He permeates Indra, Brahmā, Rudra, Manu, anu the Patriarch Dakṣa. The great is identical with truth.

ईशात्मा परमात्मा च रौद्रात्मा मोक्षविद्यति।।
यत्नवांश्च तथा यत्नश्चर्म्मी खड्गी मुरान्तकः।। ६८।।
ह्रीप्रवर्त्तनशीलश्च यतीनां च हिते रतः।।
यतिरूपी च योगी च योगिध्येयो हरिः शीतिः।। ६९।।
संविन्मेधा च कालश्च ऊष्मा वर्षा म(न)तिस्तथा।।
संवत्सरो मोक्षकरो मोहप्रध्वंसकस्तथा।। ७०।।

He is identical with Isa, the great soul, the Rudra and the Yati conversant with the knowledge of emancipation. He is energetic and is the very energy itself. He is the holder of the leathern fence and sword and the destroyer of the Asuras. He is modest by nature and engaged in the well-being of the acetics. Hari is of the form of a Yatin, a Yogin and is meditated on by the Yogins. He is Śīti[1]. He is perfect knowledge, genius, time, summer, rainy season, determination, year, the ordainer of emancipation and destroyer of Moha-(stupifaction).

मोहकर्त्ता च दुष्टानां मांडव्यो वडवामुखः।।
संवर्त्तः कालकर्त्ता च गौतमो भृगुंरगिराः।। ७१।।
अत्रिर्वसिष्ठः पुलहः पुलस्त्यः कुत्स एव च।।
याज्ञवल्क्यो देवलश्च व्यासश्चैव पराशरः।। ७२।।
शर्म्मदश्चैव गांगेयो हृषीकेशो बृहच्छ्रवाः।।
केशवः क्लेशहन्ता च सुकर्णः कर्णवर्जितः।। ७३।।

He stupefies the wicked, is Maṇḍavya and mare-mouthed. He is Saṅgvartaka (fire), the creator of time, Goutama, Bhṛgu, Aṅgirā, Atri, Vasiṣṭha, Pulaha, Pulastya, Kutsa, Yājñavalkya, Devala, Vyāsa, Parāśara, Śarmada, Gāṅgeya, Hṛṣikeśa, Vṛhatśrava and Keśava. He is the destroyer of miseries, has beautiful ears and is without them.

नारायणो महाभागः प्राणस्य पतिरेव च।।
अपानस्य पतिश्चैव व्यानस्य पतिरेव च।। ७४।।
उदानस्य पतिः श्रेष्ठः समानस्य पतिस्तथा।।
शब्दस्य च पतिः श्रेष्ठः स्पर्शस्य पतिरेव वा।। ७५।।

The great Nārāyaṇa is the lord of Prāṇa, of vital air the Apāna, of Vyāna, of Udāna and of Samāna. He is the best master of sound, touch and colour.

रूपाणां च पतिश्चाद्यः खड्गपाणिर्हलायुधः।।
चक्रपाणिः कुण्डली च श्रीवत्सांकस्तथैव च।। ७६।।

He is the master of the destruction of the world, the first-born, has a sword in his hand,

1. Literally "white or black". It is an epithat of Siva.

the plough-share for his weapon, the discus in his hand, the Kuṇḍalas [on his ears] and the mystic mark Śrīvatsa on his breast.

प्रकृतिः कौस्तुभग्रीवः पीताम्बरधरस्तथा॥
सुमुखो दुर्मुखश्चैव मुखेन तु विवर्जितः॥ ७७॥

He is Prakṛti, has the Koustubbha gem on his neck and is clad in a yellow raiment. He has a beautiful face, an ugly face and is without any.

अनन्तोऽनन्तरूपश्च सुनखः सुरमन्दरः॥
सुकपोलो विभुर्जिष्णुर्भ्राजिष्णुश्चेषुधीस्तथा॥ ७८॥

He is without end, of endless froms, has beautiful nails and is the handsoment of all the celestials. The lord Viṣṇu has a beautiful quiver and most resplendent arrows.

हिरण्यकशिपोर्हन्ता हिरण्याक्षविमर्दकः॥
निहन्ता पूतनायाश्च भास्करान्तविनाशनः॥ ७९॥

He is the destroyer of Hiraṇyakaśipu, the grinder of Hiraṇyākṣa, the killer of Pūtanā and Bhāskaranaṭa.

केशिनो दलनश्चैव मुष्टिकस्य विमर्दकः॥
कंसदानवभेत्ता च चाणूरस्य प्रमर्दकः॥ ८०॥
अरिष्टस्य निहंता च चक्रूरप्रिय एव च॥
अक्रूरः क्रूररूपश्च अक्रूरप्रियवन्दितः॥ ८१॥

He is the grinder of Keśin, and Muṣṭika. He is the killer of the demon Kansa, of Cāṇūra and Ariṣṭa. He is fond of Akrūra. He is without wickedness, is wily and is adored by those who are fond of simplicity.

भगहा भगवान् भानुस्तथा भागवतः स्वयम्॥
उद्धवश्चोद्धवस्येशो ह्युद्धवेन विचिन्तितः॥ ८२॥

He is the destroyer of the lordly powers, is himself endued with them, the sun and the Lord himself. He is Uddhava's lord, and is being meditated on by Uddhava.

चक्रधृक् चञ्चलश्चैव चलाचलविवर्जितः॥
अहंकारोपमश्चित्तं गगनं पृथिवी जलम्॥ ८३॥
वायुश्चक्षुस्तथा श्रोत्रं जिह्वा च घ्राणमेव च॥
वाक्पाणिपादजवनः पायूपस्थस्तथैव च॥ ८४॥

He is the holder of discus, is fickle and is devoid of the moveable and immoveable properties. He is egoism, determination, mental faculties, the sky, earth, water, air, eye, ear, tongue, nose, palate, hand, foot, waist and the organ of generation.

शंकरश्चैव सर्वश्च क्षान्तिदः क्षान्तिकृन्नरः॥
भक्तिप्रियस्तथा भर्त्ता भक्तिमान् भक्तिवर्द्धनः॥ ८५॥
भक्तस्तुतो भक्तपरः कीर्त्तिदः कीर्त्तिवर्द्धनः॥
कीर्त्तिर्दीप्तिः क्षमाकांतिर्भक्तश्चैव दया परा॥ ८६॥

He is Śaṅkara, the giver of auspiciousness, the giver of endurance; and he forgives men. He is fond of his votaries and is their protector. He is endued with reverential faith and himself increases it. He is lauded by his votaries, devoted to them and gives fame; and he multiplies it.

दानं दाता च कर्त्ता च देवदेवप्रियः शुचिः॥
शुचिमान्सुखदो मोक्षः कामश्चार्थः सहस्रपात्॥ ८७॥

He is fame, resplendence, forgiveness, patience, reverential faith, compassion, the great, the gift, the giver, the agent of action, is fond of the celestials, is purity, is pure, the giver of felicity, emancipation and the object of desire. He has a thousand feet.

सहस्रशीर्षा वैद्यश्च मोक्षद्वारं तथैच च॥
प्रजाद्वारं सहस्राक्षः सहस्रकर एव च॥ ८८॥

He is the thousand-headed physician who opens the gate of emancipation. He is the door of subjects, has a thousand ends and a thousand hands.

शुक्रश्च सुकिरीटी च सुग्रीवः कौस्तुभस्तथा॥
प्रद्युम्नश्चानिरुद्धश्च हयग्रीवश्च सूकरः॥ ८९॥
मत्स्यः परशुरामश्च प्रह्लादो बलिरेव च॥
शरण्यश्चैव नित्यश्च बुद्धो मुक्तः शरीरभृत्॥ ९०॥

He is Śukra, has a beautiful head-gear, and a beautiful neck. He is Keśava, Pradyumna, Aniruddha, Hayagrīva, Śūkara (boar), Matysa (fish), Paraśurāma, Prahlāda and Bali. He is daily sought by people for help, enlightened, emancipated and the holder of forms.

खरदूषणहंता च रावणस्य प्रमर्दनः॥
सीतापतिश्च वर्द्धिष्णुर्भरतश्च तथैव च॥ ९१॥

He is the destroyer of Khara and Dūṣaṇa and the grinder of Rāvaṇa. He is the husband of Sītā and the prosperous Bharata.

कुम्भेंद्रजिन्निहन्ता च कुम्भकर्णप्रमर्दनः॥
नरांतकांतश्चैव देवांतकविनाशनः॥ ९२॥

He is the killer of the voctor of Kumbhendra, the grinder of Kumbhakarṇa, the destroyer of the killers of men and celestials.

दुष्टासुरनिहंता च शम्बररिस्तथैव च॥
नरकस्य निहन्ता च त्रिशीर्षस्य विनाशनः॥ ९३॥

He is the destroyer of the wicked Asuras and the enemy of Śambara. He is the destroyer of (the demon) Naraka as well as of the threee-headed demon.

यमलार्जनभेत्ता च तपोहितकरस्तथा॥
वादित्रं चैव वाद्यं च बुद्धश्चैव वरप्रदः॥ ९४॥

He broke down [the trees] Yāmala and Arjuna and always helps asceticism. He plays on the musical instrument and is himself the instrument. He is enlightened and the giver of boons.

सारः सारप्रियः सौरः कालहन्तृनिकृन्तनः॥
अगस्त्यो देवलश्चैव नारदो नारदप्रियः॥ ९५॥

He is substance and is fond of substances. He is Soura and the destroyer of time and is incapable of being cut. He is Agastya, Devala, Nārada, the fond of Nārada.

प्राणोऽपानस्तथा व्यानो रजः सत्त्वं तमः शरत्॥
उदानश्च समानश्च भेषजं च भिषक् तथा॥ ९६॥

He is Prāna, Apāna, Vyāna (vital airs), the qualities of Rajas (darkness), Sattva (goodness) and Tamas (ignorance). He is beyond Tamas (ignorance). He is Udāna, and Samāna (vital airs). He is medicine and the medical man.

कूटस्थः स्वच्छरूपश्च सर्वदेहविवर्जितः॥
चक्षुरिन्द्रियहीनश्च वागिंद्रियविवर्जितः॥ ९७॥
हस्तेन्द्रियविहीनश्च पादाभ्यां च विवर्जितः॥
पायूपस्थविहीनश्च मरुतापविवर्जितः॥ ९८॥
प्रबोधेन विहीनश्च बुद्ध्या चैव विवर्जितः॥
चेतसा विगतश्चैव प्राणेन च विवर्जितः॥ ९९॥
अपानेन विहीनश्च व्यानेन च विवर्जितः॥
उदानेन विहीनश्च समानेन विवर्जितः॥ १००॥

He is perpetually and universally the same. His form is transparent and he is devoid of any form. He is devoid of the organs of vision and speech, of hands, fat, the organs of generation and excretion. He is devoid of great asceticism. He is devoid of perception, intellect, consciousness and vital airs. Prāṇa, Apāna, Vyāna, Udāna and Samāna.

आकाशेन विहीनश्च वायुना परिवर्जितः॥
अग्नि च विहीनश्च उदकेन विवर्जितः॥ १०१॥
पृथिव्या च विहीनश्च शब्देन च विवर्जितः॥
स्पर्शेन च विहीनश्च सर्वरूपविवर्जितः ॥ १०२॥
रागेण विगतश्चैव अघेन परिवर्जितः॥
शाकेन रहितश्चैव वचसा परिवर्जितः॥ १०३॥

He is devoid of the ether and fire, water and earth. He is devoid of sound, touch and all colours. He is devoid of carnal passion and other inferior appetites. He is shorn of grief and the power of speech.

रजो विवर्जितश्चैव विकारैः षड्भिरवे च॥
कामेन वर्जितश्चैव क्रोधेन परिवर्जितः॥ १०४॥

He is devoid of the quality of *Rajas* darkness) and six-fold deviations from the natural state. He is devoid of sexual passion, anger, avarice, and pride.

लोभेन विगतश्चैव दम्भेन च विवर्जितः॥
सूक्ष्मश्चैव सुसूक्ष्मश्च स्थूलात्स्थूलरस्तथा॥ १०५॥

He is the subtlest of the subtle and the grossest of the gross.

विशारदो बलाध्यक्षः सर्वस्य क्षोभकस्तथा॥
प्रकृतेः क्षोभकश्चैव महतः क्षोभकस्तथा॥ १०६॥
भूतानां क्षोभकश्चैव बुद्धेश्च क्षोभकस्तथा॥
इन्द्रियाणां क्षोभकश्च विषयक्षोभकस्तथा॥ १०७॥

He is clever, leader of the strong and the agitator of all. He agitates Prakṛti (nature), Mahat (intellectual principle), the elements, intellect, the organs of sense and of the objects thereof.

ब्रह्मणः क्षोभकश्चैव रुद्रस्य क्षोभकस्तथा॥
अगम्यश्चक्षुरादेश्च श्रोत्रागम्यस्तथैव च॥ १०८॥

He is the agitator of Brahmā and Rudra. He is beyond the range of the vision and hearing.

त्वचा न गम्यः कूर्मश्च जिह्वाऽग्राह्यस्तथैव च॥
घ्राणेन्द्रियागम्य एव वाचाऽग्राह्यस्तथैव च॥ १०९॥

Skin cannot touch him. He is tortoise.

Tongue cannot perceive him. He is beyond the range of smelling and speech.

अगम्यश्चैव पाणिभ्यां पदागम्यस्तथैव च॥
अग्राह्यो मनसश्चैव बुद्ध्याऽग्राह्यो हरितस्तथा॥ ११०॥

The hands and feet cannot reach him. Hari is beyond the range of mental and intellectual perception and understanding.

अहं बुद्ध्या तथा ग्राह्यश्चेतसा ग्राह्या एव च॥
शंखपाणिश्चाव्ययश्च गदापिणस्तथैव च ॥ १११॥
शार्ङ्गपाणिश्च कृष्णश्च ज्ञानमूर्त्तिः परन्तपः॥
तपस्वी ज्ञानगम्यो हि ज्ञानी ज्ञानविदेव च॥ ११२॥

He is within the comprehension of the sense of ego and mental faculties. He holds the conch-shell in his hand, is undecaying and hold also the club and Śārṅga bow in his hands. He is dark-blue, the image of knowledge and the scorcher of the enemies. He is within the range of the knowledge of the ascetics; he is endued with knowledge and knows all by his knowledge.

ज्ञेयश्च ज्ञेयहीनश्च ज्ञप्तिश्चैतन्यरूपकः॥
भावो भाव्यो भवकरो भावनो भवनाशनः॥ ११३॥

He is comprehended by knowledge and manifests and consciousness of the objects of knowledge. He is the soul, object of mental perception, the creator of the world and the destroyer of it.

गोविन्दो गोपतिर्गोपः सर्वगोपीसुखप्रदः॥
गोपालो गोगतिश्चैव गोमतिर्गोश्चरस्तथा॥ ११४॥

He is Govinda, the lord of kine and the giver of felicity unto the cow-herds. He is the protector of kine, the master of kine, Gomatī and Godhara.

उपेन्द्रश्च नृसिंहश्च शौरिश्चैव जनार्दनः॥
आरणेयो बृहद्भानुर्बृहद्दीप्तिस्थैव च॥ ११५॥

He is Upendra, Nṛsiṁha, Śourī, Janārddana, Āraṇeya, Vṛhatbhānu and highly effulgent.

दामोदरस्त्रिकालश्च कालज्ञः कालवर्जितः॥
त्रिसन्ध्यो द्वापरं त्रेता प्रजाद्वारं त्रिविक्रमः ॥ ११६॥

He is Dāmodara, the three-fold time, cognizant of time and devoid of time. He is the three-fold Sandhyā (periods of conjuction), is Dvāpara, Tretā, the creator of subjects and of the foot steps.

विक्रमो दण्ड(र)हस्तश्च ह्येकदण्डी त्रिदण्डधृक्॥
सामभेदस्तथोपायः सामरूपी च सामगः॥ ११७॥

He is powerful and holds a rod in his hand. He holds one and three rods in his hand.

सामवेदोः ह्यथर्वश्च सुकृतः सुतरूपणः॥
अथर्ववेदविच्चैव ह्यथर्वाचार्य्य एव च॥ ११८॥

He is the division of the Sāmaveda, its means, of the form of Sāman and the chanter of Sāman. He is conversant with Atharvan Veda and is the preceptor thereof.

ऋग्रूपी चैव ऋग्वेद ऋग्वेदेषु प्रतिष्ठितः॥
यजुर्वेत्त यजुर्वेदा यजुर्वेदविदेकपात्॥ ११९॥

He is the Ṛk of the Ṛk Veda and is stationed there. He is the reader of the Yayuṣ, the Yajurveda itself and is conversant with the rituals thereof.

बहुपाच्च सुपाच्चैव तथैव च सहस्रपात्॥
चतुष्पाच्च द्विपाच्चैव स्मृतिर्न्यायो यमो बली॥ १२०॥

He has one foot, many feet, beautiful foot, a thousand feet, four feet, two feet. The powerful lord is like unto Smṛti and Nyāya.

सन्न्यासी चैव सन्न्यासश्चतुराश्रम एव च॥
ब्रह्मचारी गृहस्थश्च वानप्रस्थश्च भिक्षुकः॥ १२१॥

He is a Saṁnyāsin (disassociated form the world, and is the four' orders of hermit etc. viz, a Brahmacārin (student), Gṛhastha (householder), Vānaprastha (retired into forest) and Bhikṣu (a hermit living on alms).

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वर्णस्तथैव च॥
शीलदः शीलसम्पन्नो दुःशीलपरिवर्जितः॥ १२२॥

He is the four Varṇas (castes) viz. the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras. He gives good character, is endued with the same and devoid of a bad character.

मोक्षोऽध्यात्मसमाविष्टः स्तुतिः स्तोता च पूजकः॥
पूज्यो वाक् करणं चैव वाच्यं चैव तु वाचकः॥ १२३॥

He is emancipation, is engaged in spiritual communion, is the encomiastic verse, the. encomiast and the worshipper. He is worship-

ful, the speech, the object of speech and the speaker.

वेत्ता व्याकरणं चैव वाक्यं चैव च वाक्यवित्॥
वाक्यगम्यस्तीर्थवासी तीर्थस्तीर्थी च तीर्थवित्॥ १२४॥

He is the knower, the grammar, the word and is conversant with words. He is within the reach of words, lives in sacred shrines, is the sacred shrine and is conversant with the knowledge of all the shrines.

तीर्थादिभूतः सांख्यश्च निरुक्तं त्वधिदैवतम्॥
प्रणवः प्रणवेशश्च प्रणवेन प्रवन्दितः॥ १२५॥
प्रणवेन च लक्ष्यो वै गायत्री च गदाधरः॥
शालग्रामनिवासी च शालग्रमस्तथैव च॥ १२६॥

He is resident in all the sacred shrines, is Sāṅkhya, Nirukta and the presiding deity thereof. He is *Praṇava*[1], the lord of *Praṇava* and is adored with *Praṇava*. He is *Gāyatrī*[2] and the holder of club. He lives in Śālagrāma and is Śālagrāma itself.

जलशायी योगशायी शेषशायी कुशेशयः॥
महीभर्त्ता च कार्य्यं च कारणं पृथिवीधरः॥ १२७॥

He resides in water, lies in Yoga, on Śeṣa and Kuśa. He is the earth, is the action, the cause and the holder of the earth.

प्रजापतिः शाश्वश्च काम्यः कामयिता विराट्॥
सम्राट् पूषा तथा स्वर्गो रथस्थः सारथिर्बलम्॥ १२८॥

He is the Patriarch, and the eternal. He is the object of desire and the universal creator of desire. He is the Lord Paramount, the sun, the heaven, is stationed on a car and the strength of the charioteer.

1. The sacred syllable *Om*, an abbreviation of the Hindu triad, *viz.* Brahmā, the creative force, Viṣṇu, the protecting force and Śiva, the destructive force. These three forces or the deities presiding over them are represented by *Om*. The abbreviation is intended for the purpose of recitation. The prayers and sacred hymns and matrams of the, Hindus are all presented by *Om*.
2. The sacred verse which the Brāhmṇas recite. It is one of the verses of the Ṛk veda, embodying the worship of the sun-god.

धनी धनप्रदो धन्यो यादवानां हिते रतः॥
अर्जुनस्य प्रियश्चैव ह्यर्जुनोभीम एव च॥१२९॥

He is rich, the giver of riches, blessed and engaged in the well-being of the Yādavas. He is the favourite of Arjuna and he is both Arjuna and Bhīma.

पराक्रमो दुर्विषहः सर्वशास्त्रविशारदः॥
सारस्वतो महाभीष्मः पारिजातहस्तथा॥ १३०॥

Unbearable is his prowess and he is a master of all the scriptures. He is Sarasvatī, he great Bhīṣma and the captor of Pārijāta flowers.

अमृतस्य प्रदाता च क्षीरोदः क्षीरमेव च॥
इन्द्रात्मजस्तस्य गोप्ता गोवर्द्धनधरस्तथा॥ १३१॥

He is the giver of ambrosia, the ocean of milk and the milk itself. He is the protector of Indra's son and the upholder of the mount Govardhana.

कंसस्य नाशनस्तद्वद्धस्तिपो हस्तिनाशनः॥
शिपिविष्टः प्रसन्नश्च सर्वलोकार्त्तिनाशनः॥ १३२॥

He is the destroyer of Kansa, the master of his elephant and the killer of the same. He is Śipiviṣṭa[1] (pervaded by rays), cheerfulness and the destroyer of the calamities of the all people.

मुद्रो मुद्रा करश्चैव सर्वमुद्राविवर्जितः॥
देही देहस्थितश्चैव देहस्य च नियामकः॥ १३३॥

He is Mudrā, the maker of Mudrās and is devoid of all Mudrās. He is endued with a body, is stationed in a body and the organizer of the body.

श्रोत्रा श्रोत्रनियन्ता च श्रोतव्यः श्रवणं तथा॥
त्वक् स्थितश्च स्पर्शयित्वा स्पृश्यं च स्पर्शनं तथा॥१३४॥

He is the hearer, the creator of the ears, the object of hearing and the power of hearing. He is. stationed in skin, is one who touches, the object and power of touching.

रूपद्रष्टा च चक्षुःस्थो नियन्ता चक्षुषस्तथा॥
दृश्यं चैव तु जिह्वास्थो रसज्ञश्च नियामकः॥ १३५॥

He resides in the eye, is the seer of forms and the creator of the eye and is the object of vision. He resides in the tongue, has a strong taste and is the organiser of taste.

1. An epithet of Viṣṇu.

घ्राणस्थो घ्राणकृद् घ्राता घ्राणेन्द्रियनियामकः॥
वाक्स्थो वक्ता च वक्तव्यो वचनं वाङ्नियामकः॥१३६॥

He resides in smell, creates smell, himself smells and is the creator of the organ of smelling. He resides in speech, is the speaker, the object of speaking, the power of speech and the creator of the same.

प्राणिस्थः शिल्प कृच्छिल्पो हस्तयोश्च नियामकः॥
पदव्यश्चैव गन्ता च गन्तव्यं गमनं तथा॥ १३७॥
नियन्ता पादयोश्चैव पाद्यभाक्तच विसर्गकृत्॥
विसर्गस्य नियन्ता च ह्युपस्थस्थः सुखं तथा॥ १३८॥

He resides in vital airs. He is the creator of fine arts, is the fins art itself and the creator of hands. He is the foot, the agent of going, the place of going and the power of going. He is the ordainer of gifts, is stationed in the organ of generation and is the pleasure.

उपस्थस्य नियंता च तदानन्दकरश्च ह॥
शत्रुघ्नः कार्त्तवीर्य्यश्च दत्तात्रेयस्थैव च॥ १३९॥
अलर्कस्य हितश्चैव कार्त्तवीर्य्यनिकृन्तनः॥
कालनेमिर्महानेमिर्मेघो मेघपतिस्तथा॥ १४०।

He is the slayer of enemies, Kārtavīrya, Dattātreya, is engaged in the well-being of Alarka and is the destroyer of Kārtavīrya. He is Kālānemī. Mahānemī, the cloud and the lord of clouds.

अन्नप्रदोऽन्नरूपी च ह्यन्नादोऽन्नप्रवर्तकः॥
धूमकृद्धूमरूपश्च देवकीपुत्र उत्तमः॥ १४१॥

He is the giver of food, of the form of food, the eater of food and the ordainer of food. He creates smoke and is.of a smoky form.

देवक्यानन्दनो नन्दो रोहिण्याः प्रिय एव च॥
वसुदेवप्रियश्चैव वसुदेवसुतस्था॥ १४२॥

He is the most excellent son of Devakī. He is the delight of Devakī. Nanda and Rohiṇī. He is a favourite of Vāsudeva and his son.

दुन्दुभिर्हासरूपश्च पुष्पहासस्तथैव च॥
अट्टहासप्रियश्चैव सर्वाध्यक्षः क्षरोऽक्षरः॥ १४३॥

His smiles are both like Dundubhī (trumpets) and flowers. He is fond of laughing aloud. He is the lord of all, decaying and undecaying.

अच्युतश्चैव सत्येशः सत्यायाश्च प्रियो वरः॥
रुक्मिण्याश्च पतिश्चैव रुक्मिण्यावल्लभस्तथा॥ १४४॥

He is Acyuta (undecaying), the lord of truth and is found of truth. He is the most beloved husband of Rukmiṇī.

गोपीनां वल्लभश्चैव पुण्यश्लोकश्च विश्रुतः॥
वृषाकपिर्यमो गुह्यो मकुलश्च बुध स्तथा॥ १४५॥
राहुः केतुर्ग्रहो ग्राहो गजेन्द्रमुखमेलकः॥
ग्राहस्य विनिहन्ता च ग्रामणी रक्षकस्तथा॥ १४६॥

He is the favourite of milk women and his piety has been sung in well known verses. He is Vṛṣākapi, Yama, Guhya, Maṅgala, Budha, Rāhu, Ketu, the crocodile and the union of the mouths of the elephants. He is the destroyer of crocodile and the protector of the headmen of villages.

किन्नरश्चैव सिद्धश्च छन्दः स्वच्छन्द एव च॥
विश्वरूपो विशालाक्षे दैत्यसूदन एव च॥ १४७॥

He is the Kinnara, Siddha, the prosody and easiness. He is of the universal form, of large eyes and the slayer of the Daityas.

अनन्तरूपो भूतस्थो देवदानवसंस्थितः॥
सुषुप्तिस्थः सुषुप्तिश्च स्थानं स्थानान्तं एव च॥ १४८॥

He is of endless forms, is stationed in elements, in the celestials and Dānavas. He exists in dreamless sleep, is dreamless sleep itself and is the place for it.

जगत्स्थश्चैव जागर्त्ता स्थानं जागरितं तथा॥
स्वप्नस्थः स्वप्नवित्स्वप्नस्थानं स्वप्नस्तथैव च॥ १४९॥

He exists in an awakened state, is the agent and the place thereof. He exists in the state of dreamless sleep, is conversant with it and is the dream itself.

जाग्रत्स्वप्नसुषुप्तैश्च विहीनो वै चतुर्थकः॥
विज्ञानं वेद्यरूपं च जीवो जीवयिता तथा॥ १५०॥

He also exists in the fourth state devoid of these three states of dreamless sleep, dreaming sleep and awakening. He is the discriminating knowledge, is Caitra, the sentiency and the creator of sentiencies.

भुवनाधिपतिश्चैव भुवनानां नियामकः॥
पातालवासी पातालं सर्वज्वरविनाशनः॥ १५१॥

He is the lord of the worlds and the ordainer of the worlds. He resides in the nether region, the nether region itself and the destroyer of all sorts of feverish complaints.

परमानन्दरूपी च धर्म्माणां च प्रवर्त्तकः॥
सुलभो दुर्लभश्चैव प्राणायामपरस्तथा॥ १५२॥

He is of the form of great felicity and the propounder of various forms of faith. He is easily accessible, and accessible with difficulty. He is engaged in Prāṇāyāma (suppression of vital air).

प्रत्याहारो धारकश्च प्रत्याहारकरस्तथा॥
प्रभा कान्तिस्तथा ह्यर्च्चिः शुद्धस्फटिकसन्निभः॥ १५३॥

He is Pratyāhāra[1], Dhāraka[2] and the maker of Pratyāhāra. He is effulgence, personal grace, rays, pure and like unto crystal.

अग्राहश्चैव गौरश्च सर्वः शुचिरभिष्टुतः॥
वषट्कारो वषड् वौषट् स्वधा स्वाहा रतिस्तथा॥ १५४॥

He is above perception, white coloured, the all and pure. He is Vaṣaṭkāra[3], Vaṣaṭ, Vouṣaṭ, Swadhā, Swāhā and inclination thereto.

पक्ता नन्दयिता भोक्ता बोद्धा भावयिता तथा॥
ज्ञानात्मा चैव देहात्मा भू (उ)मा सर्वेश्वरेश्वरः॥ १५५॥

He is the agent of cooking, giving delight, eating, understanding and thinking. He is identical with knowledge and understanding. He is the Great and the Creator of all Creators.

नदी नन्दी च नन्दीशो भारतस्तरुनाशनः॥
चक्रपः श्रीपतिश्चैव नृपाणां चक्रवर्त्तिनाम्॥ १५६॥

He is the river, Nandī[4], the lord of Nandī and the destroyer of the trees of India. He is the holder of discus, the husband of Śrī and the king of the Lords Paramount.

ईशश्च सर्वदेवानां द्वारकासंस्थितस्तथा॥
पुष्करः पुष्कराध्यक्षः पुष्करद्वीप एव च॥ १५७॥

He is the master of all the celestials and is the leisure. He is Puṣkara[5], the lord of Puṣkara and the Puṣkara island.

भरतो जनको जन्यः सर्वाकारवि वर्जितः॥
निराकारो निर्निमित्तो निरातंको निराश्रयः॥ १५८॥

He is Bharata, Janaka, Janya[6] and is devoid of all forms. He is without any form, without any cause, without any fear and without any help.

इति नामसहस्रं ते वृषभध्वज कीर्त्तितम्॥
देवस्य विष्णोरीशस्य सर्व पापविनाशनम्॥ १५९॥

O bull-emblemed deity, I have thus described to you the thousand names of the Lord Viṣṇu destructive of all sins.

पठन्द्विजश्च विष्णुत्वं क्षत्रियो जयमाप्नुयात्॥
वैश्यो धनं सुखं शूद्रो विष्णुभक्तिसमन्वितः॥ १६०॥

By reading them a Brāhmaṇa attains to Viṣṇu-hood, a Kṣatriya acquires victory, a Vaiśya acquires riches and a Śūdra is endued with reverential faith in Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
श्रीविष्णुसहस्रनामस्तोत्रनिरूपणं नाम पंचदशोऽध्यायः॥ १५॥

1. It is the Yogic process of restraining the organs of senses from suscipitibility to outward impressions, and directing them entirely to mental perceptions. This is one of the means for effecting the entire subjugation of the senses.
2. Steady thought; retention or holding of the image or idea fonned in the mind by contemplation.
3. An exclamation used in making an oblation to adeity with the dative fonn of the deity.
4. The attendant of Śīva. It may also mean the character in a drama who introduces the prelude.
5. Literally it means a "lotus." It is an epithet of Kṛṣṇa.
6. Father.

अध्यायः १६ / Chapter 16

रुद्र उवाच

पुनर्ध्यानं समाचक्ष्व शंखचक्रगदाधर॥
विष्णोरीशस्य देवस्य शुद्धस्य परमात्मनः॥ १॥

Rudra said:— O holder of conch-shell, discus and club, do thou again describe the Dhyāna (meditation) of the Deity, the Lord Viṣṇu, the pure, impersonal self.

हरिरुवाच

शृणु रुद्र ! हरेर्ध्यानं संसारतरुनाशनम्॥
दृशिरूपमनन्तं च सर्वव्याप्यजमव्ययम्॥ २॥

Hari said:— Hear, O Rudra, Hari's *dhyāna*, destructive of the tree of transmigatory series, never seen before, extending all over and eternal.

अक्षरं सर्वगं महद्ब्रह्मास्ति केवलम्॥
सर्वस्य जगतो मूलं सर्वगं परमेश्वरम्॥ ३॥
सर्व भूतहृदिस्थं वै सर्वभूतमहेश्वरम्॥
सर्वाधारं निराधारं सर्वकारणकारणम्॥ ४॥

It is undecaying present always. and every where and consists only in the thought "I am Brahma." [Meditate on him as] the *root* of the entire world, the lord of all, the Great Demiurgus, as stationed in the hearts of all creatures, as the great lord *of* all creatures. He is the container of all, having none *to* contain him and is the cause of all causes.

अलेपकं तथा मुक्तं मुक्तयोगिविर्चितिम्॥
स्थूलदेहविहीनं च चक्षुषा परिवर्जितम्॥ ५॥
वागिन्द्रियविहीनं च प्राणिधर्म्मविवर्जितम्॥
बुद्ध्या विहीनं देवेशं चेतसा परिवर्जितम्॥ ७॥
अहंकारविहीनं वै बुद्धिधर्म्मविवर्जितम्॥
प्राणेन रहितं चैव ह्यपानेन विवर्जितम्॥ ८॥
व्यानाख्यवायुहीनं वै प्राणधर्म्मविवर्जितम्॥

He does not come in contact, is emancipated and is being meditated on by emancipated Yogins. He is without the gross body, the eyes, organs of vitality the action of vital airs, the organs of generation and execretion, the organs of sense, the mind, the action of mind, intellect, mental faculties, egoism, the action of intellect, the vital airs, Prāṇa, Apāna and their ṣactions.

हरिरुवाच

पुनः सूर्य्यार्च्चनं वक्ष्ये यदुक्तं भृगवे पुरा॥ ९॥
ॐ खखोल्काय नमः॥
सूर्य्यस्य मूलमन्त्रोऽयं भुक्तिमुक्तिप्रदायकः॥ १०॥

Hari said :— I will describe again the adoration of the sun which had been related formerly unto Bhṛgu.

Om salutation unto Khakholka.

This is the principal man tram of the sun affording emancipation and objects of enjoyment.

ॐ खखोल्काय त्रिदशाय नमः॥ ॐ विचि ठठ
शिरसे नमः॥ ॐ ज्ञानिने ठठ शिखायै नमः॥
ॐ सहस्ररश्मये ठठ कवचाय नमः॥ ११॥

Om salutation unto God Khakholka. Om unto rays, ṭha, ṭha, salutation unto the head. Om unto knowledge, salutation unto the tuft of hair on the head. Om unto him of thousand, ṭha, ṭha, salutation unto the amulet.

ॐ सर्वतेजोऽधिपतये ठठ अस्त्राय नमः॥
ॐ ज्वलज्वल प्रज्वलप्रज्वल ठठ नमः॥ १२॥

Om salutation unto the master of all light. Ṭha, ṭha, salutation unto the weapon. Om, burn, burn, bunt, burn, ṭha, ṭha, satutuion.

अग्निप्राकारमन्त्रोऽयं सूर्य्यस्याघविनाशनः॥
ॐ आदित्याय विद्महे, विश्वभा वाय
धीमहि, तन्नः सूर्य्यः प्रचोदयात्॥ १३॥

This is the fiery mantram of the sum destructive of the sin. Om Adityāya, Vidmahe, Viśvabhavāya Dhīmahī, Tanna Sūryyā Pracodayāt.

सकलीकरणं कुर्य्याद्गायत्र्या भास्करस्य च॥
धर्म्मत्मने च पूर्वस्मिन्यमा येति च दक्षिणे॥ १४॥
दण्डनायकाय ततो दैवतायेति चोत्तरे॥
श्यामपिंगलमैशान्यामाग्नेय्यां दीक्षितं यजेत्॥ १५॥
वज्रपाणिं च नैरृत्यां भूर्भुवःस्वश्च वायवे॥
ॐ चन्द्राय नक्षत्राधिपतये नमः॥
ॐ अंगारकाय क्षितिसुमाय नमः॥

The worshipper should perform the *Sakalīkaraṇa* rite with this Gāyatrī of the sun. He should worship Dharma in the east, Yama is the south, Daṇḍanayaka and Vaivarṇa in the north, dark-blue, twany and other colours in north-east and north-west, the holder of thunder-bolt in the south-west and the earth and sky in the north-west.

ॐ बुधाय सोमसुताय नमः।।
ॐ वागीश्वराय सर्वविद्याधिपतये नमः।।
ॐ शुक्राय महर्षये भृगुसुताय नमः।।
ॐ शनैश्चराय सूर्य्यात्मजायः नमः।।
ॐ राहवे नमः।। ॐ केतवे नमः।।१६।।

Om salutation unto the moon the lord of stars. Om salutation unto egoism the son of the earth. Om, salutation unto Budha, the son of Soma. Om salutation unto the lord of speech, the master of all forms of learning. Om salutation unto Bhṛgu's son, the great saint Śukra. Om salutatation unto Śani (Saturn) the son of the sun. Om salutation unto Rāhu. Om salutation unto Ketu.

पूर्वादीशानपर्य्यन्ता एते पूज्या वृषध्वज।।
ॐ अनूकाय नमः।। ॐ प्रथमनार्थाय नमः।।
ॐ बुद्धाय नमः।। १७।।

In all the quarters beginning with the east and ending with the north-east all these should be adored, O bull-emblemed deity.

Om satlutatioṇ unto Anuruka. Om salutation unto the lord of Pramathas.[1] Om salutation unto Budha.

ॐ भगवन्नपरिमितमयूखमालिन् ! सकलजगत्पते ! सप्ताश्ववाहन ! चतुर्भुज ! परमसिद्धिप्रद ! विस्फुलिंगपिंगल ! तत एह्येहि इदमर्घ्यं मम शिरसि गतं गृह्णगृह्ण तेजोग्ररूपम् अनग्न ! ज्वलज्वल ठठ नमः।। १८।।

O lord! O thou endued with immeasurable rays! O lord ofthe entire world! O thou carried by seven horses! O thou having four arms! O thou, the giver of great supernatural powers! O thou twanyco loured with scintillation! O auspicious deity, take this *arghya*. Salutation unto thee. Take this dreadful fire. Burn, burn, ṭha, ṭha, salutation.

अनेनावाह्य मन्त्रेण ततः सूर्य्यं विसर्जयेत्।।
ॐ नमो भगवते आदित्याय सहस्रकिरणाय
गच्छ सुखं पुनरागमनायेति।।१८।।

Having invoked the sun-god with this mantram he should make the *Visarjana* (life-destroying rite) with the following mantram.

Om salutation unto the sun endued with six lordly powers, of a thousaṣ1d rays. Go happily to return again.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हरिध्यानसूर्यार्चनयोर्निरूपणं नाम षोडशोऽध्यायः।। १६।।

अध्यायः १७ / Chapter 17

हरिरुवाच

पुनः सूर्य्यार्चनं वक्ष्ये यदुक्तं धनदाय हि।।
अष्टपत्रं लिखेत्पद्मं शुचौ देशे सकर्णिकम्।। १।।

Hari said :—I will describe the adoration of the sun formerly related unto the god of riches.[2] In a purified place a worshipper should draw the figure of a lotus with eight petals and pericarps.

आवाहनीं ततो बद्ध्वा मुद्रामावाहयेद्रविम्।।
खखोल्कं स्थाप्य मुद्रां तु स्थापयेन्मन्त्ररूपिणीम्।। २।।

Then making *Āvahan mudrā*[3] he should invoke Hari there. He should place in the middle the diagram form of the sun and sprinkle it with water.

आग्नेय्यां दिशि देवस्य हृदयं स्थापयेच्छिव!।।
ऐशान्यां तु शिरः स्थाप्यं नैर्ऋत्यां विन्यसेच्छिखाम्।।३।।

He should place the heart of the deity in the quarter presided over by the fire-god. He should place the head in the north-east and the tuft of hair in the south-west.

1. Śiva.
2. Kubera.

1. A particular kind of the arrangement of fingers made before invoking a particular deity

पौरन्दर्य्यां न्यसेद्धर्म्ममेकाग्रस्थितमानसः॥
वायव्यां चैव नेत्रं तु वारुण्यामस्त्रमेव च॥ ४॥

He, having his mind fixed in concentration, should assign Dharma to this quarter presided over by Purandara. He should place his eyes in the north-west and his weapon in the corner presided over by Varuṇa.

ऐशान्यां स्थापयेत्सोमं पौरन्दर्य्यां तु लोहितम्॥
आग्नेय्यां सोमतनयं याम्यां चैव बृहस्पतिम्॥ ५॥

He should place Soma in the north-east and *Lohita* in the quarter belonging to Purandara. He should place Soma is son in the east and Bṛhaspati in the south.

नैर्ऋत्यां दानवगुरुं वारुण्यां तु शनैश्चरम्॥
वायव्यां च तथा केतुं कौबेर्य्यां राहुमेव च॥ ६॥

He should place the preceptor of the Dānavas in the south-west and Śani (Saturn) in the corner presided over by Varuṇa. He should place Ketu in the north-west and Rāhu in the quarter presided over by Kubera.

द्वितीयायां तु कक्षायां सूर्य्यान्द्वादश पूजयेत्॥
भगः सूर्य्योऽर्य्यमा चैव मित्रो वै वरुणस्तथा॥ ७॥
सविता चैव धाता च विवस्वांश्च महाबलः॥
त्वष्टा पूषा तथा चेन्द्रो द्वादशो विष्णुरुच्यते॥ ८॥

In the second apartment, he should ador.e the twelve suns viz. Bhaga, Surya, Āryam, Mitra, Varuṇa, Savitā, Dhātā, the highly powerful Vivaswān, Tvaṣṭā, Pūṣā, and Indra. The twelfth is Viṣṇu.

पूर्वादावर्चयेद्देवानिन्द्रादीञ्छ्रद्धया नरः॥
जया च विजया चैव जयन्ती चापराजिता॥
शेषश्च वासुकिश्चैव नागानित्यादि पूजयेत्॥ ९॥

In the quarters beginning with the east, a man, filied with reverence, should adore Indra and other deities, Jayā, Vijayā, Jayanti Aparājitā, Śeṣa, Vāsuki and other Nāgas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यार्चन विधिर्नाम सप्तदशोऽध्यायः॥ १७॥

अध्यायः १८ / Chapter 18

सूत उवाच
गरुडोक्तं कश्यपाय वक्ष्ये मृत्युञ्जयार्चनम्॥
उद्धारपूर्वकं पुण्यं सर्वदेवमयं मतम्॥ १॥

Sūta said :—I will describe the Arohaṇa (adoration) of Mṛtyuñjaya (the victor of death) narrated unto Kaśyapa by Garuḍa, which gaves redemption, is holy and identical with all the deities.

ओङ्कारं पूर्वमुद्धृत्य जु(हु)ङ्कारं तदनन्तरम्॥
सविसर्गं तृतीयं स्यान्मृत्युदारिद्र्यमर्दनम्॥ २॥

First Om should be placed, then juṇkāra and thirdly *Visarga.* This mantram destroys death and poverty.

ईशविष्ण्वर्कदेव्यादिकचं सर्वसाधकम्॥
अमृतेशं महामन्त्र त्र्यक्षरं पूजनं समम्॥
जपनान्मत्युहीनाः स्युः सर्वपापविवर्जिताः॥ ३॥

This great mantram of three letters is the lord of ambrosia. By reciting it people become freed from death and all sorts of sins.

शतजप्याद्वेदफलं यज्ञतीर्थफलं लभेत्॥
अष्टोत्तरशताज्जाप्यात्त्रिसन्ध्यं मृत्यु शत्रुजित॥ ४॥

By reciting it a hundred times one reaps the fruit of Vedic recitations and of the celebration of sacrifices at sacred places. By reciting it one hundred and eight times at three periods of junction of defeats the Death and his enemies.

ध्यायेच्च सितपद्मस्थं वरदं चाभयं करे॥
द्वाभ्यां चामृकुम्भं तु चिन्तयेदमृतेश्वरम्॥ ५॥

He should meditate on the lord of ambrosia, seated on a white lotus, the giver of boons, with the promise of protection in one hand and jars full of nectar in two other hands.

तस्यैवांगगतां देवीममृतामृतभाषिणी (विनि)म्॥
कलंशं दक्षिणो हस्ते वामहस्ते सरोरुहम्॥ ६॥

He should think of the goddess of ambrosia as stationed on his limb, sweet-speeched like ambrosia, holding the pitcher in her right hand and lotus in the left.

जपेदष्टसहस्रं वै त्रिसन्ध्यं मासमेकतः॥
जरामृत्युमहाव्याधिशत्रुजिच्छिवशान्तिदम्॥ ७॥

He, who recites it eight thousand time at the three periods of junction for one full month,

becomes freed from decrepitude, death and leprosy, defeats his enemies and gives peace unto all creatures.

आह्वानं स्थापनं रोधं सन्निधानं निवेशनम्॥
पाद्यमा चमनं स्नानमर्घ्यं स्रगनुलेपनम्॥ ८॥
दीपांबरं भूषणं च नैवेद्यं पानवीजनम्॥
मात्रामुद्राजपध्यानं दक्षिणा चाहुतिः स्तुतिः॥ ९॥

He is the (real) worshipper who knows the site (of a temple), the placing (of an idol), the suppression of vital airs, the appearance, the temple, water for washing feet, the water for rinsing mouth, the water for bathing, Arghya, Aguru, pastes, lamps, raiments, ornaments, edibles, drinks, drinking water, Mātrā, Mudrā, .recitation, meditation, gifts, oblation.

वाद्यं गीतं च नृत्यं च न्यासयोगं प्रदक्षिणम्॥
प्रणतिर्मन्त्रशय्या च वन्दनं च विसर्जनम्॥ १०॥
षडंगादिप्रकारेण पूजनं तु क्रमोदितम्॥
परमेशमुखोद्गति यो जानाति स पूजकः॥ ११॥

The chanting of glories, playing of musical instruments, singing, dancing, Nyāsa (assignment of limbs), yoga, circumambulation, bowing, matrams, clarified butter, eulogy, (the life-destroying rite) *Visarjana*, the adoration woth six ingredients emanating inorder from the mouth of the great Deity.

अर्घ्यपात्रार्चनं चादावस्त्रेणैव तु ताडनम्॥
शोधनं कवचेनैव अमृतीकरणं ततः॥ १२॥

The Arghya, Pādya, etc., should be fanned with a piece of cloth, and then purified with *Kavaca* mantrams and then the rite of Amṛtikaraṇa (conversion into nectar) should be performed.

पूजा चाधारशत्तयादेः प्राणायामं तथासने॥
पीठशुद्धिं ततः कुर्य्याच्छोषणाद्यैस्ततः स्मरेत्॥ १३॥
आत्मानं देवरूपं च करांगन्यासकं चरेत्॥
आत्मानं पूजयेत्पश्चाज्योतीरूपं हृदब्जतः॥ १४॥

The *Ādhāra Śaktis*[1] should be adored and Prāṇāyāma (suppression of vital airs) should be practised ill the seat. Then the purificatory rite of *Piṇḍa*[2] should be performed. Then with Agni and other mantrams he should meditate on the self as being identical with the deity. He should then make assignment of hands and other limbs and afterwards adore the self in the form of light stationed in the lotus of the heart.

मूर्त्तौ वा स्थण्डिले वापि क्षिपेत्पुष्पं तु भास्वरम्॥
आह्वानद्वारपूजार्थं पूजा चाधारशक्तितः॥ १५॥

He should then throw shining flowers on the idol or the altar. For the adoration of the door of the self the *Ādhāra Śaktis* should be worshipped.

सान्निध्यकरणं देवे परिवारस्य पूजनम्॥
अंगषट्कस्य पजा वै कर्त्तव्या च विपंश्चितै॥ १६॥

And bringing one's self near the deity he worships h is family. For the adoration of six Aṅgas (limbs) the quarters should be divided.

धर्मादयश्च शक्राद्याः सायुधाः परिवारकाः॥
युगवेदमुहूर्त्ताश्च पूजेयं भुक्तिमुक्तिकृत॥ १७॥

Dharma and other gods, Śakra and other celestials, the various members of their families and their weapons, the cycles, and the Muhūrttas (divisions of time) should be adored. This worship yields enjoyment and emanci pation.

मातृकाश्च गणांश्चादौ नन्दिगंगे च पूजयेत्॥
महाकालं च यमनां देहल्यां पूजयेत्पुरा॥ १८॥

He should first adore the Mātṛkās, Gaṇas, Nandigaṇa, Mahākāla, Yamunā and Dehalyā.

ॐ अमृतेश्वर ॐ भैरवाय नमः॥
एवं ॐ जुं हंसः सूर्य्याय नमः॥ १९॥

Om salutation unto Bhairava, the lord of ambrosia. Evem, Om, Jum, Haṁsaḥ, salutation unto the sun.

एवं शिवाय कृष्णाय ब्रह्मणे च गणाय च॥
चण्डिकायै सरस्वत्यै महालक्ष्मादि पूजयेत्॥ २०॥

In This way adorations should be offered to Śīva, Krṣna, Brahmā, Gaṇa Caṇḍlikā, Sarasvatī, Mahālakṣmī and others.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽमृतेशमृत्युञ्जयपूजनं नामाष्टादशोऽध्यायः॥ १८॥

1. Female deities presiding over various articles.

2. Balls of food offered to the depalled manes.

अध्याय: १९ / Chapter 19

सूत उवाच

प्राणेश्वरं गारुडं च शिवोक्तं प्रवदाम्यहम्॥
स्थानान्यादौ प्रवक्ष्यामि नागदष्टो न जीवति॥ १॥
चितावल्मीकशैलादौ कपे च विवरे तरोः॥
दंशे रेखात्रयं यस्य प्रच्छन्नं स न जीवति॥ २॥

Sūta said :—I will now describe the Prāṇeśvara[1] rite of Garuḍa narrated by Śiva.

I shall first describe the places where aperson, bitten by a serpent, does not survive, *viz.*, funeral pyre, ant-hill, well, and the cavity of a tree. The person, three lines on whose limbs, are hidden, does not live.

षष्ठ्यां च कर्कटे मेषे मूलाश्लेषामघादिषु॥
कक्षाश्रोणिगले सन्धौ शंखकर्णोदरादिषु॥ ३॥
दण्डी शस्त्रधरो भिक्षुर्नग्नादिः कालदूतकः॥
बाहौ च वक्त्रे ग्रीवायां दष्टायां न हि जीवति॥ ४॥

[A man dies if he is bitten] in the sixth day of the fort-night, when the sun is in the constellation Cancer, when it is in the Aries, when it is with the asterism Mūla or when it is in the Maghā[2] or Aśleśa[3]. [A man dies when he is bitten] on the sides, on the loins, on the throat, on the joints or the temple, ears or belly. The *Daṇḍin* (hermit), a person holding weapons, a mendicant and a naked person are the emissaries of Death[4]. If a person is bitten on the mouth, anus, neck, and on the back, he does not survive.

पूर्वं दिनपतिर्भुङ्क्ते अर्द्धयामं ततोऽपरं ॥
शेषा ग्रहाः प्रतिदिनं षट्संख्या परिवर्त्तनैः॥ ५॥

Every day the sun, first of all, lords, for half a Yama,[5] over all the serpents. Then with six revolutions the six planets lord over them. In the night with five revolutions the five planets lord over them.

नागभोगः क्रमाज्ज्ञेयो रात्रौ बाणविवर्त्तनैः॥
शेषोऽर्कः फणिपश्चन्द्रस्तक्षको भौम ईरितः॥ ६॥
कर्कोटोज्ञो गुरुः पद्मो महापद्मश्च भार्गवः॥
शङ्खः शनैश्चरो राहुः कुलिकश्चाहयो ग्रहाः॥ ७॥

The sun is the presiding star of Śeṣa, the moon of Phaṇī, Mārs of Takṣaka, Jupiter of Karkoṭajña, Venus of Padma and Mahāpadma, Saturn of Śaṅkha, and Rāhu of Kulūka and Ahī.

रात्रौ दिवा सुरगुरोर्भागे स्यादमरान्तकः॥
पंगोः काले दिवा राहुः कुलिकेन सह स्थितः॥ ८॥
यामार्द्धसन्धिसंस्थां च वेलां कालवर्ती चरेत्॥
बाणद्विषड्वह्निवाजियुगभूरेकभागतः?॥ ९॥

Jupiter is the Death itself in both days and nights[6]. Sarurn is Death in the day and the period when Rāhu presides over Kuluka at the hours of the conjunction of two-half Yamas, it is hostile to life.

दिवा षडेदनेत्रादिपञ्चत्रिमानुषांशकैः॥
पादांगुष्ठे पादपृष्ठे गुल्फे जानुनि लिंगके॥ १०॥

A day, consisting of sixty *daṇḍas*[7], should be distributed over a human body divided into three sections. Five *daṇḍas* should be assigned to the toe, twelve to the feet, five to the calf, two to the knee and one to the organ of generation.

नाभौ हृदि स्तनतटे कण्ठे नासापुटेऽक्षिणि॥
कर्णयोश्च भ्रुवोः शंखे मस्तके प्रतिपत्क्रमात्॥ ११॥

Six *daṇḍas* should be assigned to the navel, four to the breast and eight to the throat. Fifteen *daṇḍa* should be allotted to the tip of the nose and one each to the eye, ear, eye-brow, and temple. Then all the days, beginning with *Pratipat,* the first day of a fort night, should be allotted to all the limbs beghming with the head.

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1. It perhaps refers to the rite for counteracting the evil effects of the poison.
2. The ninth Nakṣatra or lunar mansion containing five stars.
3. The tenth lunar mansion containing five stars.
4. The meaning is that if these persons are sent for calling a physician the patient dies.
5. Eighth part of a day. A watch of three hours.
6. If a person is bitten or Thursdays he never survives under any circumstances.
7. One sixtieth part of day and night. Twenty four minutes.

तिष्ठेच्चन्द्रश्च जीवेच्च पुंसो दक्षिणभागके॥
कायस्य वामभागे तु स्त्रिया वायुवहात्करात्॥ १२॥
अमृतस्तत्कृतो मोहो निवर्त्तेत च मर्दनात्॥
आत्मनः परमं बीतं हंसाख्यं स्फटिकामलम्॥ १३॥

If the moon lords over the right part of a man's body he does not survive. If it lords over the left part of a woman's body she dies. The benumbed part should be rubbed over with a hand till unconsciousness is not removed.

दातव्यं विषपापघ्नं बीजं तस्य चतुर्विधम्॥
विन्दुपंचस्वरयुतमाद्यमुक्तं द्वितीयकम्॥
षष्ठारूढं तृतीयं स्यात्सविसर्ग चतुर्थकम्॥
ॐ कुरु कुले स्वाहा॥ १४॥

The great mantram of self, pure like crystal, called Haṁsa, is to be known as one which counteracts the evil effect of poisoning. Its *Bīja* is of four sorts. Om, Kuru, Kuṇḍe Swāhā.

विद्या त्रैलोक्यरक्षार्थं गरुडेन धृता पुरा॥
वधेप्सुर्नागनागानां मुखेऽथ प्रणवं न्यसेत्॥ १५॥

Formerly this learning was kept by Garuḍa for protecting the tree worlds. Desirous of killing the serpents he assigned *Praṇava* to his mouth.

गले कुरु न्यसेद्धीमान्कुले च गुल्फयोः स्मृतः॥
स्वाहा पादयुगे चैव युगहा न्यास ईरितः॥ १६॥

An intelligent worshipper should assign *Kuru* to his throat, *Kuṇḍa* to the claves, and *Suāhā* to the tow feet. This *Nyāsa* is called *Yugaha.*

गृहे विलिखिता यत्र तन्नागाः संत्यजन्ति च॥
सहस्रमन्त्रं जप्त्वा तु कर्णे सूत्रं धृतं तथा॥ १७॥

The serpents leave the house in which this mantram is written. Having recited it a thousand time one should place a thread on his ear.

यद्गृहे शर्करा जप्ता क्षिप्ता नागास्त्यजन्ति तत्॥
सप्तलक्षस्य जप्याद्धि सिद्धिः प्राप्ता सुरासुरैः॥१८॥

The serpents leave the house in which suger, after reciting this mantram, is thrown. By reciting it seven lacs of times the celestials and Asuras obtain *Siddhi.*

ॐ सुवर्णरेखे कुक्कुटविग्रहरूपिणि स्वाहा॥
एवञ्चाष्टदले पद्मे दले वर्णयुगं लिखेत्॥ १९॥

Om, Swāhā unto golden lines, into him having the form of a fowl. In this way two letters whould written on each petal of a lotus of eighteen petals.

नामैतद्वारिधराभिः स्नातो दष्टो विषं त्यजेत्॥
ॐ पक्षि स्वाहा॥ २०॥

When a person, bitten by a snake, is sprinkled with water with this mantram the poison goes out. Om, pakṣī (bird) Swāhā.

अंगुष्ठादि कनिष्ठान्तं करे न्यस्या थ देहके॥
के (कै) वक्त्रे हृदि लिंगे च पादयोर्गरुडस्य हि॥२१॥

Then the assignment of all fingers., beginning with the thumb and ending with the youngest finger, should be made in the body. Garuḍa should be assigned to the mind, mouth heart, organ of generation and feet.

नाक्रामन्ति च तच्छायां स्वप्नेऽपि विषपन्नगाः॥
यस्तु लक्षं जपेच्चास्याः स दृष्ट्वा(ष्ट्या) नाशयोद्विषम्॥२२॥

Even in a dream the venomous serpents do not transgress his shadow. He, who recites this mantram tor a lac of times, destroys the poison even by his very sight.

ॐ ह्री ह्रौ ह्रीं भि(भी) रुण्डायै स्वाहा॥
कर्णे जप्त त्वियं विद्या दष्टकस्य विषं हरेत्॥ २३॥
अ आ न्यसेत्तुः पादाग्रे इ ई गुल्फेऽथ जानुनि॥
उ ऊ ए ऐ कटितटे ओ नाभौ हृदि और न्यसेत्॥२४॥

Om, Hrom, Hroum, Bhiruṇḍāyai Swāhā. Having recited this mantram by placing his finger on the ear one should destroy the poison of the person bitten. He should then assign *a*, āto the tips of the feet, *i.ī* to the calves and knees, *u*, *ū*, *e*, *ai* to the waist, oṅ to the navel, and *aur* to the heart.

वक्त्रे अमुत्तमांगे अः न्यसेद्वैः हंयसंयुतः॥
हंसो विषादि च हरेज्जप्तो ध्यातोऽथ पूजितः॥ २५॥

He should assign *am* to the mouth and *aḥ* to the hart. *Haṁsa,* when recited, meditated on and adored, destroy all sorts of poison.

गरुडोऽहमिति ध्यात्वा कुर्य्याद्विषहरां(रीं) क्रियाम्॥
हंमन्त्रं गात्रविन्यस्तं विषादिहरमीरितम्॥ २६॥

Having meditated 'I am Garuḍa' he should perform the rite destructive of poison. Having assigned the mantram *Ham* to the body he should say "Destroy poison, etc."

न्यस्य हंसं वामकरे नासामुखनिरोधकृत्॥
मंत्रो हरेद्दष्टकस्य त्वङ्मांसादिगतं विषम्॥ २७॥

Having assigned *Haṁsa* to the left hand, he should close up his mouth and nostrils. This mantram destroys the poison affecting the skin and flesh.

स वायुना समाकृष्य दष्टानां गरलं हरेत्॥
तनौ न्यसेद्दष्टकस्य नीलकण्ठादि संस्मरेत्॥ २८॥

Having attracted it by the air he should remove the poison of the person bitten. He should next assign it to the body of the person bitten and meditate on the blue-throated deity (Śiva).

पीतं प्रत्यंगिरामूलं तण्डुलाद्धिर्विषाहम्॥
पुनर्नवाफलिनीनां मूलं वक्त्रजमीदृशम्॥ २९॥

When the juice of the root of *Pratyaṅgirā* is drunk with rice it destroys poison. The root of the new *Phalin* is equally effective.

मूलं शुक्लबृहत्यास्तु कर्कोट्यागैरिकर्णिकम्॥
अद्भिर्घृष्टघृतोपेतलेपोऽयं विषमर्दनः॥ ३०॥

When clarified butter is pasted on the head it also destroys poison.

विषमृद्धिं न व्रजेच्च उष्णं पिबति यो घृतम्॥
पंचांगं तु शिरीषस्य मूलं गृंजनजं तथा॥ ३१॥

If a person drinks up hot *ghee* (clarified butter) the poison is not increased. If the root of *Śirīṣa* compounded in five parts with one part of red garlic (Griñjana) is pasted all over the body or is drunk it destroys posion.

सर्वांगलेपतश्चापि पानाद्वा विषहृद्भवेत्॥
ह्रीं गोनसादिविषहृत्॥ ३२॥
हल्ललाटविसर्गान्तं ध्यातं वश्यादिकृद्भवेत॥
न्यस्तं योनौ वशेत्कन्यां कुर्य्यान्मदजविलाम्॥ ३३॥

Hrim destroys the posion of Gonasa (a large kind of snake *Boā).* When the mantram Hrim ending with *Visarga* is meditated on it brings all under control; when it is assigned to the female organ it brings a maiden under control and clears up the muddy water.

जप्त्वा सप्ताष्टसाहस्रं गरुत्मानिव सर्वगः॥
कविः स्याच्छ्रुतिधारी च वश्याः स्त्रीशयुराप्नुयात्॥
विषहृत्स्यात्कथा तद्वन्मणिर्व्यास स्मृतो ध्रुवम॥ ३४॥

Having recited "Garuḍa is every where" fifty-six thousand times a person becomes a poet, well read in Śruti and obtains a submissive wife. The theme of the Muni Vyāsa forsooth destroys poison.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाये आचारकाण्डे सप्रविषहरोपाय
(प्राणेश्वविद्या)निरूपणं नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

सूत उवाच

वक्ष्ये तत्परमं गुह्यं शिवोक्तं मन्त्रबृन्दकम्॥
पाशं धनुश्च चक्रं च मुद्गरं शूलपटट्टिशम्॥ १॥

Sūta said: -I will now describe the highly secret mantrams narrated by Śiva. His weapons are the noose, the bow, the discus, the club, the dart and Paṭṭiśa.

एतैरेवायुधैर्युद्धे मन्त्रैः शत्रूञ्जयेन्नृपः॥
मन्त्रोद्धारः पद्मपात्रे आदि पूर्वादिके लिखेत्॥ २॥
अष्टवर्गं चाष्टमं च ख्यातमीशानपत्रके॥
ॐकारो ब्रह्म बीजं स्याद्धीङ्कारो विष्णुरेव च॥ ३॥

ह्रींका रश्च शिव शूले त्रिशाखे तु क्रमान्न्यसेत्॥
ॐ ह्रीं ह्रीं॥ ४॥

Having used these weapons inspired with mantrams in a battle a king conquers his enemies. The mantram for purifying the mantrams should be first writlen on a lotus petal. Om is the Brahma *Bījam*. H rim is the Viṣṇu *Bījam*. These three bījams should be assigned to the head of Siva thrice in order.

Om. Hrim, Hrim.

शूलं गृहीत्वा हस्तेनाभ्राम्य चाकाशसम्मुखम्॥
तद्दर्शनाद्ग्रहा नागा दृष्ट्वा वा नाशमाप्नुयुः॥ ५॥

Having taken up the dart in his hand he should whirl it in the sky. By seeing it all the evil stars and serpents are destroyed.

धूमारक्ते करं मध्ये ध्यात्वा खे चिन्तयेन्नरः॥
दुष्टा नागा ग्रहा ममेघा विनश्यन्ति च राक्षसाः॥ ६॥

Having held the smoky coloured bow by the hand a man should meditate on it in the sky. By it the wicked serpents, the evil stars, clouds and Rākṣ asas are destroyed.

त्रिलोकान्रक्षयेन्मन्त्रो मर्त्यलोकस्य का कथा॥
ॐ जूं सूं हूं फट्॥ ७॥

This mantram protects the three worlds, that to speak of the land of mortals?

Om, Jum, Sam, Hum, Phaṭ.

खादिरान्कीलकानष्टौ क्षेत्रे संमन्त्र्य विन्यसेत्॥
न तत्र वज्रपातस्य स्फूर्जथ्वादेरुपद्रवः॥ ८॥

Eight sticks of catechu wood, inspired wid1 mantrams, should be placed on the ground. That will prevent the falling of thunder-bolt.

गरुडोक्तैर्महामन्त्रै कीलकानष्ट मन्त्रयेत्॥
एकविंशतिवाराणि क्षेत्रे तु निखनेन्निशि॥९॥

The eight sticks should be inspired with great mantram described by Garuḍa. The ground should be dug twenty one times in the night.

विद्युन्मूषकवज्रादिसमुपद्रव एव च॥
हरक्षमलवरयऊ बिंदुयुक्तः सदाशिव॥ १०॥

This will ward of the dangers proceeding from lightning, mouse, and thunder-bolt. The mantram is: Hara, Kṣāra, Amala, Vaṣat, added with Vindu Sadāśiva.

ॐ ह्रां सदाशिवाय नमः॥
तर्जन्या विन्यसेत्पिण्डं(ण्डे) दाडिमीकुसुमप्रभम्॥ ११॥

Om. Bram, salutation unto Sadāśiva.

He should then assign *Piṇḍa* (balls of rice) effulgent like Dāḍima flowers with the fore-finger.

तस्यैव दर्शनाद्दुष्टा मेघविद्युद्दिद्वपादयः॥
राक्षसा भूतडाकिन्यः प्रद्रवंति दिशो दश॥ १२॥

By seeing it the evil clouds, lightning and other enemies viz. the Rākṣasas, goblins and female ghosts fly away into the ten quarters.

ॐ ह्रीं गणेशाय नमः॥
(ॐ ह्रीं) स्तम्भनादिचक्राय नमः॥
ॐ ऐं ब्रह्मयैत्रै लोक्यडामराय नमः॥ १३॥

Om. Hrim, salutation unto Gaṇeśa. Om, Hrim, salutation unto the cakra of Stambhana.

Om, om, salutation into the Ḍamaras of the three worlds.

भैरवं पिंडमाख्यातं विषपापग्रहापम्॥
क्षेत्रस्य रक्षणं भूतराक्षसादेः प्रमर्दनम् ॐ नमः॥ १४॥

This *piṇḍa* is called Bhairava which counteracts the effect of poison and the evil effects of the hostile planets. It protects the field and grinds the goblins and Rākṣasas. Om. Namaḥ.

इंद्रवज्रजं करे ध्यात्वा दुष्टमेघादिवारणम्॥
विष शत्रुगणा भूता नश्यन्ते वज्रमुद्रया॥ १५॥

Having meditated on the thunder-holt O his hand he should ward of the evil influence of wicked clouds and with Vajra Mudrā all the ghosts, the enemies with poison.

ॐ क्षुं(क्ष) नमः स्मरेत्पाशं वामहस्ते विषभूतादि नश्यति॥
ॐ ह्रां (ह्रों) नमः॥
हरेदुच्चारणान्मंत्रो विष मेघग्रहादिकान्॥ १६॥

Om, Kṣum, Namaḥ. He should meditate on his left hand. It destroys all venomous creatures.

Om, Hram, Namaḥ. The very recitation of this mantram destroys the evil clouds and stars.

ध्यात्वा कृतांतं च दहेच्छेदकास्त्रेण वै जगत्॥
ॐ क्ष्णँ (क्ष्म) नमः॥
ध्यात्वा तु भैरवं कुर्याद्ग्रहभूतविषापहम्॥ १७॥

Having meditated on death he should consume the universe with the destroying weapon.

Om, Kṣṁa (Kṣam), Namaḥ.

Meditating on Bhairava one should remove the evil influences of stars, goblins and poison.

ॐ लसद्द्विजिह्वाक्ष स्वाहा॥
क्षेत्रादौ ग्रहभूतादिविषपक्षिनिवारणम्॥ १८॥

Om, lasat, Jihvākṣa Svāhā. This mantram destroys the enemies of the field *viz*, the evil stars, goblins, poison and birds.

ॐ क्ष्व (क्ष्णं) नमः।।
रक्तेन पटहे लिख्य शब्दात्रेसुर्ग्रहादयः।।
ॐ मरमर मारयमारय स्वाहा।।
ॐ हुं फट् स्वाहा।। १९।।

Om Kṣam Namaḥ. The figure of a cistern should be drawn with blood and then the names of planets should be written there.

Om, Mara, Mara, Māraya, Māraya Svāhā. Om, Hum, Phat, Svāhā.

शूलं चाष्टशतैर्मन्त्र्य भ्रामणाच्छत्रुवृंदहृत्।।
ऊर्द्धशक्तिनिपातेन अधः शक्तिं निकुञ्चयेत्।। २०।।

The dart should be inspired mentally with eight hundrep mantrams. It destroys all the enemies. With higher energies the lower ones should be suppressed.

पूरके पूरिता मंत्राः कुम्भकेन सुमन्त्रिताः।।
प्रणवेनाप्यायितास्ते मनवस्तदुदीरिताः।।
एवमाप्यायिता मंत्रा भृत्यवत्फलदायकाः।। २१।।

Then the mantrams should be practises in *Pūraka*[1] and should be again well inspired in *Kumbhaka*[2]. They should then be received with Praṇava. When the man trams and thus properly received and used they yield fruts like servants.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकांडे विषादिरमन्त्रबृंदनिरूपणं नाम विंशोऽध्यायः।। २०।।

अध्यायः २१ / Chapter 21

सूत उवाच

पंचवक्त्रार्च्चनं वक्ष्ये पृथग्यद्भुक्तिमुक्तिदम्।।
ॐ भूर्विष्णवे आदिभूताय सर्वाधाराय मूर्त्तये स्वाहा। १।।

Sūta said:— I will now describes separately the adoration of *Pañcavaktra* (five mouths) which yeilds enjoyment and emancipation.

Om bhur [salutation unto] Viṣṇu, the first bhūta, the stay of all, unto him having a form, Svāhā.

सद्याजातस्य चाह्वानमनेन प्रथमं चरेत्।।
ॐ हां संद्योजातायैव कला ह्यष्टौ प्रकीर्त्तिताः।। २।।
सिद्धिऋद्धिर्धृतिर्लक्ष्मीर्मेधा कान्तिः स्वधास्थितिः।।
ॐ ह्रीं वामदेवायै कलास्तस्य त्रयोदश।। ३।।

First of all with this mantram invocation of *Sadyajāta* (Śiva) should be made.

Om, Ham salutation unto Sadyojāta. His *kalās* (parts) are eight in number *viz.* Siddhi, Ṛddhi, Dhṛti, Lakṣmī, Medhā, Kānti, Svadhā, Sthitī.

रजा रक्षा रतिः पाल्या कान्ति स्तृष्णा मतिः क्रिया।।
कामा बुद्धिश्च रात्रिश्च त्रासनी मोहिनी तथा।। ४।।

Om, Hum, salutation unto Vāmadeva, His *kalās* are thirteen in number, *viz.* Rājā, Rakṣā, Rati, Pālyā, Kānti, Tṛṣna, Mati, Kriyā, Buddhi, Rati, Trāsanī, and Mohinī.

मनोनमनी अघोरा च तथा मोहा क्षुधा कलाः।।
निद्रा मृत्युश्च माया च अष्टसंख्या भयंकर ।। ५।।

Manonmani, Aghorā, Mohā, Kṣudhā, Nidrā, Mṛtyu, Māyā—these are the eight dreadful Kalās.

ॐ हैं तत्पुरुषायैव(षाय) निवृत्तिश्च ।।
प्रतिष्ठा च विद्या शान्तिर्न केवला।। ६।।

Om, Hraim, salutation unto Tatapuruṣa. His *Kalās* are Nivṛthi, Pratiṣṭhā, Vidyā, Śānti and Kevalā.

ॐ हौं ईशानाय नमो निश्चला न निरञ्जना।।
शशिनी चांगना चैव मरीचिर्ज्वालिनी तथा।। ७।।

Om, Hroum: salutation unto Īśāna.His *kalās* are Niṣcata, Nirañjanā, Śaśinī, Aṇganā, Marīci and Jvālinī.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चवक्त्रपूजनं नामैकविंशोऽध्यायः।। २१।।

1. A Yogī posture in which the thumb is placed on the right nostril and the fingers raised from the left through which the breath is inhaled.

2. The posture in which both nostrils are closed and breathing usūpended.

अध्यायः २२ / Chapter 22

सूत उवाच

शिवार्चनं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥
शान्तं सर्वगतं शून्यं मात्राद्वादशके स्थितम्॥ १॥

Sūta said:—I will now describe the great adoration of Śiva which yeilds enjoyment and emancipation. He is of a quiescent soul, present every where, void and stationed in a room of twelve parts.

पञ्चपत्राणि ह्रस्वानि दीर्घाण्यंगानि बिन्दुना॥
सविसर्गं वदेदस्त्रं शिव ऊर्ध्वं तथा पुनः॥ २॥
षष्ठेनाधो महामन्त्रो हौमित्येवाखिलार्थदः॥
हस्ताभ्यां संस्पृशेत्पादावूर्ध्व पादान्मुस्तकम्॥ ३॥

His five mouths are represented by five short vowels and his limbs by leng vowels added with Vindu. His weapon is represented by Visarga. Then the word Śiva should be written upwards with the sixth the great mantram Houm impregnated with various meanings should be written. With hands the after parts of the feet should be held then the ends thereof should be placed on the head.

महामुद्रा हि सर्वेषां करांगन्यासमाचरेत्॥
तालहस्तेन पृष्ठं च अस्त्रमन्त्रेण शोधयेत्॥ ४॥

This is the great Mudrā. Then the assignment of hands should be made. With the *astra* mantram the back should be purified.

कनिष्ठामादितः कृत्वा तर्जन्यंगानि विन्यसेत्॥
पूजनं संप्रवक्ष्यामि कर्णिकायां हृदम्बुजे॥ ५॥

Then beginning with the youngest finger and ending with the fore all the figers should be assigned. I will now describe the adoration in the pericarp of the lotus of the heart.

धर्मं ज्ञानं च वैराग्यमैश्वर्य्यादि हृदार्चयेत्॥
आवाहनं स्थापनं च पाद्यमर्घ्यं हृदार्पयेत्॥ ६॥

One should adore religion, knowledge, disassociation from the world and prosperity in the heart. The invocation and the installation [rites of the Deity], the water for washing feet and Arghya should be dedicated to the heart.

आचामं स्नपनं पूजामेकाधारणतुल्यकम्?॥
अग्निकार्य्यविधिं वक्ष्ये अस्त्रेणोल्लेखनं चरेत्॥ ७॥

And similarly the rinsing the mouth, sprinkling of water and adoration should be made. I will now describe the rites of fire worship. They should be written with the *astra* mantram.

वर्म्मणाभ्युक्षणं कार्य्यं शक्तिन्यासं हृदा चरेत्॥
हृदि वा शक्तिगर्त्ते च प्रक्षिपेज्जातवेदसम्॥ ८॥
गर्भाधानादिकं कृत्वा निष्कृतिं चास्य पश्चिमाम्॥
हृदा कृत्वा सर्वकर्म्म शिवं सांगं तु होमयेत्॥ ९॥
पूजयेन्मण्डले शम्भुं पद्मगर्भे गरांकितम्॥
चतुःषष्ट्यन्तमष्टादि खाक्षि खाद्यादिमण्डलम्॥ १०॥
खाक्षीन्द्रसूर्य्यगं सर्वखादिवेदेन्दु (देवेन्दु) वर्त्तनम्॥
आग्नेय्यां कारयेत्कुण्डमर्द्धचन्द्रनिभं शुभम्॥ ११॥
अग्नीशास्त्र परायुस्थो हृदयादिगणेच्यते॥
अस्त्रं दिशां सुपद्मस्य कर्णिकायां सदाशिवः॥ १२॥
दीक्षां वक्ष्ये पञ्चतत्वे स्थितां भूम्यादिकां परे॥
निवृत्तिभू प्रतिष्ठिद्यैर्विद्याग्निः शान्तिवन्निजः॥ १३॥
शान्त्यतीतं भवेव्द्योम तत्परं शान्तव्ययम्॥
एकैकस्य शतं होमा इत्येवं पंच होमयेत्॥ १४॥
पश्चात्पूर्णाहुतिं दत्त्वा प्रा(प्र)सादेन शिवं स्मरेत्॥
प्रायश्चित्तविशुद्ध्यर्थमेकैकाष्टाहुतिं क्रमात्॥ १५॥
होमयेदस्त्रबीजेन एवं दीक्षां संमीपयेत्॥
यजनव्यतिरेकेण गोप्यं संस्कारमुत्तमम्॥ १६॥
एवं संस्कारशुद्धस्य शिवत्वं जायते ध्रुवम्॥ १७॥

Then the coat of mail should be sprinkled with water. And *Śakti* shold be assigend to the heart. Then he should place fire either in the heart or in the pit for *Śakti*. Having performed the Garbhādhāna he should celebrate the other rites. Afterwards having assigned to the heart the freedom from all those rites as well as all other rites he should perform Homa for Śiva and all th members of his family. Then in a diagram having the figure of a lotus drawn inside it he should worship the bull-emblemed deity Śambhu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवार्चनप्रकारो नाम द्वाविंशोऽध्यायः ॥ २२॥

अध्यायः २३ / Chapter 23

सूत उवाच

शिवार्चनं प्रवक्ष्यामि धर्म्मकामादिसाधनम्।।
त्रिभिर्मन्त्रैराचोमत्तु स्वाहान्तैः प्रणवादिकैः।। १।।

Sūta said :—I will describe the adoration of Śiva by which religious profit, desire etc. are secured. With three mantrams beginning with Om and ending with Svāhā the mouth be rinsed with water.

ॐ हां आत्मतत्त्वाय विद्यातत्त्वाय ह्रीं तथा।।
ॐ हूं शिवतत्वाय स्वाहा हृदा स्याच्छ्रोत्रवंदनम्।। २।।

Om, Hām salutation into the principle of self. Hrim, salutation unto the principle of leargning. Om, Hum salutation unto the principle of Śiva Swāhā., The ears should, be closed with the heart.

भस्मस्नानं तर्पणं च ॐ हां स्वाहा सर्वमन्त्रकाः।।
सर्वे देवाः सर्वमुनिर्नमोऽन्तो वौषडन्तकः।। ३।।

Om, Ham, Yam, Swāhā are the mantrams for bathing with ashes and offering oblations of water. All the gods and all the Munis should be adored with the mantram "Salutation Vhouṣaṭ".

स्वधान्ताः सर्वपितरः स्वधान्ताश्च पितामहाः।।
ॐ हां प्रपितामहेभ्यस्तथा मातामहादयः।। ४।।

All the Pitṛs and all the Pitāmmahas (patriarchs) should be adored with mantrams ending with the word Svadhā. Om, Ham, alutation unto the great grad-fathers. The same is for the maternal grand-father.

हां नमः सर्वमातृभ्यस्ततः स्यात्प्राणसंयमः।।
आचामं मार्जनं चाथो गायत्रीं च जपेत्ततः।। ५।।

[The next is] Ham, salutation unto all the Mātṛs. Then the vital, airs should be suppressed Then he should rinse his mouth with water, rub his body his recite the Gāyatrī [which is as follows].

ॐ हां तन्महेशाय विद्महे, वाग्विशुद्धाय धीमहि।।
तन्नो रुद्रः प्रचोदयात्।। ६।।

Om, Ham, Tam Maheśāya Vidmahe, Vāgviśudhāya Dhīmahi Tanno Rudraḥ Pracodayāt.

सूर्य्योपस्थानकं कृत्वा सूर्य्यमन्त्रैः प्रपूजयेत्।।
ॐ हां हीं हूं हैं हौं हः शिवसूर्य्याय नमः।।
ॐ हं खखोल्काय सूर्य्यमूर्त्तये नमः।।
ॐ ह्रां ह्रीं सः सूर्य्याय नमः।। ७।।

Then having placed near the sun he should adore him with *Sūrya* (sun) mantrams. [It is] Om, Ham, Him, Hum, Haim, Houm, Haḥ salutation onto Śiva Sūrya. Om, Ham salutation unto Khaholka, the form of the sun. Om, Hram, Hrim, Saḥ, salutation unto the sun.

दण्डिने पिङ्गले त्वातिभूतानि च ततः स्मरेत्।।
अग्न्यादौ विमलेशानमाराध्य परमं सुखम्।। ८।।

In the same way [the attendants of the sun] Daṇḍina and Piṅgala should be remembered. Then in the south-east and other corners of the mystic diagram Vimala, Īśā and other powers of the sun should e adored with great felicity.

यजेत्पद्मां च रां दीप्तां रीं सूक्ष्मां रूं जयां च रें।।
भद्रां च रैं विभूति रों विमलां रौममोधि (रोधि)कामृ।। ९।।

Then he should adore Padmā with the mantram *Rām*, Diptawith the Rīm, Sukṣma with *Rum* Jayā with *Rem*, Bhadrā with *Raim*, Bibhūti with *Rom* and Vimalā with *Roum*.

रं विद्युतां च पूर्वादौ रा (रं) मध्ये सव्रतोमुखीम्।।
अर्कासनं सूर्य्यमूर्त्तिं ह्रां ह्रूं (ह्रीं) सः सूर्य्यमर्च्चयेत्।।१०।।

He should adore lightnings with *Ram*, in the east and other quaters, *Ram* in the middle and *Ran* on all sides. He should adore the seat of the sun, the fom, of the sun itself withthe mantram "Hrām, Hrum, Saḥ".

ॐ आं हृदर्काय च शिरः शिखा च भूर्भुवः स्वरोम्।।
ज्वालिनीं हुं कवचस्य चास्त्रं राज्ञां च दीक्षिताम्।। ११।।

Om and am are the mantrams for the heart of the sun and his head and tuft of hair. Roum is for heaven, sky and earth. The burning mantram Hum is for the coat of mail: astram is for the initiated queen. The worshipper should adore all in the heart of the sun.

यजेत्सूर्य्यहृदा सर्वान्सों सोमं मं च मंगलम्।।
बं बुधं बृं बृहस्पतिं भं भार्गवं शं शनैश्चरम्।। १२।।

रं राहुं कं यजेत्केतुं ॐ तेजश्चण्डमर्च्चयेत्॥
सूर्य्यमभ्यर्च्य चाचम्य कनिष्ठातोऽङ्गकांन्यसेत्॥ १३॥

Som is the mantram for Soma, Mam for Maṅgala, Bam for Budha, Bṛm for Bṛhaspati, Bham for Bhārgava, Jum for Śani and ram for Rāhu. With Ram one should adore Ketu and with Om the solar disc. Having adored the sun and insed his mouth wirh water he should assign all the figers beginning with the youngest.

हां हृच्छिरो हूं शिखा हैं वर्म्म हौं चैव नेत्रकम्॥
होऽस्त्रं शक्तिस्थितिं कत्वा भूतशुद्धिं पुनर्न्यसेत्॥ १४॥

Ham, Him is the mantram for the head, Hum for Śikhā (tuft of hair), Haim for coat of mail, Houm for eyes and Hos for the weapon. Having thus placed the Śakti he should pertorm again the nyāsa of *bhūta-suddhi* (purification of elements).

अर्घ्यपात्रं ततः कृत्वा तदद्भिः प्रोक्षयेद्यजेत्॥ १५॥
आत्मानं पद्मसंस्थं च हौं शिवाय ततो बहिः॥
द्वारे नन्दिमहाकालौ गंगा च यमुनाथ गौः॥ १६॥
श्रीरस्त्रं वास्त्वधिपतिं ब्रह्माणं च गणं गुरुम्॥
शक्तयनन्तौ यजेन्मध्ये पूर्वादौ धर्म्मकादिकम्॥ १७॥
अधर्म्माद्यं च वह्न्यादौ मध्ये पद्मस्य कर्णिके॥
वामा ज्येष्ठा च पूर्वादो रौद्री काली च पूर्षदः॥ १८॥

Then making a vessel of arghya, he should sprinkḷe it with water and then adore the self as being stationed in the lotus, in the exterior with the mantram "Salutation unto Śiva," then Nandī and Mahākāla at the gate, then Gaṅga, Yamunā, the goddess of speech, (the mystic mark) Śrīvatsa, the presiding goddess of the land, Brahmā, Gaṇa, the preceptor. Śakti and Ananta in the middle pericarp, Dharma (Ihe god of virtues and others, in the east and other sides, the god of sin (Adharma) and other in the south-east pericarp, Vāmā and Jyeṣthā in the middle pericarp; Roudrī, Kālī and Śivāsita in the easternn pericarp of the lotus of the heart.

ॐ हौं कलविकरिण्यै बलविकरिणी ततः॥
बलप्रमथिनी सर्वभूतानां दमनी ततः॥ १९॥

Then the Balavikariṇī should be adored with the mantram "*Om, Houm,* saluation unto Kalavikarini". The goddess of strength, which subdues all creatures, should be next adored.

मनोन्मनी यजेदेताः पीठमध्ये शिवाग्रतः॥
शिवासनं महामूर्त्तिं मूर्त्तिमध्ये शिवाय च॥ २०॥

Then in the Pīṭha before Śiva Manonmanī should be adored. He should then make a seat for Śiva and his great image. He should invoke the spirit of Śiva with in the image.

आवाहनं स्थापनं च सन्निधानं निरोधनम्॥
सकलीकरणं मुद्रादर्शनं चार्घ्यपाकम्॥ २१॥
आचामाभ्यङ्गद्वर्त्त स्नानं निर्म्मथनं चरेत्॥
वस्त्रं विलेपनं पुष्पं धूपं दीपं चरुं ददेत्॥ २२॥
आचामं मुख वासं च ताम्बूलं हस्तशोधनम्॥
छत्रचामरपवित्रं परमीकरणं चरेत्॥ २३॥

He should then peroform the rites of sthāpanam (installation of the image), Sannidhāna, Nirodha, Sakalīkaraṇa, Mudrā, Aghya, Pādya, Ācāmā, Abhyaṅga, Udvartā, Snāna (bathing) and Nirmañcana (rubbing) Next he should offer raiments, unguents, flowers, incense, lamps, caru (a kind of food) water for rinsing mouth, delightful habitation, betel, imbrella, chowries, and sacred thread.

रूपकल्पेन चैकाहजपो जाप्यसमर्पणसम्॥
स्तुतिर्नतिर्हृदाद्यैश्च ज्ञेयं नामाङ्ग पूजनम्॥ २४॥

He should then imagine the form of one God, recite his name and dedicate it to him. With eulogy, bowing and [meditation in the] heart this adoration of Nāmāṅga (Name and limbs) should be finished.

अग्नीरक्षो वायव्ये मध्ये पूर्वादितन्त्रकम्॥
इन्द्राद्यांश्च यजेच्चण्डं तस्मै निर्माल्यमर्पयेत्॥ २५॥
गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतंजपम्॥
सिद्धिर्भवतु मे देव तत्प्रसादात्त्वयि स्थितिः॥ २६॥
यत्किञ्चित्क्रियते कर्म सदा सुकृतदुष्कृतम्॥
तन्मे शिवपदस्यस्य रुद्र क्षपय शङ्कर॥ २७॥

Agnīśa should be placed in the north-west. He should then adore Indra and other deities and Caṇḍa and dedicate to them offerings, saying "Thou art the mysterious of the mysterious and the protector. Do thou accept this my recitation. O god, may I, by thy favour and on thy being present here, attain succes.

शिवो दाता शिवो भोक्ता शिवः सर्वमिदं जगत्॥
शिवो जयति सर्वत्र यः शिवः सोऽहमेव॥ २८॥
यत्कृतं यत्करिष्यामि तत्सर्वं सुकृतं तव(तस्तवम्)॥
त्वं त्राता विश्वनेता च नान्योनाथोऽस्ति मे शिव॥ २९॥

O god! O thou the giver of fame! do thou destroy all my actions, good or ba whatever I have done who am of the dignity of Śiva. Śiva is the giver, Śiva is enjoyer and Śiva is the entire universe. Śiva is victorious everywhere. I am myself Śiva. O Śiva! thou art the saviour and the learder of the universe. Save thee I have no other lord."

अथान्येन प्रकोरण शिवपूजां वदाम्यहम्॥
गणः सरस्वती नंदी महाकालोऽथ गंगयसा॥ ३०॥

I shall now describe another method of the adoration of Śiva. Gaṇa, Sarasvatī, Nandī, Mahākāla, Gaṅga, Yamunā, and the presiding deity of the house–all these should be assigned to the eastern gate.

पवनास्त्रं वास्त्वधिपो द्वारि पूर्वादितस्त्विमे॥
इंद्राद्याः पूजनीयाश्च तत्वानि पृथिवी जलम्॥ ३१॥
तेजो वायुर्व्योम गंधो रसरूपे च शब्दकः॥
स्पर्शो वाक् पाणि पादं च पायूपस्थं श्रुतित्वचम्॥ ३२॥
चक्षुर्जिह्वा घ्राणमनो बुद्धिश्चाहं
घ्राणमनो बुद्धिश्चाहं प्रकृत्यपि॥
पुमान्नागो बुद्धिविद्ये कला कालो नियत्यपि॥ ३३॥
माया च शुद्ध विद्या च ईश्वरश्च सदाशिवः॥
शक्तिः शिवश्च ताञ्ज्ञात्वा मुक्तो ज्ञानी शिवो भवेत्
॥३३॥

They should be adored Indra and other deities, earth, water, fire, air, sky, smell, taste, form sound, touch, speech, hand feet, the organ of generation, ear, skin tongue, nose, mind, egoism, nature, man, anger, malice, learning, proper time, improper time, fate, illusion, pure learning, Iśvara (creator) and Sadāśiva, Śakti and Śiva.

यः शिवः स हरिर्ब्रह्मा सोऽहं ब्रह्मास्मिं शङ्कर॥ ३५॥
भूतशुद्धिं प्रवक्ष्यामि यया शुद्धः शिवो भवेत्॥
हृत्पद्मे सद्योमन्त्रं स्यान्निवृत्तिश्च कला इडा॥ ३६॥
पिंगला द्वे च नाड्यौ तु प्राणोऽपानश्च मारुतौ॥
इन्द्रो देहो ब्रह्महेतुश्चतुरस्रं च मण्डलम्॥ ३७॥

Having known all these he should become wise and liberated. He who is Śiva is Hari and Brahmā and I am Brahman due to liberation. I shall explain the purification of elements, through which a man being purified becomes Śiva. The mantra is in the lotus of the heart. The return is immediate. These two are are the *Nāḍis*, (nerves) *Iḍā*[7] and *Piṅgalā*.[8] The two *Prāṇa* and *Apāna* in the square *Maṇḍala* (diagram) shall be the bodies of Indra and Brahmā.

वक्त्रेण लाञ्छितं वायुमेकोद्धातगुणाः शराः॥
हृत्स्थानसादृश्यरुतं शतकोष्टिप्रविस्तरम्॥ ३८॥
ॐ ह्रीं प्रतिष्ठायै हृ हः फट्॥
ॐ ह्रीं हूं विद्यायै हं हः फट्॥
चतुरशीतिकोटीनामुच्छ्रयं भूमितन्त्रकम्॥ ३९॥
तन्मध्ये भववृक्षं च आत्मानं च विचिन्तयेत्॥
अधोमुखीं ततः पृथ्वीं तत्तच्छुद्धं भवेद्ध्रुवम्॥ ४०॥

The *maṇḍala* is marked by *Vajra*[1] and illuminated. The arrows are the quality of single stroke. The quiver in the place of heart is spacious and contains hundred chambers. *Oṁ Hrīṁ Pratiṣṭhāyai Huṁ Haḥ Phaṭ; Oṁ Hrāṁ Vidyāyai Hrāṁ Haḥ Phaṭ*. The Bhūmi Tantra is Eightyfour crores in height. In its centre he shoulf contemplate the *Bhavavṛkṣa* (the tree of worldly existence) and the soul.

The Earth should then be thought of as with a face downwards. Then everything should be made pure.

वामा देवी प्रतिष्ठा च सुषुम्ना धारिका तथा॥
समानोदानवरुणा देवता विष्णु कारणम्॥ ४१॥

Vāmā Devī is the *Pratiṣṭhā* (base). *Suṣumṇā]*[2] is *dhārikā* (the supporting prop). The deities are *Samāna, Udāna* and *Varuṇa.* Viṣṇu is the cause.

उद्धाताश्च गुणा वेदाः श्वेतं ध्यानं तथैव च॥
एवं कुर्य्यात्कण्ठपद्ममर्द्धचन्द्राख्यमण्डलम्॥ ४२॥

Udghātas (beginnings) are four timzes. The *dhyāna* is *Śveta* (white). The lotus of the neck should be made thus. The *maṇḍala* (diagram) shall be called *Ardhachandra* (Crescent moon).

पद्मांकितं द्विविंशतिककोटिविस्तीर्णमौ स्मरेत्॥
चतुर्नवत्युच्छ्रयं च आत्मानं च अधोमुखम्॥ ४३॥

Marked by a lotus it shall extend to two hundred crores. The *Ātman* nintyfour (times) in height shall be thought of as with face downwards.

तालुस्थानं च पद्मं च अघोरो विद्ययान्वितः।।
नाभ्यो(ड्यो)ष्ठयोर्हस्तिजिह्वाध्यानोनागोऽग्निदेवता।। ४४।।

There are places and lotuses. The *Aghora* (non-terrific) shall be accompanied by learning.

Nāga (Serpent) and the deity of fire are to be contemplated as the tongue of an elephant with the lips in the centre.

रुद्रहेतुस्त्रिरुद्घतास्त्रिगुणां रक्तवर्णकम्।।
ज्वालाकृते त्रिकोणं चतुःकोटिशतानि च।। ४५।।

Rudra is the cause. The *Udgītha* is for three times. Its colour is that of blood. It is in the form of a blaze, trainangular in shape. Its altitude and width are four hundred crores.

विस्तीर्णं च समुत्सेधं रुद्रतत्वं विचिन्तयेत्।।
ललाटे वै तत्पुरुषः शान्तियः शाद्वलं बुधाः(वृषा)।।४६।।
कूर्मश्च कृकरो वायुर्देव ईश्वकारणम्।।
द्विरुद्धातो गुणौ द्वौ च धूम्रषट्कोणमण्डलम्।। ४७।।
बिंद्वङ्कितं चाष्टकोटिविस्तीर्णं चा चेच्छ्रयस्तथा।।
चतुर्दशाधिकं कोटिवायुतत्वं विचिन्येत्।। ४८।।

Rudra *Tattva* should should be contemplated thus.

It is in the forehead that the *Puruṣa* has his *Śakti*. A grassy place with tortoise and partridge, O scholars. Vāyu is the deity. Īśvara is the cause.

The *Vāyu Tattva* should be contemplated as extending to fourteen crores. *Udgītha* is for two times. The *maṇḍala* is haxagonal in shape called *Vṛṣa*. It is marked by a dot. The width and the altitude are eighy crores.

द्वादशांते सरसिजे शान्त्यतीतास्थेश्वराः।।
कुहूश्च शंखिनी नाड्यो देवदत्तो धनञ्जयः।। ४९।।

In a lotus of twelve ends the *Īśvaras* are beyond. *Śānti* (peace) *Kuhū, Śaṅkhinī, Devadatta* and *Dhanañjaya* are *Nāḍīs*.

शिखैशानकारणं च सदाशिव इति स्मृतः।।
गुण एकस्तयोद्धातः शुद्धस्फटिकवत्स्मरेत्।। ५०।।

The cause is *Śikheśā* and *Sadāśiva*. The *Udghāta* is fore once only. It should be remembered as resembling bright glass.

षोडशकोटिविस्तीर्णं पञ्चविंशतिकोच्छ्रयम्।।
वर्त्तुलं चिंतयेव्द्योम भूतशुद्धिरुदाहृता।। ५१।।

The width is sixteen crores. The altitude is twenty five crores. Thus the abode should be contemplated as circular in shape. *Bhūta Śuddhi* has been explained thus.

गुण्यो गुरुर्बीजगुरुः शत्तयनंतौ च धर्म्मकः।।
ज्ञानवैराग्यमैश्वर्य्यैस्ततः पूर्वादिपत्रक।। ५२।।

Gaṇaguru, Bījaguru, Śakti, Ananta, Dharmaka, Jñāna, Vairāgya, Aiśvarya—all these are in the petals beginning with that in the east.

अधोर्द्धवदने द्वे च पद्मकर्णिककेसरम्।।
वामाद्या आत्मा विद्या च सदाध्यायेच्छिवाख्यकम्।।५३।।

Both of them are prone-faced and supine-faced. The pericarp and filaments of the lotus are contemplated. One should always contemplate the *Ātmavidyā* (study of soul) and those others beginning with *Vāmā*.

तत्त्वं शिवासने मूर्त्तिर्हौं हौं विद्यादेहाय नमः।।
बद्धपद्मासनासीनः सितः षोडशवार्षिकः।। ५४।।

The *Tattva* named *Śiva* should be thought of in the seat of Śiva. The *Mūrti* is *Ho Haum*. Obeisance to *Vidyādeha*.

Lord Śiva is seated in the pose *Padmāsana*, white in colour and sixteen years old.

पञ्चवक्रः करागैः स्वैर्दशभिश्चैव धारयन्।।
अभयं प्रसादं शक्तिं शूलं खट्वाङ्गमीश्वरः।। ५५।।

He has five faces. Of his ten hands, the five on the right carry *Abhaya, Prasāda, Śakti, Śūla* (trident) and *Khaṭvāṅga*.

दक्षैः करैर्वामकैश्च भुजंग चाक्षसूत्रकम्।।
डमरुकं नीलोत्पलं बीजपूरकमुत्तमम्।। ५६।।

And the left ones carry Serpent, *Akṣsūtra* drums, blue lotus and the pomegrate.

इच्छाज्ञानक्रियाशक्तिस्त्रिनेत्रो हि सदाशिवः।।
एवं शिवार्च्चनध्यानी सर्वदा कालवर्जितः।। ५७।।

Sadāśiva is three-eyed. He has *icchā śakti* (will-power), *Jñānaśakti* (knowledge-power), and *Kriyāśakti* (Action-power). A person who

worships Śiva like this and contemplates thus will be devoid of Kāla (become deathless).

इहाहोरात्रचारेण त्रीणि वर्षाणि जीवति॥
दिनद्वयस्य चारेण जीवेद्वर्षद्वयं नर॥। ५८॥

If one circle of worship is completed in a day and night, the worshipper shall live for three years, if in two days, he shall live for two years.

दिनत्रयस्य चारेण वर्षमेकं स जीवति॥
नाकाले शीतले मृत्युरुष्णे चैव तु कारके॥ ५९॥

If in three days he shall live for one year. He will never have premature death or death due to cold or heat.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवार्चननिरूपणं नाम त्रयोविंशोऽध्यायः॥ २३॥

॥ इति शिवादि पूजा समाप्ता ॥

अध्यायः २४ / Chapter 24

सूत उवाच

वक्ष्ये गणादिकाः पूजाः सर्वदा स्वर्गदाः पराः॥
गणासनं गणमूर्त्तिं गणाधिपतिमर्च्चयेत्॥ १॥

Sūta said :– I will now describe the most excellent adoration of Gaṇas[1] which gives all and even heaven. The worshipper should adore the seats of Gaṇas, the images of Gaṇas and the lord of Gaṇas.

गामादिहृदयाद्यंगं दुर्गाया गुरुपादुकाः॥
दुर्गासनं च तन्मूर्त्तिं ह्रीं दुर्गे रक्षणीति च॥ २॥

Heart and other limbs shold be assigned to Drugā. The sandals of the preceptor, the seat of Drugā and her image should be adored with the mantram:—"Hrim, O Durgā, protect."

हृदादिकं नव शक्तयो रुद्रचण्डा प्रचण्डयाः॥
चण्डोग्रा चण्डनायिका चण्डा चण्डवती क्रमात्॥ ३॥
चण्डरूपा चण्डिकाख्या दुर्गेदुर्गेऽथ रक्षिणि॥
वज्रखड्गादिका मुद्राः शिवाद्या वह्निदेशतः॥ ४॥

Then assignment should be made to the eight Śaktis, called Caṇḍikās, viz Rudracaṇḍa, Pracaṇḍa, Caṇḍogra, Caṇḍanāyika, Caṇḍa, Caṇḍavatī and Caṇḍarūpa with the mantram O Durgā, O Durgā, O protectress. Then Vajra, Khaḍga and other Mudrās of Śiva should be adored in the south-east.

सदाशिवमहाप्रेतपद्मासन मथापि वा।
ऐं क्लीं (ह्रीं) सौस्त्रिपुरायै नमः॥
ॐ ह्रां ह्रीं क्षें क्षैं स्त्रीं रक्रीं रो स्फीं शां पद्मासन
च मूर्तिं च त्रिपुराहृदयादिकम्॥ ५॥

Then Sadāśiva the lord of goblins and the lotus seat [should be adored.]

Em, Klim, salutation unto Sonstripura. Om, Hram, Hrīm, Kṣem, Kṣaim, Strim, Skom, Rom, Sphem, Sphom, the lotus seat and the heart etc. of Tripura.

पीठाम्बुजे तु बाह्ययसादीर्ब्रह्माणी च महेश्वरी॥
कौमारी वैष्णवी पूज्या वाराही चेन्द्रदेवता॥ ६॥
चामुण्डा चण्डिका पूज्या भैरवाख्यांस्ततो यजेत्॥
असितांगो रुरुश्चण्डः क्रोध उन्मत्तभैरवः॥ ७॥
कपाली भीषणश्चैव संहाश्चाष्ट भैरवाः॥
रतिः प्रीतिः कामदेवः पञ्च बाणाश्च योगिनी॥ ८॥
वटुकं दुर्गया विघ्नराजो गुरुश्च क्षेत्रपः॥
पद्मगर्भे मण्डले च त्रिकोणे चिन्तयेद्धृदि॥ ९॥
शुक्लां वरदाक्षसूत्रपुस्ताभयसमन्विताम्॥
लक्षजप्याच्च होमाच्च त्रिपुरा सिद्धिदा भवेत्॥ १०॥

Then in the lotus pītha (altar) should be adored Brāhmaṇī, Maheśvarī, Koumārī, Vaiṣṇavī, Indradevatā Camuṇḍa and Cāṇḍikā. Then the Bhairavas should be adored. Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatabhairava, Kapālī, Bhīṣaṇa, and Saṁhāra, are the eight Bhairavas. He should meditate in his heart, in a maṇḍala (diagram) with a lotus inside in and

1. Troops ofinferior deities considered as Śiva's attendants and under the special superintendence of Gaṇeśa.

2. These are the personiflcations of the terrific power of Śiva.

having three corners, on Rati, Prīti, Kāmadeva, the five arrows, Yoginī, Valukā, Durgā, Vighnarāja, Guru (preceptor) and Kṣatrapa.

By reciting this mantram for a lac of times and by offering oblations to the fire Tripura gives Siddhi.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्रिपुरादिपूजानिरूपणं नाम चतुर्विंशोऽध्यायः॥२४॥

अध्यायः २५ / Chapter 25

सूत उवाच

ऐं क्रों श्रीं स्फें क्षौं अनन्तशक्ति।
पादुकां पूजयामि नमः॥ १॥

Sūta said :—Em, Krīm, Śrīm, Sphem Kṣoum, I adore the padukā (shoe), of Aannta Śakti.

ऐं ह्रीं श्रीं फ्रौं क्षौं आधारशक्तिपादुकां पूजायामि नमः॥
ॐ ह्रुं कालाग्निरुद्रपादुकां पूजयामि नमः॥ २॥

Em, Hrīm, Śrīm Phrom, Kṣoum, I adore the *Pādukā* of Adhāra-Śakti, salutation.

ॐ ह्रीं हुं हाटकेश्वरदेवपादुकां पूजयामि नमः॥
ॐ ह्रीं शेषभट्टारकपादुकां पूजयामि नमः॥ ३॥

Om, Hrīm, I dore the *Pādukā* of Katagni Rudra, salutation. Om, Hrim, Hum, I adore the *Pādukā* of Hatakeśvara, salutation.

ॐ ह्रीं श्रीं पृथिवीतत्सर्वणभुवद्वीपसमुद्र
दिशामनन्ताख्यमासनं पद्मासनं पूजयामि नमः॥ ४॥

Om, Hrīm, Śrīm, I adore the seat called Ananta, having the earth, insular continents and the oceans on all sides, salutation.

ह्रीं श्रीं निवृत्त्यादि कला पृथिव्यादितत्व
मनन्तादिभुवनमोङ्कारादिवर्णम्॥
हकारादिनवात्मकपदः सद्योजातादिमन्त्रः ह्रां हृदयाघङ्गः॥
एवं मन्त्रमहेश्वर त्वलक्षणज्येष्ठा चक्ररुशत्तयात्मककर्णिकः॥
नवशक्तिशिवादिभिर्मूलमण्डलत्रयकुजात्मकोत्-
पन्नापद्मासनपादुकां पूजयामि नमः॥ ५॥

Hrīm, Srīm, Nivṛtti and other Kālas. Earth and other elements. Ananta and other worlds. Omkar and other letters. The nine syllables Hakāra etc. Sadyajāta and other Mantrams. Ham, the heart and other limbs. This is the mantram of Maheśvara. It is identical with the most consummate learning and it the ocean of great ambrosia.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आसनपूजानिरूपणं नाम पंचविंशोऽध्यायः॥ २५॥

अध्यायः २६ / Chapter 26

सूत उवाच

अनंतरं करन्यासः॥ विद्याकरी शुद्धिः कार्य्या॥
पद्ममुद्रां बद्ध्वा मन्त्रन्यासं कुर्य्यात्॥
कौं कनिष्ठायै नमः॥ नौं अनामिकायै नमः॥
मौं मध्य मायै नमः॥ तौं तर्जन्यै नमः॥
अं अंगुष्ठयै नमः॥ लां करतलायै नमः॥
वां करपृष्ठायै नमः॥ १॥

Sīuta said:—Thereupon Karanyāsa (assignment of hands) and the purificatory rite should be performed. Having formed Padmamudrā he should make the assignment of mantrams.

Koum, salutation unto the youngest finger. Noum, salutation unto the nameless (ring) finger. Moum, salutation unto the middle finger. Toum; salutation unto Tarjanī. Am, salutation unto Aṅgusṭha. Lām salutation unto the soles of the hands. Vām, salutation unto the back of hands.

अथ देहन्यासः॥ स्मंस्मं मणिबन्धाय नमः॥
ऐं ह्रीं श्रीं करास्फालाय नमः॥
महातेजोरूपं हुंहुंकारेण करास्फाल कुर्य्यात्॥ २॥

Then Deha (body) Nyāsa. Kam, salutation unto Maṇivandha. Em, Hrīm, Śrīm, salutation unto Kāraṣkara. He should consecrate the hands with Hum Hum, effulgent like the great fire.

ऐं ह्री श्रीं ह्रीं स्फें नमो भगवते स्फें कुब्जिकायैनमः॥
हुं ह्रीं ह्रौं ङञणनमे अघोरामुखि ह्रां ह्री
किलिकिलि विच्चे स्थौल्यक्रोशी ह्रीं ह्रीं
श्रीं ऐं नमो भगवते ऊर्द्धवक्त्राय नमः॥
स्फौं कुब्जि कायै पूर्ववक्त्राय नमः॥
ह्रीं श्रीं ह्रीं ङञणनमे दक्षिणवक्त्राय नमः॥
ॐ ह्रीं श्रीं किलिकिलि पश्चिमवक्त्रायनमः॥
ॐ अघोरामुखि उत्तरवक्त्राय नमः॥
ॐ नमो भगवते हृदयाय नमः क्षौं (क्षें ऐं)
कुब्जिकायै शिरसे स्वाहा॥
ह्रीं क्रीं ह्रीं आं ङ ञ ण नमे शिखायैवषट्॥
अघोरामुखि कवचाय हूं।
हैं हैं ई नेत्रत्रयाय वौषट्॥
किलिकिलि विच्चे अस्त्राय फट्॥ ३॥

Em, Hrīm, Śrim, Hrīm, Saphaim, salutation unto Bhagavate. Sphaim salutation unto Kuvjikāyai. Hrum, Hrīm, Kroum Aṅga name of dreadful mouth. Ham, Hīm, Kilikili, Hrīm, Hrīm, Śrim, Em: salutation unto Bhagavate of the upper mouth. Sphum, salutation unto Kuvijakāyai[1] of the left mouth. Hrīm, Śrīm, Hrīm, salutation unto, Aṅganame of the southern mouth. Om, Hrīm, Śrīm, salutation unto Kilikili right mouth. Om, salutation unto Aghoramukhi (dreadful mouthed) of the northern mouth. Om, Namaḥ salutation unto the heart of Bhagavate. Kṣem, Em, Kuvjikayai, Śirase (head) Svāhā. Hrīm, Krīm, Hrīm Pram, ṅa, ña ṇa Name, Śikhayai (tuft of hair), Aghoramukhi, Kavacāya, (coat of mil) Hum. Haim, Im, unto three eyes Vouṣat. Kilikili unto weapons phaṭ.

ऐं ह्रीं थीं अखण्डमण्डलाकारमहाशूलमण्डलाय
नमः सोममण्डलाय नमः॥ ऐं ह्रीं श्रीं वायुमण्डलाय
नमः॥ ऐं ह्रीं श्रीं सोममण्डलाय नमः॥
ऐं ह्रीं श्री महाकुलबोधावलिमण्डलाय नमः॥ ऐं
ह्रीं श्रीं महाकौलमण्डलाय नमः॥ ऐं ह्रीं श्रीं
गुरुमण्डलाय नमः॥ ऐं ह्रीं श्रीं सोममण्डलाय
नमः॥ ऐं ह्रीं श्रीं समग्र सिद्ध योगिनीपीठोपपीठ
क्षेत्रेपक्षेत्रमहासन्तानमण्डलाय नमः॥
एवं मंडलानां द्वादशकं क्रमेण पूज्यम्॥ ४॥

Em, Hrīm, Śrīm, salutation unto the mystic diagram of the geat dart of a connected circular form. Em, Hrīm, Śrīm, salutation unto the circular orb of the air. Em, Hrīm, Śrīm salutation unto the disc of the moon. Em, Hrīm, Śrīm, salutation unto the mystic diagram of Mahākulavodhavalī. Em, Hrīm, Srīm, salutation unto the mystic diagram of Koula. Em, HrIm, SrIm, salutation unto the mystic diagram for the preceptor. Em, Hrim, Hrim, salutation unto theluystic diagram of the Sāman. Em, Hrim, Śrim, salutation unto the diagrams of the principal and minor pīṭhas of all Siddha yoginīs, of all the principal fields and minor ones and of all their offspring.

These twelve mystic diagrams should be adored in order of succession.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे आचारकाण्डे करन्यासादिनिरूपणं नामं षड्विंशोऽध्यायः॥ २६॥

अध्यायः २७ / Chapter 27

सूत उवाच

ॐ कणिच्रिकीणिकक्वाणी चर्वाणी भूतहारिणी
फणिविषिणि विरथनारायणि उमे दहदह हस्ते चण्डे
रौद्रे माहेश्वरि महामुखि ज्वालामुखि शंकुकर्णि
शुकमुंडे शत्रुं हनहन सर्वनाशिनि स्वेदय
सर्वांगशोणित तन्निरीक्षसि मनसा देवि
सम्मोहयसम्मोहय रुद्रस्य हृदये जाता रुद्रस्य हृदये
जाता रुद्रस्य हृदये स्थिता॥
रुद्रो रौद्रेण रूपेण त्वं देवि रक्षरक्ष मां हूं मां हूं
फफफ ठठ स्कन्दमेखलाबालग्रहशत्रुविषहारी ॐ
शाले माले हरहर विषोंकाररहिविषवेगे हां हां
शवंरि हुं शवरि आकौलवेगेश सर्वे
विंचमेघमाले सर्वनागादिविषहरणम्॥ १॥

Sūta said :—Om, O thou the skeleton of Kāla and Vikāla! O Cāṇḍinī! O thou the destroyer of creatures! O thou the venom of serpents! O Virathanārāyaṇī ! O Umā ! O thou

1. An unmarried girl of 8 years.

of burining hand! O Caṇḍā! O Roudrī! O Māheśvarī, O thou of a huge mouth, O thou of a-burning mouth! O thou having dirt-like ears ! O Śukamuṇḍa ! O thou the destroyer of all, destroy the enemies. Khakha, thou dost look at all with thy entire body covered with blood. O goddess Manasā rstupify all, stupify all, O goddess! thou art born in the heart of Rudra, thou art stationed there-and thou dost appear in a terrific form. Protect, Protect Mam, Hum, Mam, Phaphap, Ṭhaṭha, O thou wearing a girdle of beads. O thou destroyer of the poison of plants and enemies. O Śālā ! O Mālā Hara, Hara, Viṣoka, Ham, Ham, ! Śavari, Hum, Śavarī, Prakonaviśare ! Sarve ! Viñcamegha Mile! It is destructive of the poison of all serpents.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकांडे नागादिविविधविषहर मन्त्रनिरूपणं नाम सप्तविंशोऽध्यायः॥ २७॥

अध्यायः २८ / Chapter 28

सूत उवाच

गोपालपूजां वक्ष्यामि भुक्तिमुक्तिप्रदायिनीम्॥
द्वारे धाता विधाता च गंगायमुनया सह॥ १॥
शंखपद्मनिधी चैव सारंगः शरभः श्रिया॥
पूर्वे भद्रः सुभद्रो द्वौ दक्षे चण्डप्रचण्डकौ॥ २॥

Sūta said :—I will now describe the adoration of Gopala which yeilds emancipation and enjoyment. In the door Dhātā, Vidhātā, Gaṅgā with Yamunā, the Nidhis Śaṅkha and Padma, Sāraṅga, Śarabha and Śrī should be adored. In the east should be adored Bhadra and Subhadra, in the south Caṇḍa and Pracaṇḍa.

पश्चिमे बलप्रबलौ जयश्च विजयो यजेत्॥
उत्तरे श्रीश्चतुर्द्वारे गणे दुर्गा सरस्वती॥ ३॥

In the west Vala, and Pravāla and Jaya and Vijaya in the north. In the four doors Śrī, Gaṇa? Durgā and Sarasvatī should be adored.

क्षेत्रस्याग्न्यादिकोणेषु दिक्षु नारदपूर्वकम्॥
सिद्धो गुरुर्नलकूवरं कोणे भागवतं यजेत्॥ ४॥

In the south-east and other corners of the field Nārada, Siddhas, the preceptor, Nalakūvara should be adored.

पूर्वे विष्णुं विष्णुतपो विष्णुशक्तिं समर्चयेत्॥
ततो विष्णुपरीवारं मध्ये शक्तिं च कूर्म्मकम्॥ ५॥
अनन्तं पृथिवीं धर्म ज्ञानं वैराग्यमग्नितः॥
ऐश्वर्य्यं वायुपूर्वं च प्रकाशात्मानमुत्तरे॥ ६॥

In the east the worshipper should adore Viṣṇu, his ascetcism and power. Then in the middle he should adore the family of Viṣṇu, the Śaktis, the tortoise, Ananta, earth, religion, knowledge and disassociation from the world. He should adore prosperity in the south-east and the manifest self in the north.

सत्त्वाय प्रकृतात्मने रजसे मोहरूपिणे॥
तमसे कन्द पद्माय यजेत्कं काकतत्वकम्॥ ७॥

He should then adore the Sattva guṇa identical with Prakṛti (nature), and Rajas identical with Moha (stupefaction) and Tamas, the lotus and the principle of egoism, learning, the great principle and the solar and lunar discs.

विद्यातत्त्वं परं तत्त्व सूर्य्येंदुवह्निमण्डलम्॥
विमलाद्या आसनं च प्राच्यां श्री ह्रीं प्रपूजयेत्॥८॥
गोपीजनवल्लभाय स्वाहान्तो मनुरुच्यते॥
अंगानि यथाआचक्रं च सुचक्रं विचक्रं च तथैव च॥ ९॥

Then in the east he should adore Vimala and other seats with the man trams Śrīm, Hrīm, salutation unto the dearest lord of milik-men, Svāhā. This is the mantram.

In the eastern corners of the diagrm̃ of the heart he should adore his weapons viz Acakra, Sucakra, Vicakra, the discus Sudarśana, which protects the three worlds and destroys the Asuras.

त्रैलोक्यरक्षकं चक्रमसुरादिसुदर्शनम्॥
हृदादिपूवकोणषु अस्त्रं शक्तिं च पूर्वतः॥ १०॥
रुक्मिणी सत्य भामा च सुनंदा नाग्नाजित्या॥
लक्ष्मणा मित्रविंदा च जाम्बवत्या सुशीलया॥ ११॥

Then in the east he should adore the Śaktis namely Rukmiṇī, Satyabhāmā, Sunandā, Nāgnajītī, Lakṣmaṇā, Mitravṛndā, Jambāvatī and Susitā.

शंखचक्रगदापद्मं मुसलं शार्ङ्गमर्चयेत्॥
खड्गं पाशांकुशं प्राच्यां श्रीवत्सं कौस्तुभं यजेत्॥ १२॥
मुकुटं बलमालां च ऐंद्राद्यान्ध्वजमुख्यकान्॥
कुमुदद्यान्विष्वक्सेनं श्रिया कृष्णं सहार्चयेत्॥
जप्याद्ध्यानात्पूजनाच्च सर्वान्कामानवाप्नुयात्॥

Then in the east he should also adore his conch shell, discus, club, lotus, mace, the Śārṅga bow, sword, noose, goad, the mystic mark Śrīvatsa, and the jewel Koustabha. He should then adore his crown, garland of wild flowers, his Indra and other flags, Kumudas, Viśvaksena and Kṛṣṇa along with Śryā. By reciting his name and adoring him one attains all desired for objects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीगोपालपूजानिरूपणं नामाष्टाविंशोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

हरिरुवाच

त्रैलोक्यमोहिनीं वक्ष्ये पुरुषोत्तममुख्यकाम्॥
पूजामन्त्राञ्छ्रीधराद्यान्धर्म्मकामादिदायकान्॥ १॥

Hari said :—I will now describe the Trailokyamohinī rite (fascinating the three worlds) of the foremost of male beings, its adoration and the mantram called Śrīdhara which yeilds religious profit, desire and wives.

ॐ ह्रीं श्रीं क्लीं हूं ॐ नमः॥ पुरुषोत्तम अप्रतिरूप लक्ष्मीनिवास जगत्क्षोभण सर्वस्त्रीहृदयदारण त्रिभुवनमदोन्मादनकर सुरासुरमनुज सुंदरी जनमनांसि तापयतापय शोषयशोषय मारयमारय स्तम्भस्तम्भय द्रावयद्रावय आकर्षआकर्षय, परमसुभग सर्वसौभाग्यकर सर्वकामप्रद अमुकं हनहन चक्रेण गदया खड्गन सर्वबाणैर्भिंधिभिन्धि पाशेन कुट्टकुट्ट अंकुशेन ताडयताडय तुरुतुरु किं तिष्ठसि तारयतारय यावत्समीहितं मे सिद्धं भवति ह्रीं (हूं) फट् नमः॥ २॥

Om, Hrīm, Śrīm, Klīm, Hum, Om, Namaḥ : O foremost of male-beings! O thou of an incomparable form! O thou the abode of the goddess of prosperity! O thou the agitator of the entire universe! O thou who rivest the hearts of all women! O thou who maddenst the three worlds ! Distress the hearts of all beautiful women amongst me celestials and Asuras; dry them up, strike them, check them, melt them and attract memory of great auspiciousness! O thou of good luck! O thou the giver of all desired for object! destroy such and such person with thy discus, club or sword. Cut him with all thy weapons, strike him with thy goad, inflict him. Why dost thou wait. Save me, save me, so long my Siddhi is not perfected. Hum, phaṭ salutation.

ॐ श्रीं (श्रीः) श्रीधराय त्रैलौक्यमोहनाय नमः॥
क्लीं पुरुषोत्तमाय त्रैलाक्यमोहनाय नमः॥ ३॥

Śrīm, salutation unto the holder of Śrī and the enchanter of the three worlds. Klīm, salutation unto the foremost of male beings, the enchanter of the three worlds.

ॐ विष्णवे त्रैलोक्यमोहनाय नमः॥
ॐ श्रीं ह्रीं क्लीं त्रैलोक्यमोहनाय विष्णवे नमः॥ ४॥

Hum, salutation unto' Viṣṇu, the enchanter of the three worlds. Om, Śrīm, Hrīm, Klīm, salutation unto Viṣṇu, the enchanter of the three worlds.

त्रैलोक्यमोहना मंत्राः सर्वे सर्वार्थसाधकाः॥
सर्वे चिंत्या पृथग् वापि व्यासात्संक्षेपतोऽथ वा॥ ५॥

All the Trailokyamohana mantrams are capable of securing the accomplishment of all objects. They may be meditated upon again separately and in brief.

आसनं मूर्त्तिमंत्रं चहोमाद्यंगषडंगकम्॥
चक्रं गदां च खड्गं च मुसलं शंखशार्ङ्गकम्॥ ६॥
शरं पाशं चांकुशं च लक्ष्मीगरुडसंयुतम्॥
विष्वक्सेनं विस्तराद्वा नरः सर्वमवाप्नुयात्॥ ७॥

Having adored with mantrams me seat, the image, the six limbs, discus, club, sword, mace, conch-shell, the Śārṅga, arrow, noose, goad, Lakṣmī, Garuḍa and Viśvaksena one attains ot all.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्ड त्रैलोक्यमोहिनी (श्रीधर) पूजनविधिर्नामैकानत्रिंशोऽध्यायः॥ २९॥

अध्यायः ३० / Chapter 30

सूत उवाच

विस्तरेण प्रवक्ष्यामि श्रीधरस्यार्चनं शुभम्॥
परिवारश्च सर्वेषां समो ज्ञेयो हि पंडितैः॥ १॥

Sūta said :—I will describe in full the auspicious adoration of Śrīdhara. The fimily of all should be liked at impartially by the learned.

ॐ श्रां हृदयाय नमः॥ ॐ श्रींशिरासे स्वाहा॥
ॐ श्रू शिखायै वषट्॥ ॐ श्रैं कवचाय हुं॥ ॐ
श्रौं नेत्रत्रयाय वौषट्॥ ॐ श्रः अस्त्राय फट् इति॥ २॥

Om. Śrām, salutation unto the heart. Om, Śrīm, unto the head Svāhā. Om Śram, unto the tuft of hair on the head, Vaṣat. Om Śraim unto the coat of mail, Hum. Om, Śroum, unto the three eyes, Vouṣat. Om, Śraḥ unto the weapon, Phaṭ.

दर्शयेदात्मनो मुद्रां शङ्खचक्रगदादिकाम्॥
ध्यात्वात्मानं श्रीधराख्यं शंखचक्रगदाधरम्॥ ३॥
ततस्तं पूजयेद्देवं मण्डले स्वस्तिकादिके॥

Having thus shown unto self the various Mudrās as Śaṅkha, Cakra, Gadā etc. and meditated on self known as Śrīdhara, the holder of conchshell, discus and club a worshipper should adore the deity in the mystic diagram Svāstika and others.

आसनं पूजयेदादौ देवदेस्य शार्ङ्गिणः॥
एभिर्मन्त्रैर्महादेव तान्मत्राञ्छृणु शङ्कर॥ ४॥

He should first of all adore the seat of the god of gods, the holder of Śārṅga with the following mantram, O Mahādeva. Hear them, O Śaṅkara.

ॐ श्रीधरासनदेवताः आगच्छत॥
ॐ समस्तपरिवारायाच्युतासनाय नमः॥ ५॥

Om, a presiding deity of the seat of Śrīdhara, come liere. am, salutation unto the entire family of the presiding deity of the seat of Acyuta.

ॐ धात्रे नमः॥ ॐ विधात्रे नमः॥ ॐ गंगायै नमः॥ ॐ यमुनायै नमः॥ ॐ आधारशक्त्यै नमः॥ ॐ कूर्म्माय नमः॥ ॐ अनन्ताय नमः॥ ॐ पृथिव्यै नमः॥ ॐ धर्म्माय नमः॥ ॐ ज्ञानाय नमः॥ ॐ वैराग्याय नमः॥ ॐ ऐश्वर्य्याय नमः॥ ॐ अधर्म्माय नमः॥ ॐ अज्ञानाय नमः॥ ॐ अवैराग्याय नमः॥ ॐ अनैश्वर्य्याय नमः॥ ॐ कन्दाय नमः॥ ॐ नालाय नमः ॐ पद्माय नमः॥ ॐ विमलायै नमः॥ ॐ उत्कर्षिण्यै नमः॥ ॐ ज्ञानायै नमः॥ ॐ क्रियायै नमः॥ ॐ योगायै नमः॥ ॐ प्रह्वयै नमः॥ ॐ सत्यायै नमः॥ ॐ ईशानायै नमः॥ ॐ अनुग्रहायै नमः॥ ६॥

Om salutation unto Dhātrī, am salutation unto Vidhtrī. Om salutation unto Gaṅgā, am salutation unto Yamunā. Om salutation unto the Adhāra Śaktis. Om salutation unto the tortoise. Om salutation unto Ananta. am salutation unto the earth. am salutation religion. Om salutation unto knowledge. Om salutation unto Vairāgya (the spirit of disassociation from the world). Om salutation unto prosperity. Om salutation unto irreligion. Om salutation unto ignorance. Om salutation unto worldiness. Om salutation unto poverty. Om salutation unto Skanda. Om salutation unto Nīla. Om salutation unto the lotus. Om salutation unto Vimala. Om salutation unto Utkarśiṇī. Om salutation unto Jnāñā. am salutation unto Kriyā. am salutation unto Yogin, am salutation unto Putrā. Om salutation unto Prarhā. am salutation unto Satyā. Om salutation unto Īśāna. Om salutation unto Anugraha.

अर्चयित्वा समं रुद्र हरिमावाह्य संजयेत्॥
मन्त्रैरेभिर्महाप्राज्ञः सर्वपापप्राणाशनैः॥ ७॥

Having worshipped them, O Rudra and invoked Hari a. greatly wise worshipper should adore him with these mantrams destructive of all sins.

ॐ ह्रीं श्रीधराय त्रैलौक्यमोहनाय विष्णवेनम आगच्छ॥८॥

They are :—Om, Hrim, salutation unto Śrīdhara, Trailokyamohana and Viṣṇu.

ॐ श्रियै नमः॥ ॐ श्रां हृदयाय नमः॥
ॐ श्रीं शिरसे नमः॥ ॐ श्रूं शिखायै नमः॥
ॐ श्रैं कवचाय नमः॥ ॐ श्रौं नेत्रत्रयाय नमः॥
ॐ श्रः अस्त्राय नमः॥ ॐ शंखाय नमः॥
ॐ पद्माय नमः॥ ॐ चक्राय नमः॥

ॐ गदायै नमः।। ॐ श्री वत्साय नमः।।
ॐ कौस्तुभाय नमः।। ॐ वनमालायै नमः।।
ॐ पीताम्बराय नमः।। ॐ ब्रह्मणे नमः।।
ॐ नारदाय नमः।। ॐ गुरुभ्यो नमः।।
ॐ इन्द्राये नमः।। ॐ अग्नये नमः।।
ॐ यमाय नमः।। ॐ निर्ऋतये नमः।।
ॐ वरुणाय नमः।। ॐ वायवे नमः।।
ॐ सोमाय नमः।। ॐ ईशानाय नमः।।
ॐ अनन्ताय नमः।। ॐ ब्रह्मणे नमः।।
ॐ सत्त्वाय नमः।। ॐ रजसे नमः।।
ॐ तमसे नमः।। ॐ विष्वक्सेनाय नमः।। ९।।

Om, salutation unto Śrī. Om, Śrām salutation unto the heart. Om, Śrīm, salutation unto the head. Om, Śrum, salutation unto Śikhā (the tuft of hair on the head). Om, raim, salutation unto the coat of mail. Om, Śroum, salutation unto the three eyes. Om, Śraḥ, salutation unto the weapon. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Śrīvatsa. Om salutation unto thejem Koustabha. Om salutation unto the garland of forest flowers. Om salutation unto the yellow raiment. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto the preceotors. Om, salutation unto Indra. Om, salutation unto Agni. Om, salutation unto Yama. am, salutation unto Nirṛta. Om, salutation unto Varṇa. Om, salutation unto Vāyu. Om, salutation unto Soma. Om, salutation unto Īśāna. Om. salutation unto Ananta. Om, salutation unto Brāhmaṇa. Om, salutation unto Sattva. Om, salutation unto Rajas. Om, salutation unto Viśvaksena.

अभिषेकं तथा वस्त्रं ततो यज्ञोपवीतकम्।।
गन्धं पुष्पं तथा धूपं दीपमन्नं प्रदक्षिणम्।। १०।।

Then he should dedicate redicate raiments,sacred thread, sents, flowers, incense, lamps and food and then circumambulate the deity.

दद्योदभिर्महामन्त्रैः समर्प्याथ जपेन्मनुम्।।
शतमष्टोत्तरं चापि जप्त्वा ह्यथ समर्पयेत्।। ११।।

Having dedicated them with great mantrams he should recite the man tram. Having recited it one hundred and eight times he should dedicate it.

ततो मुहूर्त्तमेकन्तु ध्यायेद्देवं हृदि स्थितम्।।
शुद्धस्फटिकसंकाशं सूर्य्यकोटिसमप्रभम्।। १२।।
प्रसन्नवदनं सौम्यं स्फुरन्मकरकुण्डलम्।।
किरीटिनमुदाराङ्गं वनमालासमन्वितम्।। १३।।

Then for a moment he should meditate on the deity stationed in his heart, pure like crystal, effulgent like a koṭi of suns, of a delightful countenance, gentle, adorned with shining earrings, crown, beautiful limbs and a garland of forest flowers.

परब्रस्वरूपं च श्रीधरं चिन्तयेत्सुधीः।।
अनेन चैव स्तोत्रेण स्तुवीत परमेश्वरम्।। १४।।

A learned worshipper should think of Śrīdhara in his own form as identical with Para Brahma. With the following hymn he should chant the glories of the great Īśvara.

श्रीनिवासाय देवाय नमः श्रीपतये नमः।।
श्रीधराय सशार्ङ्गाय श्रीपद्राय नमोनमः।। १५।।

Salutation unto the deity the abode of Śrī. Salutation unto the lord of Śrī. Salutation unto Śrīdhara with thĕ Śārṅga bow, unto the giver of prosperity.

श्रीवल्लभाय शान्ताय श्रीमते च नमोनमः।।
श्रीपर्वतनिवासाय नमः श्रेयस्काराय च।। १६।।

Salutation again and again unto the dearest lord of Śrī of a quiescent soul, unto Śrīman. Salutation unto the abode of Śrī mountain, unto him who does us good.

श्रेयसां पतये चैव ह्याश्रमाय नमोनमः।।
नमः श्रेयः स्वरूपाय श्रीकराय नमोनमः।। १७।।

Salutation again and again unto the mass of spiritual well-being. Salutation again and again unto Śrīkara, "Salutation again and again unto him who is worthy of adoration and being taken refuge with.

शरण्याय वरेण्याय नमो भूयो नमोनमः।।
स्तोत्रं कृत्वा नमस्कृत्य देवदेवं विसर्जयेत्।। १८।।

Having thus chanted the hymn, bowed unto

him the worshipper should perform the Visarjana (the life-destroying rite) of the god of gods.

इति रुद्र समाख्याता पूजा विष्णोर्महात्मनः॥
यः करोति महाभक्त्या स याति परमं पदम्॥ १९॥

O Rudra, I have thus described the adoration of the great Viṣṇu. He, who does it with great reverential faith, attains to the great station.

इमं यः पठतेऽध्यायं विष्णुपूजाप्रकाशकम्॥
स विधूयेह पापानि याति विष्णोः परं पदम्॥ २०॥

He, who reads this capter describing the adoration of Viṣṇu, has all his sins washed off, and attains of the exalted station of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचार काण्डे श्रीधरा(विष्णव)र्चनविधिर्नाम त्रिंशोऽध्यायः॥ ३०॥

अध्यायः ३१ / Chapter 31

रुद्र उवाच

भूयं एवं जगन्नाथ पूजां कथय मे प्रभो॥
यया तरेयं संसारसागरं ह्यतिदुस्तरम्॥ १॥

Rūdra said:— O lord, do thou again describe unto me the adoration of the lord of the universe hy which I may c,ross over the most difficult ocean of Samsāra (transmigatory series.)

हरिरुवाच

अर्च्चनं विष्णुदेवस्य वक्ष्यामि वृषभध्वज॥
तच्छृणुष्व महाभाग भुक्तिमुक्तिप्रदं शुभम्॥ २॥

Hari said :–O bull-emblemed deity, hear, O great one, I will describe the adoration of the Lord Viṣṇu which yields the most auspicious emancipation and enjoyment.

कृत्वा स्नानं ततः सन्ध्यां ततो यागगृहं व्रजेत्॥
प्रक्षाल्य पाणी पादौ च आचम्य च विशेषतः॥ ३॥
मूलमन्त्रं समस्तं तु हस्तयोर्व्यापकं न्यसेत्॥
मूलमन्त्रं च देवस्य शृणु रुद्र वदामित॥ ४॥

Having bathed and performed the rite of Sandhyā a worshipper should enter the sacrificial room, Having washed hands and feet and rinsed his mouth particularly he should assign the words of the prindpal mantram to his hand. Hear, hear, O Rudra. I will describe the principal mantram of the deity.

ॐ श्रीं ह्रीं श्रीधराय विष्णवे नमः॥
अयं मन्त्रः सुरेशस्य विष्णोरीशस्य वाचकः॥ ५॥

Om. Śrīm, Hrīm, salutation unto Śrīdhara Viṣṇu. This is the mantram of the Lord Viṣṇu, the king of the celestials.

सर्वव्याधिहरश्चैव सर्वग्रहहरस्तथा॥
सर्वपापहरश्चैव भुक्तिमुक्तिप्रदायकः॥ ६॥

It destroys all diseases, counteracts the evil influence of the planets, dissipates all sins and gives enjoyment and emancipation.

अंगन्यासं ततः कुर्य्यादेभिर्मन्त्रैर्विचक्षणः॥
ॐ हां हृदयाय नमः॥ ॐ हीं शिरसे स्वाहा॥
ॐ हूं शिखायै वषट्॥ ॐ हैं कवचाय हुं॥
ॐ हौं नेत्रत्रयाय वौषट्॥ ॐ हः अस्त्राय फट्॥ ७॥

A learned worshipper should then make the assignment of the limbs.

Om, Hum, salutation unto the heart. Om, Him, salutation unto the head, Svāhā. Om, Hum. salutation unto the tuft of hair, Vaṣat. Om, Haim, salutation unto the coat of mail, Hum. Om, Houm. salutation unto the three eyes, Vouṣat. Om, has salutation unto the weapon, phaṭ.

इति मन्त्रः समाख्यातो मया ते प्रभविष्णुना॥
न्यासं कृत्वात्मनो मुद्रा दर्शयेद्विजितात्मवान्॥ ८॥

I have thus described unto thee the mantram of the powerful Viṣṇu. Having performed Nyāsa (assignment of mantrams) a self-controlled worshipper should make Mudrās.

ततो ध्यायेत्परं विष्णुं हृत्कोटरसमाश्रितम्॥
शंखचक्रसमायुक्तं कुन्देन्दुधवलं हरिम्॥ ९॥
श्रीवत्सकौस्तुभयुतं वन मालासमन्वितम्॥
रत्नहारकिरीटेन संयुक्तं परमेश्वरम्॥ १०॥

He should then meditate on the great Viṣṇu-Hari, white as the moon or a Kunda flower, holding conch-shell and discus, bearing the

mystic mark of Śrīvatsa and the Kousubha gem and adorned with the garland of forest flowers-the great Īśvara? bedecked with a jewelled necklace and a crown.

अहं विष्णुरिति ध्यात्वा कृत्वा वै शोधनादिकम्॥
यं क्षौं रमिति बीजैश्च कठिनी कृत्य नामभिः॥ ११॥

Having meditated "I am Viṣṇu" he should perfrom the purificatory rite. With the mantrams Yam, Kṣam and Ram he should [mentally] harden and from an egg and then cut it with Praṇava .

अण्डमुत्पाद्य च ततः प्रणवेनैव भेदयेत्॥
तत्र पूर्वोक्तरूपंतु भावयित्वा वृषध्वज॥१२॥
आत्मपूजां ततः कुर्य्याद्गन्धपुष्पादिभिः शुभैः॥
आवाह्य पूजयेत्सर्वा देवता आसनस्य याः॥ १३॥
मन्त्रैरेभिर्महादेव तन्मन्त्रं शृणु शंकर॥
विष्ण्वासनदेवता आगच्छत॥ १४॥

Then, O bull-emblemed deity, thinking of the from as described before he should make the worship of self with sacred sweet-scented flowers. Then invoking spirit unto all the deities seated there he should worship them with mantrams. Hear them, O Mahādeva! O Śaṅkara. Oye deities! come to the seat of Viṣṇu.

ॐ समस्तपरिवारायाच्युताय नमः॥ ॐ धात्रे नमः॥
ॐ द्वारश्रियै नमः॥ ॐ आधारशक्त्यै नमः॥
ॐ कूर्म्माय नमः॥ ॐ अनन्ताय नमः॥
ॐ अवैराग्याय नमः॥ॐ अनैश्वर्याय नमः॥
ॐ सं सत्तय नमः॥ ॐ रं रजसे नमः॥
ॐ तं तमसे नमः॥ ॐ कं कन्दाय नमः॥
ॐ नं नालाय नमः॥ ॐ लां पद्माय नमः॥
ॐ अं अर्कमण्डलाय नमः॥ ॐ सों सोममण्डलाय
नमः॥ ॐ वं वह्निमण्डलाय नमः॥
ॐ विमलायै नमः॥ ॐ उत्कर्षिण्यै नमः॥
ॐ ज्ञानायै नमः॥ ॐ क्रियायै नमः॥
ॐ योगायै नमः॥ ॐ प्रह्वयै नमः॥
ॐ सत्यायै नमः॥ ॐ ईशानायै नमः॥
ॐ अनुग्रहायै नमः॥ १५॥

Om, salutation unto the entire family of Acyuta. Om, salutation unto Dhātra. Om, salutation unto Vidhātra. Om, salutation unto the Ganges. Om, salutation unto Yamunā. Om, salutation unto Śaṅkha Nidhi. Om, salutation unto the Nidhi, lotus. Om, salutation unto Caṇḍa. Om, salutation unto Pracaṇḍa. Om, salutation unto the presiding goddess of the gate, Om, salutation unto the Adhāra Śakti. Om, salutation unto the tortoise. Om, salutation unto Ananta. Om, salutation unto Śrī. Om, salutation unto Dharma. Om, salutation unto knowledge. Om, salutation unto the spirit of disassociation from the world. Om, salutation unto religion. Om, salutation unto worldliness. Om salutation unto poverty. Om, salutation unto Sattva. Om, salutation unto Rajas. Om, salutation unto Tamas. Om, salutation unto Skanda. Om, salutation unto Nīla. Om, salutation unto the lotus. Om, salutation unto the solar disc. Om, salutation unto the lunar disc. Om, salutation unto the orb of fire. Om, salutation unto Vinatā. Om, salutation unto Utkarṣiṇī. Om, salutation unto knowledge. Om, salutation unto action. Om, salutation unto disease. Om, salutation unto Prarhā. Om, salutation unto Satya. Om, salutation unto Iśana. Om, salutation unto Anugraha.

गन्धपुष्पादिभिस्त्वेतैर्मन्त्रैतास्तु पूजयेत्॥
पूजयित्वा ततो विष्णुं सृटिसंहारकारिणम्॥ १६॥
आवाह्य मण्डले रुद्र पूजयेत्परमेश्वरम्॥
अनेन विधिना रुद्र सर्वपापहरं रुद्र सर्वपापहरंपरम्॥ १७॥

With these mantrams and scented flowers these deities should be adored. Thereupon having worshipped Viṣṇu, the author of creation and destruction and invoked his spirit in the mystic diagram, O Rudra, the worshipper should worship the great Īśvara. O Rudra, this religions rite of Viṣṇu destroys all sins.

यथात्मनि तथा देवे न्यासं कुर्वीत चादितः॥
मुद्रां प्रदर्शयेत्पश्चादर्घ्यादीनर्पयैत्ततः॥ १८॥

He should first of all make assignment of mantrams in self and the deity. He should then show Mudrā and afterwards offer Arghya.

स्नानं कुर्य्यात्ततो वस्त्रं दद्यादाचमनं ततः॥
गन्धपुष्पं तथा धूपं दीपं दद्याच्चरुं ततः॥ १९॥

Then he should bathe the deity and next

offer raiments and water for rinsing the mouth. Next he should present scented flowers, incense, lights and caru.

प्रदक्षिणं ततो जप्यं ततस्तस्मिन्समर्पयेत्।।
अंगादीनां स्वमन्त्रैश्च पूजां कुर्वीत साधकः।। २०।।

Then circumambulating the idol and reciting the name he should dedicate it to him. A worshipper should also adore his limbs with other mantrams.

देवस्य मूलमन्त्रेणेत्येवं विद्धि वृषध्वज।।
मन्त्राञ्छृणु त्रिनेत्र त्वंकथ्यमानान्मयाधुनां।। २१।।

Know this to be the prinicipal mantram O the deity. Hear, O three-eyed deity, I will now describe the other mantrams.

ॐ हां हृदयाय नमः।। ॐ हीं शिरसे नमः।।
ॐ हूं शिखायै नमः।। ॐ हैं कवचाय नमः।
ॐ हौं नेत्रत्रयाय नमः।। ॐ हः अस्त्राय नमः।।
ॐ श्रियै नमः।। ॐ शंखाय नमः।। ॐ पद्माय नमः।।
ॐ चक्राय नमः।। ॐ गदायै नमः।। ॐ श्रीवात्साय
नमः।। ॐ कौस्तुभाय नमः।। ॐ वनमालायै नमः।।
ॐ पीताम्बराय नमः।। ॐ खड्गाय नमः।। ॐ
मुसलाय नमः।। ॐ पाशाय नमः। ॐ अंकुशाय
नमः। शार्ङ्गाय नमः।। ॐ शराय नमः।।
ॐ ब्रह्मणे नमः।। ॐ नारदायः नमः।।
ॐ पूर्वसिद्धेभ्यो नमः।। ॐ भागवतेभ्यो नमः।।
ॐ गुरुभ्यो नमः।। ॐ परमगुरुभ्यो नमः।। ॐ
इन्द्राय सुराधिपतये सवाहनपरिवाराय नमः।।
ॐ अग्नये तेजोऽधिपतये सवाहनपरिवाराय नमः।।
ॐ यमाय प्रेताधिपतये सवाहनपरिवाराय नमः।।
ॐ निर्ऋतये रक्षोऽधिपतये रक्षोऽधिपतये
सवाहनपरिवाराय नमः।।
ॐ वरुणाय जलाधिपतये सवाहनपरिवाराय नमः।।
ॐ वायवे प्राणाधिपतये सवाहनपरिवाराय नमः।।
ॐ सोमाय नक्षत्राधिपतये सवाहनपरिवाराय नमः।।
ॐ ईशानाय विद्याधिपतये सवाहनपरिवाराय नमः।।
ॐ अनन्ताय नागाधिपतये सवाहनपरिवाराय नमः।।
ॐ ब्रह्मणे लोकाधिपतये सवाहनपरिवाराय नमः।।
ॐ वज्राय हुं फट् नमः।।
ॐ शक्त्यै हुं फट् नमः।। ॐ दंडाय हुं फट् नमः।।
ॐ खड्गाय हुं फट् नमः।। ॐ पद्माय हुं फट्
नमः।। ॐ वौं विष्वक्सेनाय नमः।। २२।।

Om, Ham, salutation unto the heart. Om, Hīm, salutation unto the head. Om, Hum, salutati.on unto the tuft of hair. Om, Hahn, salutation unto' the coat of mail. Om, Houm, salutation unto the three eyes. Om, Haḥ, salutation unto the weapon. Om, salutation unto Śrī. Om, salutation unto the conch-shell. Om, salutation unto the lotus. Om, salutation unto the discus. Om, salutation unto the club. Om, salutation unto the mystic mark Śrīvatsa. Om, salutation unto the jewel Koustabha. Om, salutation the garland of forest flowers. Om, salutation unto the yellow raiment. Om, salutation unto the sword. Om, salutation unto the mace. Om, salutation unto the noose. Om salutation unto the hook. Om, salutation unto the Śārṅga bow. Om, salutation unto the arrow. Om, salutation unto Brahmā. Om, salutation unto Nārada. Om, salutation unto all the Siddhas. Om salutation unto Bhagavān. Om, salutation unto the preceptor. Om, salutation unto the great preceptor. Om, salutation unto Indra, the king of the celestials, his carrier and entire family. Om, salutation unto Agni, the king of fire, his carrier and the entire family. Om, salutation unto YanIa, the king of the dead, his- carrier and the entire family. Om, salutation unto Nirti, the king of Rakṣasas, his carrier and the entire family. Om, salutation unto Varuṇa, the king of waters, his carrier and the entire family. Om, salutation unto Vāyu, the king of vital airs, his carrier and the entire family. Om, salutation unto Īśana, the king of learning, his carrier and the entire family. Om, salutation unto Ananta, the king of serpents, his carrier and the entire family. Om, salutation unto Brahmā, the lord of creation, his carrier and the entire family. Om, unto thunder-bolt, Hum, phaṭ, salutation. Om, unto Śakti. hum, phaṭ, salutation. Om, unto rod, hum, phaṭ, salutation, Om unto the sword, hum, phaṭ, salutation. Om, unto the noose, hum, phaṭ, salutation. Om unto the standard, hum, phaṭ, salutation. Om, unto the club, hum, phaṭ, salutation. Om unto the

trident, hum, phaṭ salutation. Om, unto the trident, hum phaṭ. salutation. Om, unto the discus, hum, phaṭ, salutation. Om, Voum, salutation unto Viśvaksena.

एभिमन्त्रैर्महादेव पूज्या अंगादयो नरैः॥
पूजयित्वा महात्मानं विष्णुं ब्रह्मस्वरूपिणम्॥ २३॥
स्तुवीत चानया स्तुत्या परमात्मानमव्ययम्॥
विष्णवे देवदेवाय नमो वै प्रभविष्णवे॥ २४॥

With these mantrams, O Mahādeva, his attendants and parapharnalia should be adored by men. Having ado the great Viṣṇu, identical with Brāhmaṇa he should chant the glories of the great undecaying Ātman, with the following hymn.

विष्णवे वासुदेवाय नमः स्थितिकराय च॥
ग्रसिष्णवे नमश्चैव नमः प्रलयशायिने॥ २५॥

Salutation unto the powerful lord Viṣṇu, the god of gods. Salutation unto Vāsu, unto Vasudeva, the author of creation. Salutation unto Grasiṣṇu who lies at the time of universal dissolutation.

देवानां प्रभवे चैव यज्ञानां प्रभवे नमः॥
मुनीनां प्रभवे नित्यं यक्षाणां प्रभविष्णवे॥ २६॥

Saluation unto the lord of celestials and sacrifice. Salutation unto Viṣṇu, the lord of Munis and Yakṣas.

जिष्णवे सर्वदेवानां सर्वगाय महात्मने॥
ब्रह्मेन्द्ररुद्रवन्द्याय सर्वेशाय नमोनमः॥ २७॥

Salutation unto the great Jiṣṇu the lord of all gods and present every where. Salutation again and again unto the lord of all adored of Brthmaṇa, Rudra and Indra.

सर्वलोकहितार्थाय लोकाध्यक्षाय वै नमः॥
सर्वगोप्त्रे सर्वकत्रे सर्वकर्त्रे सर्वदुष्टविनाशिने॥ २८॥
वरप्रदाय शान्ताय वरेण्याय नमोनमः॥
शरण्याय सुरूपाय धर्मकामार्थदायिने॥ २९॥

Salutation unto the lord of the world who encompasses the well-being of all creatures, who protects all, who creates all, who destroys the wicked, who gives boons, who is of a quiescent soul, who is worthy of adoration, who is worthy of taking refuge with, who is manifest in his won from and who gives religious profit, worldly profit and desire.

स्तुत्वा ध्यायेत्स्वहृदये ब्रह्मरूपिणमव्ययम्॥
एवं तु पूजयेद्विष्णुं मूलन्त्रेण शंकर॥ ३०॥

Having thus chanted his glories the worshipper should meditate on the undecaying Brāhmaṇa in his heart and should thus adore Viṣṇu, O Śaṅkara, with the principal mantram.

मूलमन्त्र जपेद्वापि यः स याति नरो हरिम्॥
एतत्ते कथितं रुद्र विष्णोरर्चनमुत्तमम्॥ ३१॥
रहस्यं परमं गुह्यं भुक्तिमुक्तिप्रदं परम्॥
एतद्यश्च पठेद्विद्वान्विष्णुभक्तः पुमान्हर॥
शृणुयाच्छ्रावयेद्वापि विष्णुलोकं स गच्छति॥ ३२॥

The man, who recites this principal mantram, goes to to Hari. O Rudra, I have thus descibed unto thee, the most excellent theme of Viṣṇu, mysterious, highly secret and yeilding emancipation and enjoyement. The learned person, devoted to Viṣṇu, who reads this, listens to it or makes other listen to it, goes to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपूजाविधिर्नामैकत्रिंशोध्यायः॥ ३१॥

अध्यायः ३२ / Chapter 32

महेश्वर उवाच

पञ्चतत्वार्चनं ब्रूहि शंखचक्रगदाधर!॥
येन विज्ञानमात्रेण नरो याति परं पदम्॥ १॥

Maheśvara said :—O holder of conchshell, discus and club, do thou describe the adoration of five Tattvas[1] by knowing which discriminarily a man attains to the most exalted station.

हरिरुवाच

पञ्चतत्वार्चनं वक्ष्ये तव शङ्कर सुव्रत॥
मंगल्यं मंगलं दिव्यं रहस्यं कामदं परम्!॥ २॥
तच्छृणुष्व महादेव पवित्रं कलिनाशनम्॥
एक एवाव्ययः शांतः परमात्मा सनातनः॥ ३॥

Hari said :—O Śaṅkara! a thou of good vows! I will describe the adoration in five Tattvas, which yeilds auspiciousness and is

1. Five Tantrik ingredients worship.

itself auspicious. heavenly, secret, great and yeilds all desired-for objects.

Do thou listen to this most sacred subject, O Mahādeva, which destroys Kālī.

वासुदेवो ध्रुव शुद्धः सर्वव्यापी निरञ्जनः॥
स एव मायाया देव पञ्चधा संस्थितो हरिः॥ ४॥
लोकानुग्रहकृद्विष्णुः सर्वदुष्टविनाशनः॥
वासुदेवस्वरूपेण तथा सङ्कर्षणेन॥ ५॥
तथा प्रद्युम्नरूपेणानिरुद्धाख्येन च स्थितः॥
नारायणस्वरूपेण पञ्चधा ह्यद्वयः स्थितः॥ ६॥

Vāsudeva is one, undecaying, peaceful, the great soul. eternal, unstained. a god, by his Māyā (illusive power) Hari exists in five forms, *viz.* as Viṣṇu who favours the creation and destroys rhe wicked, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. in his own torm Nārāyaṇa exists as five.

एतेषां वाचकान्मंत्रानेताञ्छृणु वृषध्वज! ॥
ॐ अं वासुदेवाय नमः॥ ॐ आं संकर्षणाय नमः॥ ॐ अं प्रद्युम्नाय नमः॥
ॐ अनिरुद्धाय नमः॥ ॐ ॐ नारायणाय नमः॥७॥

O bull-emblemed dity, listen to the mantrams expressive of the forms. Om, am, salutation unto Vāsudeva. Om, ām, salutation unto Śaṅkarṣaṇa. Om, am, salutation unto Pradyumna. Om, salutation unto Aniruddha. Om, salutation unto Nārāyaṇa.

पञ्च मंत्राः समाख्याता देवानां वाचकास्तव॥
सर्वपापहराः पुण्याः सर्वरोगविनाशनाः॥ ८॥

I have thus related the five mantrms expressive of the five deities. They are destructive of all sins and diseases and are holy.

अधुना संप्रवक्ष्यामि पञ्चतत्त्वार्चनं शुभम्॥
विधिना येन कर्त्तव्यं यैर्वा मंत्रैश्च शंकर!॥ ९॥

I will now describe the mose auspicious adoration of the five Tatt was–the religious prescription and the mantrams involved therein, O Śaṅkara.

आदौ स्नानं प्रकुर्वीत स्नात्वा सन्ध्यां समाचरेत्॥
अर्चनागारमासाद्य प्रक्षाल्याद्भयादिकं तथा॥ १०॥
आचम्योपविशेत्प्राज्ञो बद्धवासनमभप्तिसम्॥
शोषणादि ततः कुर्य्याद् अं क्षौं रमिति मंत्रकैः॥ ११॥

A worshipper should first of all bathe and then perform the Sandhyā rite. Then entering the temple of worship he should wash his head, rinse his mouth and then sit in a *baddha* posture. Then with the mantram "Am, Kṣoum, Ram" the purificatory rite of all the articles should be performed.

सामान्यं कठिनीकृत्य चाण्डमुत्पादयेत्ततः॥
विभिद्यांडं ततो ह्यण्डे भावयेत्परमेश्वरम्॥ १२॥

The heardering the ordinary article he should make an egg. And then dividing it he should meditate on the great Īśvara in it.

वासुदेवं जगन्नाथं पीतकौशेयवाससम्॥
सहस्रादित्यसङ्काशं स्फुरमकरकुण्डलम्॥ १३॥

Vāsudeva, the lord of the universe clad in a silk raiment, effulent like a thousand suns andwering shining kuṇḍalas.

आत्मनो हृदि पद्मे तु ध्यायेत्तु परमेश्वरम्॥
ततः संकर्षणं देवमात्मानं चिंतयेत्प्रभुम्॥ १४॥
प्रद्युम्नमनिरुद्धं च श्रीमन्नारायणं ततः॥
इंद्रदींश्च सुरांस्तस्माद्देवदेवात्समुत्थितान्॥ १५॥

Then in the lotus of the heart he should meditate on the great Īśvara. Then he should meditate on the lordly deity Śaṅkarṣaṇa, his own self, Pradyumna, Aniruddha, Nārāyaṇa and all the clestials headed by Indra, all originating from the god of gods.

चन्तयेच्च ततो न्यासं कर्य्याद्वै करयोर्द्वयोः॥
व्यापकं मूलमंत्रेण चांगन्यासं ततः परम्॥ १६॥
अंगमंत्रैर्महादेव! तान्मंत्रान्त्र शृणु सुव्रत!॥
ॐ आं हृदयाय नमः॥ ॐ ईं शिरसे नमः॥
ॐ ऊं शिखायै नमः॥ ॐ ऐं कवचाय नमः॥
ॐ औं नेत्रत्रयाय नमः॥ ॐ अः अस्त्राय फट्॥ १७॥

Then he should make assignment of two hands. Then with the mantrams for limbs he should perform the Aṅganyāsa called Vyāpaka, O Mahādeva. Listen to these mantrams, O thou of firm vows. Om, Ām, salutation unto the heart. Om, Um, salutation unto the head. Om, Vol, salutation unto the tuft of hair. Om, Em, salutation nto the coat of mail. Om, Oum, salutation unto the three eyes. Om, as, salutation unto the weapon, phaṭ.

ॐ समस्तपरिवाराच्युताय नमः।। ॐ धात्रे नमः।।
ॐ विधात्रे नमः।। ॐ आधारशक्त्यै नमः।।
ॐ कूर्माय नमः।। ॐ अनंताय नमः ॐ पृथिव्यै
नमः।। ॐ धर्माय नमः।। ॐ ज्ञानाय नमः।।
ॐ वैराग्याय नमः।। ॐ ऐश्वर्य्याय नमः।।
ॐ अधर्माय नमः।। ॐ अज्ञानाय नमः।।
ॐ अनैश्वर्य्याय नमः।। ॐ अं अर्कमण्डलाय नमः।।
ॐ सों सोममण्डलाय नमः।। ॐ वं वह्निमण्डलाय
नमः।। ॐ वं वासुदेवाय परब्रह्मणे शिवाय
तेजोरूपाय व्यापिने सर्वदेवाधिदेवाय नमः।।
ॐ पाञ्चजन्याय नमः।। ॐ सुदर्शनाय नमः।।
ॐ गदायै नमः।। ॐ पद्माय नमः।।
ॐ श्रियै नमः।। ॐ ह्रियै नमः।।
ॐ पुष्टये नमः।। ॐ गीत्यै नमः।।
ॐ शक्त्यै नमः।। ॐ प्रीत्यै नमः।।
ॐ इन्द्राय नमः।। ॐ अग्नये नमः।।
ॐ यमाय नमः।। ॐ निर्ऋतये नमः।।
ॐ वरुणाय नमः।। ॐ वायवे नमः।।
ॐ सोमाय नमः।। ॐ ईशानाय नमः।।
ॐ अनन्ताय नमः।। ॐ ब्रह्मणे नमः।।
ॐ विष्वक् सेनाय नमः।। १८।।

Om, salutation unto the entire family of Acyuta. Om, salutation unto Dhātrī. Om salutation unto Vidhātrī. Om, salutation unto the Adhāra Śakti. Om, salutation unto the tortoise. Om, salutation unto Ananta. Om, salutation unto the earth. Om, salutation unto knowledge. Om, salutation unto the spirit of disassociation from the world. Om, salutation unto prosperity. Om, salutation unto irreligion. Om, salutation unto ignorance. Om, salutation unto poverty. Om, salutation unto the solar disc. Om, salutation unto the lunar disc. Om, salutation unto the orb of fire. Om, salutation unto Vāsudeva, the great Brāhmaṇa, Śiva in the form of fire, exteilding all over, the presiding lord of all the celestials. Om, salutation unto Pañcajanya. Om, salutation unto Sudarśana. Om, salutation unto the club. Om, salutation unto the lotus. Om, salutation unto Śrī. Om, salutation unto Kriyā (action). Om, salutation unto Puṣṭi (nourishment). Om, salutation nto Śakti (energy). Om, salutation unto Prīti (afferction). Om, salutation unto Indra. Om, salutation unto Agni. Om, salutation unto Yama. Om, salutation unto Nairṛta. Om, salutation unto Varuṇa. Om, salutation unto Vāyu. Om, salutation unto Iśana. Om, salutation unto Ananta. Om, salutation unto Brahma. Om, salutation unto Viśvaksena. Om, salutation unto the lotus.

एते मन्त्राः समाख्यातास्तव रुद्र समासतः।।
पूजा चैव प्रकर्त्तव्या मण्डले स्वस्तिकादिके।। १९।।

O Rudra ! I have thus described to thee all the mantrams. The adoration should be offered in the mystic diagram of Svāstika and others.

ॐ पद्मायनमः।।
अंगन्यासं च कृत्वा तु मुद्राः सर्वाः प्रदर्शयेत्।।
आत्मानं वासुदेवं च ध्यात्वा चैव परमेश्वरम्।। २०।।
आसनं पूजयेत्पश्चादावाह्य विधिवन्नरः।।
द्वारे धातुर्विधातुश्च पूजा कार्य्या वृषध्वज।। २१।।

Having made the assignment of limbs the worshipper should show all the Mudrās. Having meditated as the self. Vāsudeva and the Great Iśvara a man should first worship the seat and then invoke the spirit. O owl-emblemed dity, Dhātrī and Vidhātri should be adored in the door.

गरुडं पूजयेदग्रे वासुदेवस्य शंकर।।
शंखादिपद्मपर्य्यन्तं मध्यदेशे प्रपूजयेत्।। २२।।

O Śaṅkara, before the image of Vāsudeva a person should adore that of Garuḍa. He should adore in the middle of the diagram [all his parapharnalia] beginning with the conch-shell and ending with the lotus.

धर्मं ज्ञानं च वैराग्यमैश्वर्यं पूर्वदेशतः।।
आग्नेयादिष्वर्चयेद्वै अधर्मादिचतुष्टम्।। २३।।

In the east [the presiding gods of] religion, knowledge. the spirit of disassociation from the world and prosperity [should be adored.]

मण्डलत्रयमध्ये तु कीर्त्तिता ह्यासनस्थितिः।।
पूर्वादिपद्मपत्रेषु पूज्याः संकर्षणादयः।। २४।।

In the south-east pīṭha corners he should adore the four deities of irreligion etc. In the

petals of the eastern side Śaṅkarṣaṇa and other deities should be adored. .

कर्णिर्सकायां वासुदेवं पूजयेत्परमेश्वरम्॥
पाञ्चजन्यादयः पूज्याः ऐशान्यादिषु संस्थिताः॥ २५॥

A person should adore the Lord Vāsudeva in the pericarp. In the north-east and other corners Pañcajanya and ot her weapons should be adored.

शक्तयश्चैव पूर्वादौ देवदेवस्य शंकर॥
इन्द्रादयो लोकपालाः पूज्याः पूर्वादिषु स्थिताः॥ २६॥

O Śaṅkara, on the eastern side of the god of gods all his Śaktis should be adored. In the eastern and other sides Indra and other guardian deities of the world should be adored.

अधो नाग तदूर्द्ध तु ब्रह्माणं पूजयेत्सुधीः॥
इति स्थानक्रमो ज्ञेयो मण्डले शंकर त्वयसा ॥ २७॥

A good worshipper should adore the serpent downwards and Brāhmaṇa upwards. O Śaṅkara, thou shoulds thus learn of the positions in the mystic diagram.

आवाह्य मण्डले देवं कृत्वा न्यासं तु तस्य च॥
मुद्रां प्रदर्श्य पाद्यादीन्दद्यान्मूलेन शंकर॥ २८॥

O Śaṅkara, having invoked the spirit of the deity in the mystic diagram, performed Nyāsa and displayed-Mudrās a worshipper should dedicate, with the principal mantram, water for washing feet and other ingredients.

स्नानं वस्त्रं तथाचामं गन्धं पुष्पं च धूपकम्॥
दीपं नैवेद्यमाचामं नमस्कारं प्रदक्षिणाम्॥
कुर्य्याच्छंकर मूलेन जपं चापि समर्पयेत्॥ २९॥

He should then, O Śaṅkara, bathe him, offer raiment, water for rinsing mouth, salutation, and circumambulation.

दं स्तोत्रं जपेत्यश्चाद्वासुदेवमनुस्मरन्॥
ॐ नमो वासुदेवाय नमः संकर्षणाय च॥ ३०॥

Then he should recite the name with the principal mantram and dedicate it. Then recollecting Vāsudeva he should recite afterwards the following hymn.

प्रद्युम्नयादिदेवायानिरुद्धाय नमोनमः॥
नमो नारायणायैव नराणां पतये नमः॥ ३१॥

Om, salutation unto Vāsudeva. Salutation unto Śaṅkarṣaṇa. Salutation unto the first deity Pradyumna. Salutation unto Aniruddha. Salutation unto Nārāyaṇa.

नरपूज्याय कीर्त्याय स्तुत्याय वरदाय च॥
अनादिनिधनायैव पुराणाय नमोनमः॥ ३२॥

Salutation unto the lord of men. Salutation unto him who is adored by men, whose glories are described and sung by them, and who gives boons. Salutation unto the ancient who is without beginning and destruction.

सृष्टिसंहारकर्त्रे च ब्रह्मणः पतये नमः॥
नमो वै वेदवेद्याय शंखचक्रधराय च॥ ३३॥

Salutation unto the lord of Brahma who is the agent of creation and destruction. Salutation unto him who is known in the Vedas and who is the holder of conch-shell and discus.

कलिकल्मषहर्त्रे च सुरेशाय नमोनमः॥
संसारवृक्षच्छेत्रे च मायाभेत्रे नमोनमः॥ ३४॥

Salutation unto the lord of celestials who saves all from the sins of Kālī. Salutation unto him who cuts the tree of Saṅsāra (transmigatory series) and snaps Māyā (illusion).

बहुरूपाय तीर्थाय त्रिगुणायागुणाय च॥
ब्रह्मविष्णवीशरूपाय मोक्षदाय नमोनमः॥ ३५॥

Salutation unto him of manifold forms, who is identical with all the sacred shrines and the three gunas (qualities).

मोक्षद्वाराय धर्माय निर्माणाय नमोनमः॥
सर्वकामप्रदायैव परब्रह्मस्वरूपिणे॥ ३६॥

Salutation unto him of the form of Brahmā and Viṣṇu, who is the giver of salvation. Salutation unto the road of emancipation, unto religion and renunciation. Salutation unto him identical with Para Brahman and who gives all desired-for objects.

संसारसागरे घोरे निमग्नं मां समुद्धर॥
त्वदन्यो नास्ति देवेश नास्ति त्राता जगत्प्रभो॥ ३७॥

Do thou save me who am immersed in the dreadful deep of Saṁsāra. O, lord of celestials! O lord of the universe! save thee there is no other saviour.

त्वामेव सर्वगं विष्णुं गतोऽहं शरणं गतः॥
ज्ञानदीपप्रदानेन तमोमुक्तं प्रकाशय॥ ३८॥

I seck refuge with thee, O Viṣṇu! O thou omnipresent! By giving me the lamp of knowledge, do thou make me freed of ignorance.

एवं स्तुवीत देवेशं सर्वक्लेशविनविनाशनम्॥
अन्यैश्च वादैकः स्तोत्रैः स्तुत्वा व नीललोहित॥ ३९॥
पञ्चतत्वसमायुक्तं ध्यायेद्विष्णुं नरो हृदि॥
विसर्जयेत्ततो देवमिति पूजा प्रकीर्तिता॥ ४०॥

This is the hymn of the king of gods dtructive of all sorts of afflictions. (Having chanted his glories with other Vedic hymns, O blue-throated deity !a man should meditate in his heart on Viṣṇu with the five Tattvas. Afterwards he should, throwaway the image of the deity.

सर्वकामप्रदा श्रेष्ठा वासुदेवस्य शंकर॥
एतत्पूजनमात्रेण कृतकृत्यो भवेन्नरः॥ ४१॥

Thus, O Śaṅkara, the most excellent adoration of Vāsudeva is described which yields all desired-for objects. By offering this adoration a man becomes successful in all his objects.

इदं च यः पठेद्रुद्र पञ्चतत्वार्चनं नरः॥
शृणुयाच्छ्रावयेद्वापि विष्णुलोकं स गच्छति॥ ४२॥

The man, who reads this adoration of the five Tattvas, who listens to it or makes others listen to it, repairs to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पंचतत्वा (विष्णव) र्चनविधिर्नाम द्वात्रिंशोऽध्यायः॥३२॥

अध्यायः ३३ / Chapter 33

रुद्र उवाच

सुदर्शनस्य पूजां मे वद शंखगदाधर॥
ग्रहरोगादिकं सर्वं यत्कृत्वा नाशमेति व॥ १॥

Rudra said :– O holder of conch-shell and mace, do thou describe unto me the adoration Sudarśana.

हरिरुवाच

सुदर्शनस्य चक्रस्य शृणु पूजां वृषध्वज॥
स्नानमादौ प्रकुर्वीत पूजयेच्च हरिं ततः॥ २॥

Hari said :—O bull-emblemed deity, listen to the adoration of the discus Sudarśaṇa. A man should first of all bathe and then adore Hari.

मूलमन्त्रेण वै न्यासं मूलमन्त्रं शृणुष्व च॥
सहस्रारं हुं फट् नमो मन्त्रः प्रणवपूर्वकः॥ ३॥

And afterwards he should perform the rite of Nyāsa with the principal mantram. Listen to the principal mantram. Om, Saharāram, Hum, Phaṭ, Namaḥ.

कथतः सर्वदुष्टानां नाशको मन्त्रभेदकः॥
ध्यायेत्सुदर्शनं देवं हृदि पद्मेऽमले शुभे॥ ४॥

This mantram destroys all wicked beings, A man should meditate on the deity Sudarśaṇa in the pure and auspicious lotus of the heart.

शंखचक्रगदापद्मधरं सौम्यं किरीटिनम्॥
आवाह्य मण्डले देवं पूर्वोक्तविधिनां हर॥ ५॥
पूजयेद्गन्धपुष्पाद्यैरुपचारैर्महेश्वर॥
पूजयित्वा जपेन्मन्त्रं शतमष्टोत्तरं नमः॥ ६॥

O Hara, then invoking, according to the mantram described before, the dity of gentle form, adorned with a crown and holding conch-shell, discus, club and lotus, in the mystic diagram he should worship him, O Maheśavara, with scents, flowers and other ingredients. Having adored him a man should recite the mantram one hundred and eight times.

एवं यः कुरुते रुद्र! चक्रस्यार्चनमुत्तमम्॥
सर्वरोगविनिर्मुक्तो विष्णुलोकं समाप्नुयात्॥ ७॥

O Rudra ! he, who makes this most excellent adoration of the discus, attains, freed of all diseases, the region of Viṣṇu.

एतत्स्तोत्रं जपेत्श्चात्तसर्वव्याधिविनाशनम्॥
नमः सुदर्शनायैव सहस्रादित्यवर्चसे॥ ८॥
ज्वालामालाप्रदीप्ताय सहस्राराय चक्षुषे ॥
सर्वदुष्टविनाशाय सर्वपातकमर्दिने॥ ९॥

Afterwards he should recite the following hymn destructive of all ailments. Salutation

unto Sudarśana, effulgent like a thousand suns, lighted up with a garland of flames, having a thousand blades for eyes, the destroyer of all wicked beings, the girnder of all sins.

सुचक्राय विचक्राय सर्वमन्त्रविभेदिने॥
प्रसवित्रे जगद्धात्रे जगद्विध्वंसिने नमः॥ १०॥
पालनार्थाय लोकानां दुष्टासुरविनाशिने॥

Salutation unto Sucakra, Vicakra, the river of all mantras, the originator of all, the protector of the universe and the destroyer of the same, the protector of the worlds and the slayer of the wicked Asuras.

उग्राय चैव सौम्याय चण्डाय च नमोनमः॥ ११॥
नमश्चक्षुःस्वरूपाय संसारभयभेदिने॥

Salutation unto him of a terrific form, unto him of a gentle form, unto Caṇḍa, unto him of the form of an eye, unto him who dissipates the fear of Saṁsāra.

मायापंजरभेत्रे च शिवाय च नमोनमः॥ १२॥
गृहपतिग्रहरूपाय ग्रहाणां पतये नमः॥
कालाय मृत्यवे चैव भीमाय च नमोनमः॥ १३॥

Salutation unto Śiva, the breaker of the bone of Māyā. Salutation unto him of the form of a planet and the lord of planets. Salutation unto Kāla, death and Bhīma.

भक्तानुग्रहदात्रे च भक्त गोप्त्रे नमोनमः॥
विष्णुरूपाय शान्ताय चायुधानां धराय च॥ १४॥
विष्णुशस्त्राय चक्राय नमो भूयो नमोनमः॥
इति स्तोत्रं महापुण्यं चक्रस्य तव कीर्त्तितम्॥ १५॥

Salutation unto him who shows favour unto his votaries and protects them. Salutation, again and again unto the form of Viṣṇu, unto him of a dispassionate mind, unto the holder of weapons, unto the weapon of Viṣṇu and unto discus. Thus the highly sacred hymn of Viṣṇu is described.

यः पठेत्परया भक्त्या विष्णुलोकं स गच्छति॥
चक्रपूजाविधिं यश्च पठेद्रुद्र जितेन्द्रिः॥
स पापं भस्मसात्कृत्वा विष्णुलोकाय कल्पते॥ १६॥

He, who reads it with great reverential faith, goes to the region of Viṣṇu. O Rudra ! the self-controlled man, who reads this prescription of tlle adoration of the discus, reduces his sins to ashes and reaches tlle region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सुदर्शनपूजाविधिर्नाम त्रयस्त्रिंशोऽध्यायः॥ ३३॥

अध्यायः ३४ / Chapter 34

रुद्र उवाच

पुनर्देवार्चनं ब्रूहि हृषीकेश गदाधर॥
शृण्वतो नास्ति तृप्तिर्मे गदतस्तव पूजनम्॥ १॥

Rudra said :— O Hṛṣikeśa ! O holder of club-describe again unto me the adoration of the deity. I am not satiated with listening to thy account of adoration.

हरिरुवाच

हयग्रीवस्य देवस्य पूजनं कथयामिते॥
तच्छृणुष्व जगन्नाथो येन विष्णुः प्रतुष्यति॥ २॥

Hari said :— I will describe unto thee the adoration of the deity Hayagrīva. Listen to it, O, lord of the universe, by which Viṣṇu is pleased.

मूलमन्त्रं महादेव हयग्रीवस्य वाचकम्॥
प्रवक्ष्यामिं परं पुण्यं तदादौ शृणु शंकर॥ ३॥

O Mahādeva! O Śaṅkara! listen. I will describe first the highly sacred principal mantram of Hayagrīva.

ॐ सौं क्षौं शिरसे नमः इति प्रणवसंयुतः॥
अयं नवाक्षरो मन्त्रः सर्वविद्याप्रदायकः॥ ४॥

Om, Soum, Kṣoum, salutation unto the head (Śirase Namaḥ) Om. This mantram, consisting of nine letters, gives all sorts of learning.

अस्यांगानि महादेव ताञ्छृणुष्व वृषध्वज॥
ॐ क्षां हृदयाय नमः॥
ॐ क्षीं शिरसे स्वाहा शिरः प्रोक्तं क्षूं वषट् तथा॥ ५॥

O Mahādeva, a bull-emblemed deity, listen to its limbs. Om, Kṣrām, saluration unto the heart. Om, Hrīm, salutation unro the head, Swāhā. Śiras, Proktam, Kṣum, Vaṣaṭ.

ॐ कारयुक्ता देवस्य शिखा ज्ञेया वृषध्वज॥
ॐ क्षैं कवचाय हुं वै कवचं परिकीर्त्तितम्॥ ६॥

O bull-emblemed deity, the deity's tuft of hair should be known as being added with Om.

Om, Kṣaim, unto the coat of mail, Hum. This is described as the manrram for the coat of mail.

ॐ क्षौं नेत्रत्रयाय वौषट् नेत्रं देवस्य कीर्तितम्॥
ॐ हः अस्त्राय फट् अस्त्रं देवस्य कीर्त्तितम्॥ ७॥

Om Kṣoum, unto the three eyes, Vouṣaṭ. This is the mantram described for the eye.

Om, Haḥ, unto the weapon, phaṭ. This is the mantram for the weapon of the deity.

पूजाविधिं प्रवक्ष्यामि तन्मे निगदतः शृणु
आदौ स्नात्वा तथाचम्य ततो यागगृहं व्रजेत॥ ८॥

Hear, I will describe the prescription of the adoration. Having bathed tirst of all and then rinsed his mouth a worshipper should enter into the room of adoration.

ततः प्रविश्य विधिवत्कुर्य्याद्वं शोषणादिकम्॥
यं क्षौं रमिति बीजैश्च कठिनीकृत्य लमिति॥ ९॥
अण्डमुत्पाद्य च ततः ॐकारेणैव भेदयेत्॥

Entering there he should duly perform the rite of Śoṣaṇa. With the mantram Yam, Kṣoum, Ram, Lam, he should harden and create an egg, and then cut it open with Om.

अण्डमध्ये हयग्रीवमात्मानं परिचिन्तयेत्॥ १०॥
शंखकुन्देन्दुधवलं मृणालरजतप्रभम्॥
गोक्षीरसदृशं तद्वत्सूर्यकोटिसमप्रभम्॥
शंखं चक्रं गदां पद्मं धारयन्तं चतुर्भुजम्॥ ११॥
किरीटिनं कुण्डलिनं वनमालासमंन्वितम्॥
सुचक्रं सुकपोलं च पीताम्बरधरं विभुम्॥ १२॥

In the egg he should medirate on the self as Hayagrīva, white-hued like a conch-shell, Kunda flower or the moon, effulgent like silver, four-armed, holding conch-shell, discus, club and lotus, bedecked with a garland of forest flowers. of a beautiful mouth and clad in a yellow raiment.

भावयित्वा महात्मानं सर्वदेवैः समन्वितम्॥
अंगमन्त्रैस्ततो न्यासं मूलमन्त्रेण वै तथा॥ १३॥

Having meditated on this Great Deity along with other gods with the mantram for limbs he should perform the rite of Nyāsa with the principal mantram.

ततश्च दर्शयेन्मुद्रां शंखपद्मादिकां शुभाम्॥
ध्यायेद्ध्यात्वार्चयेद्विष्णुं मूलमन्त्रेण शंकर॥ १४॥

He should then make Śaṅkha, Padma and other Mudrās. Then, a Śaṅkara, with the principal mantram, he should meditate on and adore Viṣṇu and Rudra, he should then invoke the presiding gods of the seat of the Deity.

ततश्चवाहयेद्रुद्र देवता आसनस्य याः॥
ॐ हयग्रीवासनस्य आगच्छत च देवताः॥ १५॥
आवाह्य मण्डले तास्तु पूजयेत्स्वस्तिकादिके॥
द्वारे धातुर्विधातुश्च पूजा कार्य्या वृषध्वज॥ १६॥

Om, O ye gods, come to the seat of Hayagrīva. Having invoked them in the mystic diagram of Svāstika and others he should adore them. a bull-emblemed deity, the adoration of Dhātā and Vidhātā should be offered in the door, [with the mantram].

समस्तपरिवाराय अच्युताय नम इति॥
अस्य मध्येऽर्चनं कार्य्यं द्वारे गंगाञ्च पूजयेत्॥ १७॥

"Salutation unto Acyuta with his entire family." This worship should be offered in the middle of the diagram. He should adore Gaṅgā in the door.

यमुनां च महादेवीं शंखपद्मनिधी तथा॥
गरुडं पूजयेदग्रे मध्ये शक्तिञ्च पूजयेत्॥ १८॥

In the fore part, Yamunā, Mahādevī, Śaṅkha and Padma Nidhis and the Adhāra Śaktis should be adored.

आधाराख्यां महादेव ततः कूर्मं समर्चयेत्॥
अनन्तं पृथिवीं पश्चाद्धर्मज्ञाने (नौ) ततोऽचयेत्॥ १९॥
वैराग्यमथ चैश्वर्य्यमाग्नेयादिषु पूजयेत्॥
अधर्माज्ञानावैराग्यानैश्वर्ग्यादींस्तु पूर्वतः॥ २०॥

O Mahādeva, he should next worship the tortoise and then Ananta, Earth, religion and knowledge. In south-east corner he should adore the spirit of disassociation from the world and prosperity. In the east he should adore irreligion, ignorance, worldliness and poverty.

सत्त्वं रजसतमश्चैव मध्यदेशेऽथ पूजयेत्॥
कन्दं नालं च पद्मं च मध्ये चैव प्रपूजयेत्॥ २१॥

He should adore the qualities Sattva, Rajas and Tamas in the middle of the diagram. He

should also adore there Nanda, Nāla and the lotus.

अर्कसोमाग्निसंज्ञानां मण्डलानां हि पूजनम्॥
मध्यदेशे प्रकर्त्तव्यमिति रुद्र प्रकीर्त्तितम्॥ २२॥

The orbs of the sun, the moon and fire, O Rudra, should also be adored in the centre of the diagram.

विमलोत्कर्षिणी ज्ञाना क्रियायोगे वृषध्वज॥
प्रह्वी सत्या तथेशानानुग्रहौ शक्तयो ह्यमूः॥ २३॥
पूर्वादिषु च पत्रेषु पूज्याश्च विमलादयः॥
अनुग्रहा कर्णिकायां पूज्या श्रेयोऽर्थिभिर्नरैः॥ २४॥

O bull-emblemed deity, Vimalotkarṣinī, Jñāna, Kriyā, Yoga, Prarhi, Satya, Īśāna, Anugraha—these Śaktis should be adored in the eastern petals and Vimala and others in the pericarp. Anugrahas should be adored by men seeking well-being.

प्रणवाद्यैर्नमोऽन्तैश्च चतुर्थ्यन्तैश्च नामभिः॥
मन्त्रैरेभिर्महादेव आसनं परिपूजयेत्॥ २५॥

With the mantrams formed of their names in the dative form beginning with Praṇava and ending with Names the worshipper, O Mahādeva, should adore the seat.

स्नानगन्धप्रदानेन पुष्पधूपप्रदानतः॥
दीपनैवेद्यदानेन आसनस्यार्चनं शुभम्॥ २६॥

The most auspicious adoration of the seat should be made with the offerings of bathing water, scents, flowers, incense, lamps and edibles.

कर्त्तव्यं विधिनानेन इति ते हर कीर्त्तितम्॥
ततश्चावाहयेद्देवं हयग्रीवं सुरेश्वरम्॥ २७॥

I have thus described the prescription, O Hara. He should next invoke the deity, Hayagrīva, the king of the celestials.

वामनासापुटेनैव आगच्छन्तं विचिन्तयेत्॥
आगच्छतः प्रयोगेण मूलमन्त्रेण शंकर॥ २८॥
आवाहनं प्रकर्त्तव्यं देवदेवस्य शंखिनः॥
आवाह्य मण्डले तस्य न्यासं कुर्य्यादतन्द्रितः॥ २९॥

He should think of his arrival through the left nostril. The invocation rite of the god of gods, the holder of conch-shell, should be performed, O Saṅkara, with the principal matram.

Having invoked his spirit in the mystic diagram a careful worshipper should perform the rite of Nyāsa.

न्यासं कृत्वा च तत्रस्थं चिन्तयेत्परमेश्वरम्॥
हयग्रीवं महादेवं सुरासुरनमस्कृतम्॥ ३०॥

Having performed the Nyāsa he should meditate on the Great Īśvara as being stationed there-the great deity Hayagrīva, adored of the celestials and Asuras.

इन्द्रादिलोकपालैश्च संयुक्तं विष्णुमव्ययम्॥
ध्यसात्वा प्रदर्शयेन्मुद्राः शंखचक्रादिका शुभाः॥ ३१॥

Having meditated on the undecaying Viṣṇu accompanied by Indra and other guardian deities of the quarters he should make the Mudrā Śaṅkha, Cakra and others.

पाद्यार्घ्याचमनीयानि ततो दद्याच्च विष्णवे॥
स्नापयेच्च ततो देवं पद्मनाभमनामयम्॥ ३२॥

He should next offer unto Viṣṇu water for washing feet, Arghya and water for rinsing mouth. Then he should bathe the changeless, lotus-navelled deity.

देवं संस्थाप्य विधिवद्वस्त्रं दद्याद्वृषध्वज॥
ततो ह्याचमनं दद्यादुपीतं ततः शुभम्॥ ३३॥

Having duly placed the image of the deity, he should first dedicate to him, raiment, O bull-emblemed deity, then water for rinsing mouth and sacred thread.

ततश्च मण्डले रुद्र ध्यायेद्देवं परमेश्वरम्॥
ध्यात्वा पाद्यादिकं भूयो दद्याद्देवाय शंकर॥ ३४॥
दद्याद्भैरवदेवाय मूलमन्त्रेण शंकर॥
ॐ क्षां हृदयाय नमः अनेन हृदयं यजेत्॥ ३५॥

Thereupon in the mystic diagram, O Rudra, he should meditate on the Great Īśvara. Having meditated on him, O Saṅkara, he should again offer unto him water for washing feet and other articles. He should offer these with the principal mantram, O Śaṅkara.

With mantram "Om, Kṣām, salutation unto, the heart" he should adore the heart.

ॐ क्षीं शिरसे नमश्च शिरसः पूजनं भवेत्॥
ॐ क्षूं शिखायै नमश्च शिखामेतेन पूजयेत्॥ ३६॥

With the mantram "Om, Kṣīm, salutation unto the head," he should adore the head. With the mantram "Om Kṣum, salutation unto the tuft of hair", he should adore Śikhā.

ॐ क्षैं कवचाय नमः कवचं परिपूजये॥
ॐ क्षौं नेत्राय नमश्च नेत्रं चानेन पूजयेत्॥ ३७॥

With mantram om ṣaim, solutation unto the coat of manl. With the mantram "Om, Kṣoum, salutation unto the eye" he should adore the eye.

ॐ क्षः अस्त्राय नम इति अस्त्रं चानेन पूजयेत्॥
हृदयं च शिरश्चैव शिखां च कवचंतथा॥ ३८॥
पूर्वादिषु प्रदेशेषु ह्येतास्तु परिपूजयेत्॥
कोणेष्वस्त्रं यजेद्रद्रु नेत्रं मध्यै प्रपूजयेत्॥ ३९॥

With the mantram "Om, Kṣaḥ, salutation unto the weapon" he should adore the weapon. In the eastern and other sides he should adore the heart, the heart, the tuft of hair and the coat of mail. O Rudra, in the corner of the diagram he should adore the weapon and the eye in the centre.

पूजयेत्परमां देवीं लक्ष्मीं लक्ष्मीप्रदां शुभाम्॥
शंखं पद्मं तथा चक्रं गदां पूर्वादितोऽर्चयेत्॥ ४०॥

In the eastern side he should adore the conch-shell, the lotus, the discus and the club.

खड्गं च मुसलं पाशमंकुशं सशरं धनुः॥
पूजयेत्पूर्वतो रुद्र एभिर्मन्त्रैः स्वनामकैः॥ ४१॥

O Rudra, again in the eastern side with those mantrams describing their names, he should adore the sword, mace, noose, and the bow with the arrows.

श्रीवत्सं कौस्तुभं मालां तथा पीताम्बरं शुभम्॥
पूजयेत्पूर्वतो रुद्र शंखचक्रगदाधरम्॥ ४२॥

O Rudra, he should next adore in the east, the mystic mark Śrīvatsa, Koustabha, garland, the sacred yellow raiment ass well as the holder of conch-shell, discus and club.

ब्रह्माणं नारदं सिद्धं गुरुं परगुरुं तथा॥
गुरोश्च पादुके तद्वत्परमस्य गुरोस्तथा॥ ४३॥
इन्द्रं सवाहनं चाथ परिवारयुतं तथा॥
अग्निं यमं निर्ऋतिं च वरुणं वायुमेव च॥ ४४॥

He should next adore Brahmā, Nārada, Siddhas, the great preceptor, the shoes of the preceptor, those of the great preceptor, Indra, his carrier and the entire family, Agni, Yama, Nirṛti, Varuṇa, Vāyu,

सोममीशानमेवं वै ब्रह्माणं परिपूजयेत्॥
पूर्वादिकोर्ध्वपर्य्यन्तं पूजयेद्वृषभध्वज॥ ४५॥

Soma, Iśana, and Nāgas, from the east upwards, O bull emblemed deity.

वज्रं शक्तिं तथा दण्डं खड्गं पाशं ध्वजं गदाम्॥
त्रिशूलं चक्रपद्मे च आयुधान्यथ पूजयेत्॥ ४६॥

He should next adore thunderbolt, Śakti, rod, sword, noose, standard, club, trident, discus, lotus and other weapons.

विष्वक्सेनं ततो देवमैशान्यां दिशि पूजयेत्॥
एभिर्मन्त्रैर्नमोऽन्तैश्च प्रणवाद्यैर्वृषध्वज॥ ४७॥

In the north-east corne; he should worship Viṣvaksena, with these mantrams beginning with Om and ending with Nāmaḥ (salutation) O bull-emblemed deity.

पूजा कार्य्या महादेव ह्यनन्तस्य वृषध्वज॥
देवस्य मूलमन्त्रेण पूजा कार्य्या वृषध्वज॥ ४८॥

O Mahādeva, O bull-emblemed deity, adoration of the deity Ananta should be made with the principal mantram.

गन्धं पुष्पं तथा धूपं दीपं नैवेद्यमेव च॥
प्रदक्षिणं नमस्कारं जप्यं तस्मै समर्पयेत्॥ ४९॥

He should next offer scents, flowers, incense, lamps, and edibles. He should circumamhulate the deity, bow unto him and recite his name.

स्तुवीत चानया स्तुत्या प्रणवाद्यैर्वृषध्वज॥
ॐ नमो हयशिरसे विद्याध्यक्षाय वै नमः॥ ५०॥

With the following hymn beginning with am he. should chant his glories, O bull-emblemed deity. Om. Namaḥ, salutation into Hayaśirā, the master of learning.

नमो विद्यास्वरूपाय विद्यादात्रे नमोनमः॥
नमः शान्ताय देवाय त्रिगुणायात्मने नमः॥ ५१॥
सुरासुरनिहन्त्रे च सर्वदुष्टविनाशिने॥
सर्वलोकाधिपत्ये ब्रह्मरूपाय वै नमः॥ ५२॥

Salutation again and again unto him of the from of learning, and the giver of the same. Salutation unto the deity of a quiescent soul, identical with three guṇas, the destroyer of the celestials and Asuras and of all wicked beings. Salutation unto him of the from of Brāhmaṇa, the lord of all the worlds.

नमश्चेश्वरवन्द्याय शंखचक्रधराय च॥
नम आद्याय दांताय सर्वसत्त्वहिताय च॥ ५३॥
त्रिगुणायागुणायैव ब्रह्मविष्णुस्वरूपिणे ॥
कर्त्रे हर्त्रे सुरेशाय सर्वगाय नमोनमः॥ ५४॥

Salutation unto him adored of Īśvara, the holder of conchshell and discus. Salutation unto the first cause, who is self-controlled, devoted to the well-being of all creatures, invested with three guṇas, devoid of them, identical with Brahmā and Viṣṇu, the creator, destroyer, the king of the celestials and present everywhere.

इत्येवं संस्तवं कृत्वा देवदेवं विचिन्तयेत्॥
हृत्पद्मे विमले रुद्र शंखचक्रगदाधारम्॥ ५५॥
सूर्यकाटिप्रतीकाशं सर्वावयवसुन्दरम्॥
हयग्रीवोहमीशेशं परमात्मानमव्ययम्॥ ५६॥

Having recited this hymn, O Rudra, a worshipper should meditate in his pure lotus of the heart, on the god of gods, the holder of conchshell, discus and club, effeulgent like a million suns, perfectly beautiful Hayagrīva, the undecaying impersonal self.

इति ते कथिता पूजा हयग्रीवस्य शंकर॥
यः पठेत्परया भक्त्या स गच्छेत्परमं पदम्॥ ५७॥

O Śaṅkara, I have thus described unto thee the adoration of Hayargrīva. He, who reads it with great reverence, attains to the most exalted station.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हयग्रीवपूजाविधिर्नाम चतुस्त्रिंशोऽध्यायः॥ ३४।

अध्यायः ३५ / Chapter 35

हरिरुवाच

न्यासादिकं प्रवक्ष्यामि गायत्र्याः शृणु शङ्कर॥
विश्वामित्रऋषिश्चैव सविता चाथ देवता॥ १॥

Hari said :—I will now describe the nyāsa and the metre of Gāyatrī. Viśvāmitra is the Ṛṣi thereof and Savitā (the Sun) is the god.

ब्रह्मशीर्षा रुद्रशिखा विष्णोर्हृदयसंश्रिता॥
विनियोगैकनयना कात्यायनसगोत्रजा॥ २॥

She has Brāmaṇa for her head, Rudra for the flame and is stationed in the heart of Vīṣṇu. She has application for her one eye and is born in the race of Katyāyana.

त्रैलोक्यचरणा ज्ञेया पृथिवीकुक्षिसंस्थित॥
एवं ज्ञात्वां तु गायत्रीं जपेद्द्वादशलक्षकम्॥ ३॥

She is known as having she three worlds for her feet and is placed in the belly of earth.

त्रिपदाष्टाक्षरा ज्ञेया चतुष्पादा षडक्षरा॥
जपे च त्रिपदा प्रोक्ता अर्चने च चतुष्टपदा॥ ४॥

It consists of three words and eight letters and again of four words and six letters. The one of three words should be used for the purposes of recitation and that of four words for the purposes of adoration.

न्यासे जपे तथा ध्याने अग्निकार्य्ये तथार्चने॥
गायत्रीं विन्यसेन्नित्यं सर्वपापप्रणाशिनीम्॥ ५॥

In the rites of Nyāsa, recitation, meditation, adoration and fire a worshipper should daily use Gāyatrī destructive of all sins.

पादांगुष्ठे गुल्फमध्ये जङ्घयोर्विद्धि जानुनोः॥
ऊर्वोर्गुह्ये च वृषणे नाड्यां नाभौ तनूदरे॥ ६॥
स्तनयोर्हृदि कण्ठौष्ठमुखे तालुनि चांसयोः॥
नेत्रे भ्रुवोर्ललाटे च पूर्वस्यां दक्षिणोत्तरे॥ ७॥
पश्चिमे मूर्ध्निं चाकारं न्यसेद्वर्णान्वदाम्यहम्॥
इन्द्रनीलं च वह्निं च पीतं श्यामं च कापिलम्॥ ८॥
श्वेतं विद्युत्प्रभं तारं कृष्णं रक्तं क्रमेण तत्॥
श्यामं शुक्लं तथा पीतं श्वेतं वै भागरागवत्॥ ९॥
शङ्खवर्णं पाण्डुरं च रक्तं चासवसन्निभम्॥
अर्कवर्णसमं सौम्यं शंखाभं श्वेतमेव च॥ १०॥

One should assign it to the toes of the feet, insteps, knee-joints, organ of exeretion, scrotum, tubes, navel, belly, breast, heart, throat mouth, palate, eyes, eye-brows, forehead, in the

east, south, north west and head. The colour of saphire, the colour of fire, yellow, dark-blue, twany-colour, that of white, that of lightning, dark, crimson, that of conch-shell, grey, that of wine, and sun [constitute it].

यद्यत्स्पृशति हस्तेन यच्च पश्यति चक्षुषा॥
पूतं भवति तत्सर्वं गायत्र्यसा न परं विदुः॥ ११॥

All articles which he touches with his hands or sees with his eyes become purified. There is nothing superior to Gāyatrī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गायत्रीन्यासनिरूपणं नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अध्यायः ३६ / Chapter 36

हरिरुवाच

सन्ध्याविधिं प्रवक्ष्यामि शृणु रुद्राघ्नाशनम्॥
प्राणायामत्रयं कृत्वा सन्ध्यास्नानमुपक्रमेत्॥ १॥

Hari said :—Hear, O Rudra, I will now describe the rites of Sandhyā which destroy all sins. Having practised Prāṇāyāma, (suppression of vital airs), thrice the worshipper should bathe at the period of conjunction.

सप्रणवां सव्याहृतिं गायत्रीं शिर सा सह॥
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते॥ २॥

That process of Yoga is called Prāṇāyāma in which a man, having controlled his vital breath, reads thrice the Gāyatrī with Praṇava and Vyarhṛti.[1]

मनोवाक्कायजं दोषं प्राणायामैर्दहेद्द्विजः॥
तस्मात्सर्वेषु कालेषु प्राणायामपरो भवेत्॥ ३॥

By the yogic process of Prāṇāyāma a twice-born one destroys the impurities of the mind, speech and body and therefore practises it during all hours of the day.

सायमग्निश्चं मेत्युक्त्वा प्रातः सूर्य्येत्यः पिबेत्॥
आपः पुनन्तु मध्याह्ने उपस्पृश्य यथाविधि॥ ४॥

Then reciting the mantram "Sāyaṁ Agni (fire in the evening)" as well as "Prātaḥ Sūrya (the sun in the morning)" he should drink water.

आपोष्ठिेत्यृचा कुर्य्यान्मार्जनं तु कुशोदकैः॥
प्रणवेन तु संयुक्तं क्षिपेद्वारि पदेपदे॥ ५॥

Then duly touching water in the noon and by reciting the Ṛk 'Apohiṣṭha' he should rub his body with the water of Kuśa blades. Then adding to this mantram Praṇava he should sprinkle water at every step.

रजस्तमःस्वमोहोत्थाञ्जाग्रत्स्वप्नसुषुप्तिजान्॥
वाङ्मनः कर्मजान्दोषान्नैवतान्नवभिर्दहेत्॥ ६॥

With nine he should destroy the nine-fold impurities originating from Rajas (darkness), Tamas (ingnorance), Moha (stupefaction), from waking state, dreaming state and that of dreamless sleep, those originating from speech, mind and action.

समुद्धृत्योदकं पाणौ जप्त्वा च द्रुपदां क्षिपेत्॥
त्रिषडष्टौ द्वादशधा वर्त्तयेदघमर्षणम्॥ ७॥

Taking up water in his two palms and reciting the Gāyatrī he should throw it quickly thrice, six, eight or twelve .times. It destroys all sins.

उदुत्यंचित्रमित्याभ्यामुपतिष्ठेद्दिवाकरम्॥
दिवा रात्रौ च यत्पापं सर्वं नश्यति तत्क्षणात्॥ ८॥

He should stand facing the sun and recite it. It destroys immeditately all sins which a man commits day and night.

पूर्वसंध्यां जपंस्तिष्ठेत्पश्चिमामुपविश्य च॥
महाव्याहृतिसंयुक्तां गायत्रीं प्रणवान्विताम्॥ ९॥

Sitting in the west he should recite the first Sandhyā–the Gāyatrī, consisting of the great Vyārhṛti and Praṇava.

दशभिर्जन्मजनितं शतेन तु पुरा कृतम्॥
त्रियुगं तु सहस्रेण गायत्री हन्ति दुष्कृतम्॥ १०॥

Gāyatrī destroys sins. committed before in ten or a hundred births, and in three or a thousand yugas (cycles).

रक्ता भवति गायत्री सावित्री शुक्लवर्णिका॥
कृष्णा सरस्वती ज्ञेया संध्यात्रायमुदाहृतम्॥ ११॥

1. A mystical word or sound as *Om. Swar, Bhuvaḥ,* etc., which commence the daily prayers of the Brāhmin.

Gāyatrī is crimson-coloured and Sāvitrī is white-hued and Sarasvatī is dark-blue. These are called the three Sandhyās.

ॐ भूर्विन्यस्य हृदये ॐ भुवः शिरसि न्यसेत्॥
ॐ स्वरिति शिखायां च गायत्र्याः प्रथमं पदम्॥ १२॥
विन्यसेत्कवचे विद्वान्द्वितीयं नेत्रयोर्न्यसेत्॥
तृतीयेनांगविन्यासं चतुर्थं सर्वतो न्यसेत्॥ १३॥

Having assigned the letters *Om, bhur* to the heart he should assign *Om, bhuvaḥ* to the head and *Om, Swar* to the tuft of hair on the head. A learned man should assign the first word of the Gāyatrī to the coat of mail, the second to the eyes, the third to the limbs and the fourth to every where.

संध्याकाले तु विन्यस्य जपेद्वै वेदमारतम्॥
शिवस्तस्यास्तु सर्वाह्ने प्राणायामरं न्यसेत्॥ १४॥

Having made this assignment at the period of junction he should recite the mother of the Vedas.

त्रिपदा या तु गायत्री ब्रह्मविष्णुमहेश्वरी॥
विनियोगमृषिच्छन्दो ज्ञात्वा तु जपमारभेत्॥ १५॥
सर्वपापविनिर्मुक्तो ब्रह्मलोकमवाप्नुयात्॥
परोरजसि सावदों तुरीयपदमीरितम्॥ १६॥
तं हन्ति सूर्य्यः सन्ध्यायां नोपास्तिं कुरुते तु यः॥
तुरीयस्य पदस्यापि ऋषिर्निर्मल एव च॥ १७॥
छन्दस्तु देवी गायत्री परमात्मा च देवता॥ १८॥

This Gāyatrī consists of three padas and is identical with Brahmā, Viṣṇu and Maheśvara. Having learnt its application, saintly author and verse one should begin it recitation. Being shorn of all forms of sins he repairs to the region of Brahmā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्ड प्रथमां शाख्य आचारकाण्डे संध्याविधिर्नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अध्यायः ३७ / Chapter 37

हरिरुवाच

गायत्री परमा देवी भुक्तिमुक्तिप्रदा च ताम्॥
ये जपेत्तस्य पापानि विनश्यंति महांत्यपि॥ १॥

Hari said :—The great goddess Gāyatrī gives enjoyment and emancipation. He who recites it has even mighty iniquities dissipated.

गायत्रीकल्पमाख्यास्ये भुक्तिमुक्तिप्रदं च तत्॥
अष्टोत्तरं सहस्रं वा अथवाष्टशतं जपेत्॥ २॥
त्रिसन्ध्यं ब्रह्मलोकी स्याच्छतं जप्त्वा जलं पिबेत्॥
संध्यायां सर्वपापघ्नीं देवीमावाह्य पूजयेत्॥ ३॥
भूभुर्वः स्वः स्वमंत्रेण युतां द्वादशनामभिः॥
गायत्र्यै नमः सावित्र्यै सरस्वत्यै नमोनमः॥ ४॥

I will now describe the Gāyatrī Kalpa which yields enjoyment and emancipation. Having recited it one thousand and eight times or one hundred and eight times at three periods of junction one repairs to the region of Brahmā. Then after reciting it a hundred times he should drink water.

Having invoked the spirit of the goddess having twelve names who destroys all sins at the period of conjunction he should adore her, with her won mantram "Bhur, Bhuvas, Svāhā."

Om, salutation unto Gāyatrī. Om, salutation unto Savitrī.

वेदमात्रे च सांकृत्य ब्रह्माणी कौशिकी क्रमात्॥
साध्व्यै सर्वार्थसाधिन्यै सहस्राक्ष्यै च भूर्भुवः॥ ५॥

Om, salutation unto Sarasvatī, unto the mother of the Vedas, Saṅgkriti, Brahmāṇī and Kouśikī.

He should assign the mantram "Bhur, Bhuvas" to Sādhyā, having a thousand eyes, who accomplishes all objects.

स्वरेवं जुहुया दग्नौ समिदाज्यं हविष्यकम्॥
अषेत्तरसहस्रं वाप्यथवाष्टशतं घृतम्॥ ६॥

With the man tram "Swar" he should offer unto fire, one thousand and eight or one hundred and eight times, sacrificial twig butter and Havi.

धर्मकामादिसिद्ध्यर्थं जुहुयात्सर्वकर्मसु॥
प्रतिमां चंदनस्वर्णनिर्मितां प्रतिपूज्य च॥ ७॥
यथा लक्षं तु जप्तव्यं पयोमूलफलाशनैः॥
अयुतद्वयहोमेन सर्वकामानवाप्नुयात्॥ ८॥

He should make all these oblations for attaining success in religious rites, personal

undertakings and all other works. Having adored an image, made of sandal-wood or gold, recited the name a lac of times, lived on water, roots and fruits and performed two Ayutas of Homas a person attains to all desired-for objects.

उत्तरे शिखरे जाता भूम्यां पर्वत वासिनी॥
ब्रह्मणा समनुज्ञाता गच्छ देवि यथासुखम्॥ ९॥

O goddess, ordered by Brahmā, do thou, at thy pleasure, repair to the land situated on the northern summit.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गायत्रीकल्पनि रूपणं नाम सप्तत्रिंशोऽध्यायः॥ ३७॥

अध्यायः ३८ / Chapter 38

हरिरुवाच

नवम्यादौ ह्रीं दुर्गे रक्षिणीति च॥
मातर्मातर्वरे दुर्गे सर्वकामार्थसाधनि॥ १॥

Hari said :—A worshipper should adore Durgā in a Navamī and other days with the mantram :—"Hrim, O Durgā! Protect me, O mother, O foremost of mothers, O thou who dost grant all desired for objects."

अनेन बलिदानेन सर्वकामान्प्रयच्छ मे॥
गौरी काली उमा दुर्गा भद्रा कांतिः सरस्वती॥ २॥
मंगला विजया लक्ष्मीः शिवा नारायणी क्रमात्॥
मार्गे तृतीयामारभ्य पूजयेन्न वियोगभाक्॥ ३॥

Being gratified with this offering do thou give me all desired-for object Gaurī, Kālī, Umā, Durgā, Bhadrā, Kāntī, Sarasvatī, Maṅgalā Vinayā, Lakṣmī, Śiva, Nārāyaṇi—he who adores all these in order beginning with the third day of the dark or light fornight, does not suffer from separation.

अष्टादशभुजां खेटकं घण्टां दर्पणं तर्जनीम्॥
धनुर्ध्वजं डमरुकं परशुं पाशमेव च॥ ४॥
शक्तिमद्गरशूलानि कपालशरकांकुशान॥
वज्रं चक्रं शकाकां च अष्टादशभुजां स्मरेत्॥ ५॥
मन्त्रः श्रीभगवत्याश्च प्रवक्ष्यामि जपादिकम्॥ ६॥

He should then meditate, with mantrams, on her having eighteen arms, on Kheṭaka, hell, mirror, the fore-finger, bow, standard, axe ḍamaru (a small drum), noose, Śakti, mace, dart skull, goad made of adamant, arrow, a discus and probe.

I will now describe the recitation of the names of the auspicious goddess.

ॐ नमो भगवति चामुण्डे श्मशानवासिनि कपालहस्ते महाप्रेतसमारूढे महाविमानमालाकुले कालरात्रि बहुगणपरिवृते महामुखे बहुभुजे सुघण्टामरुकिंकिणीके अट्टाट्टहासे किलिकिलि हुं सर्वनादशब्दबहुले गजचर्मप्रावृत्तशरीरे रुधिरमांस-दिग्धे लोलोग्रजिह्वे महाराक्षिस रौद्रदंष्ट्राकराले भीमाट्टाट्टासे स्फुरिताविद्युत्समप्रभे चलचल करालनेत्रे हिलिहिलि ललज्जिह्वे ह्रौं ह्रीं भृकुटिमुटि ॐ कारभद्रासने कपालमालावेष्टिते जटामुकुट-शशांकधारिणि अट्टाट्टहासे किलिकिलि हुंहुं दंष्ट्राघोरांधकारिणि सर्वविघ्नविनाशिनि इदं कर्म साधय साधय शीघ्रं कुरुकुः कहकह अंकुशेन समनुप्रवेशय वर्गवर्ग (वगंवंग) कम्पयकम्पय चलचल चालयचालय रुधिरमांसमद्यप्रिये हनहन कुट्टकुट्ट छिन्दछिन्द मारयमारय अनुब्रूमअनुब्रूम वज्रशरीरं साधयसाधय त्रैलोक्यगतमपि दुष्मदुष्टं वा गृहीतमगृहीतम् आवेशयआवेशय क्रमायक्रामय नृत्यनृत्य बन्धबन्ध वल्ग वल्ग कोटराक्षि ऊर्द्धकेशि उलूकवदने करकिंकिणिस करंकमालाधारिणि दहदह पपच गृह्णगृह्ण मण्डलमध्ये प्रवेशयप्रवेशय किं विलम्बसि ब्रह्म सत्येन विष्णुसत्येन ऋषिसत्येन रुद्रसत्येन आवेशय आवेशय किलिकिलि खिलिखिलि मिलिमिलि चिलिचिलि विकृतरूप-धारिणि कृष्णभुजंग वेष्टितशरीरं सर्वग्रहोवेशिनि प्रलम्बोष्ठि भ्रूमग्ननासिके विकटमुखि कपिलजटे ब्राह्मि भंजभंज ज्वलज्वल कालमुखि खलखल खरखरः पातयपातय रक्ताक्षि घूर्णापयघूर्णापय भूमिं पातयपातय शिरो गृह्णगृह्ण चक्षुर्मीलयमीलय भंजभंज पादौ गृह्णगृह्ण मुद्रां स्फोटयस्फोटय हुं हूं फट् विदारय विदारय त्रिशूलेन भेदयभेदय वज्रेण हनहन दण्डेन ताडयताडय चक्रेण छेदयछेदय शक्तिना भेदयभेदय दंष्ट्रया दंशयदंशय कीलकेन कीलय कीलय कर्त्तरिकया पाटयपाटय अंकुशेन गृह्णगृह्ण

शिरोर्तिज्वरमैकाहिकं द्व्याहिकं त्र्याहिकं चातुर्थिकं डाकिनीस्कन्दग्रहान् मुञ्चापयमुञ्चापय लललल उत्थापय उत्थापय भूमिं पातयपातय गृह्णगृह्ण ब्रह्माणि एहिएहि माहेश्वरि एहिएहि कौमारि एहिएहि वाराहि एहिएहि ऐन्द्रि एहिएहि चामुण्डे एहिएहि वैष्णवि एहिएहि नारसिंहि एहिएहि शिवदूति एहिएहि कपालिनि एहिएहि महाकालि एहिएहि रेवति एहिएहि शुष्करेवति एहिएहि आकाशरेवति एहिएहि हिमवन्तचारिणि एहिएहि हिमवन्तचारिणि एहिएहि कैलासचारीणिस एहिएहि परमन्त्रं छिन्धिछिन्वि किलिकिलि बिम्बे अघोरे घोररूपिणि चामुण्डे रुरुक्रोधांधविनिःसृते असुरक्षयंकरि आकाशगामिनि पाशेन बन्धबन्ध समये तिष्ठतिष्ठ मण्डलं प्रवेशय-प्रवेशय पातयपातय गृह्णगृह्ण मुखं बन्धबन्ध चक्षुर्बन्धयन्बन्ध हस्तपादौ च बन्धबन्ध हस्तपादौ च बन्धबन्ध दुष्टग्रहान् सर्वान् बन्धबन्ध दिशां बन्धबन्ध विदिशां बन्धबन्ध ऊर्ध्वं बन्धबन्ध अधस्ताद् बन्धबन्ध भस्मना पानीयेन मृत्तिकयसा सर्षपैर्वा आवेशयआवेशय पातयपातय चामुण्डे किलिकिलि विच्चेह्रीं (हुं) फट् स्वाहा।। ७।।

Om, salutation unto the auspicious goddess Cāmuṇḍā, living in the cremation ground, having a skull in her hand, seated on the back of a huge goblin, having a garland of huge conveyances, the night of death, encircled by a number of Gaṇas, having a huge mouth and many arms, armed with a bell, a small drum and Kiṇikiṇi and laughing aloud with the sound of *Kilikili*, Hum. [Salutation unto her], making enough of loud sound, having her body covered all over with the skin of an elephant, as well as blood and flesh, having a tongue hanging down, a great Rākṣasī, having hideous teeth, laughing aloud, effulgent like lightining, having terrific eyes. Hili, Hili, do thou put thy tongue into thy mouth. Hum, salutation unto thy tongue Trini, O thou having a face covered with frowns, O thou having an auspicious seat, wearing a garland of skulls, (around the neck), braided licks, crown and the moon (on the head) and laughing alod *Kili Kili*. Hum, Hum, O thou having terrific teeth, O thou who dost dissipate all obstacles, do thou make me accomplish this work, Do it! Do it! Kaha! Kaha! do thou make me enter with the goad. Vaṅga! Vaṅga! make me tremble! make me tremble. Go! Go! guide me! guide me! O thou fond of blood, flesh and wine, kill, kill, grind, cut, cut, strike, strike, make my body strong as an adamant. Destroy all the wicked beings of the three worlds. Make be possess every thing that is taken or not taken. Make me walk! Dance! Dance! Bind! Bind! Jump! O thou having eyes entered into sockets! O thou having hairs tied up! O thou having the face of an Ulūka! O thou wearing a garland of hands! burn, burn, rot, rot, take, take, make me enter this mystic diagram. Make me possessed by the energies of Brahmā, Viṣṇu, Ṛṣi and Rudra. Kili, Kili, Khili, Khili, Mili, Mili, Cili, Cili, O thou having a good appearance! O thou having thy body encircled by a black serpent! O thou having all the planets in thee! O thou having elongated lips! O thou having a nose sunk between the two eye-brows! O thou having a grim face! O thou, having twany coloured braids! O Brāhmī! break, break, burn, burn, O thou having a death-like face! Khala, Khala, strike down, strike down. O thou having red shot eyes, roll them, strike, strike the ground. Take, take, open up your eyes, open. Break, break feet, take, take. Display, display, the Mudrās hum, hum, phat, rive, rive, cut as under with the trident. Kill, kill with the trident, strike, strike with the rod. Cut, cut, with the Śakti; wound, wound with discus. Bit, bit, with the teeth. Strike with a stick. Strike, strike with the goad. Take, take the head suffering from fever coming every day, every second da:', every third day and every founh day. Release me, release me from the she goblins, Skandas and evil stars. Lala, Lala, raise up, raise up the earth. Strike down, strike down. Take, take Brāhmaṇa. Come come, Māheśvarī. Come, come, Kaumārī. Come, come, Vārāhī, come, come Aindrī Come, Come, Cāmuṇḍā. Come, come Vaiṣṇavī Come, come, Nārasiṁhī. Come, come, Śivadūtī. Come, come, Kapālinī. Come, come, Revatī. Come, come, Suṣkrevatī. Come, come Akāśa Revatī. Come come, O thou ranging on the mount Himālaya. Come, come

O thou ranging on the mount Kailāśa. Come, come, cut open this great mantram. Kili, Kili, O thou having Bimva-like lips, O thou of a dreadful form, O Camuṇḍā, O thou originating from the anger of Rudra, thou who dost destroy the Asuras and range in the sky, bind, bind the time with thy noose. Enter, enter into this mystic diagram. Strike, strike, take, take, bind, bind the mouth. Bind the eyes, bind the feet, bind the hands and feet, bind, bind all the evil stars. Bind, bind all the directions. Bind, bind, all the opposite directions. Bind, bind the up and down. Bind, bind with the ashes, drinks, earth and sessamum seeds. Possess, possess, strike, O Cāmuṇḍā. Kili, Kili, Viche, Hum, Phaṭ, Svāhā.

अष्टोत्तरपदानां हि माला मन्त्रमयी जपः॥
एकैकपदमष्टसहस्रधा त्रिमधुराक्ततिलाष्टसहस्रहामेः॥ ८॥

This is the recitation of the Mūla mantram consisting of one thousand and eight letters. Each word should be recited eight thousand times. With sessamum seeds mixed with sugar, honey and clarified butter eight thousand Homas should be performed.

महामांसनेत्रिमधुराक्तेन अष्टोत्तरसहस्रं
च एकैकं च पदं यजेत्॥
तिलांस्त्रिमधुराक्तांश्च सहस्रं चाष्ट होमयेत्॥ ९॥

With human flesh, suger, honey and clarified butter one should recite a word one thousand and eight times. With sessamum seeds, sugar, honey and clarified butter he should perform one thousand and eight Homas.

महामांसं त्रिमधुरादथ वा सर्वकर्मकृत्॥
वारिसर्षपभस्मादिक्षेपाद्युद्धादिके जयः॥ १०॥

Or with human flesh, honey, sugar and clarified butter he should perform all the rites. By throwing water, sessamum seeds and ashes one achieves victory in battle etc.

अष्टाविंशभुजा ध्येया अष्टादशभुजाथयाथवा॥
द्वादशाष्टभुजा वापि ध्येया वापि चतुर्भुजा ॥ ११॥

The goddess should be meditated on as having twenty-eight arms, eighteen arms, twelve arms or four arms.

असिखेटान्वितौ हस्तौ गदादण्डयुतौ परौ॥
शरचापयुतौ चान्यौ खड्गमुद्गरसंयुतौ॥ १२॥
शंखघण्टान्वितौ चान्यौ ध्वजदण्डयुतौपरौ॥
अन्यौ परशुचक्राढ्यौ डमरुदर्पणान्वितौ॥ १३॥

Her two hands are adorned with sword and Kheṭa, the other two with club and rod, the other two with arrow and bow, the other two with dagger and mace, the other two with conchshell and bell, the other two with standard and rod', the other two with axe and discus, the other two with a small drum and mirror.

शक्तिहस्ताश्रितौ चान्यौ रटोणी मुसलान्वितौ॥
पाशतोमरसंयुक्तौ ढक्कापणवसंयुतौ॥ १४॥
तर्जयन्ती परेणैव अन्यं कलकलध्वनिम्॥
अभयस्वस्तिकाद्यौ च महिषघ्नी च सिंहगा॥ १५॥

The other hands are endued with Śakti, mace, noose, Tomara, durm and Pṇava.

With the other hand she is striking a drum and making a sound. She gives protection, kills the buffaloe-faced domon, and rides a lion.

जय त्वं किल भूतेशे सर्वभूतसमावृते॥
रक्ष मां निज भूतेभ्यो बलिं गृह्ण नमोऽस्तु ते॥ १६॥

Victory unto thee, O queen of ghosts and others encircled by goblins. Save me from thy goblins and accept my sacrifice. Salutation unto thee.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दुर्गाजपपूजाबलिमंत्रनिरूपणं नामाष्टं त्रिंशोऽध्यायः॥ ३८॥

अध्यायः ३९ / Chapter 39

रुद्र उवाच

पुनर्देवार्चनं ब्रूहि संक्षेपेण जनार्दन॥
सूर्य्यस्य विष्णुरूपस्य भुक्तिमुक्तिप्रदायकम्॥ १॥

Rudra said :—O Janārddana, do thou describe, again in brief, the adoration of the deity, the sun, another form of Viṣṇu, which yields emancipation and enjoyment.

वासुदेव उवाच

शृणु सूर्य्यस्य रुद्र त्वं पुनर्वक्ष्यामि पूजनम्॥
ॐ उच्चैःश्रवसे नमः ॐ अरुणाय नमः॥
ॐ दण्डिने नमः॥ ॐ पिङ्गलाय नमः॥
एते द्वारे प्रपूज्या वै एषिर्मन्त्रैर्वृषध्वज॥ २॥

Vāsudeva said :—Hear, a Rudra, I will describe again the adoration of the sun.

Om, salutation unto Uccaiḥśravas. Om, salutation unto Aruṇa. Om salutatin unto Daṇḍin. am, salutation unto Piṅgalā. a bull-emblemed deity, these should be adored at the door with the following mantrams.

ॐ अं प्रभूताय नमः॥ इमं तु पूजयेन्मध्ये
प्रभूतामलसंज्ञकम्॥ ॐ अं विमलाय नमः॥
ॐ अं साराय नमः॥ ॐ अंआधाराय नमः॥
ॐ अं परमुखाय नमः ॥
इत्याग्नेयादिकोणेषु पूज्या वै विमलादयः॥ ३॥

Om, A, salutation unto the Bhūtas. These should be adored inside the mystic diadgram-these known as Prabhūtamālā.

Om, Om, salutation unto Vimalā. am, am, salutation unto Sāra. am, am, saluttion unto Ādhāra. Om, am, salutation unto Paramamukha. These Vimalā and other should be adored in the south-east and other corners.

ॐ पद्माय नमः॥ ॐ कर्णिकायै नमः॥
मध्ये तु पूजयेद्रुद पूर्वादिषु तथैव च॥
दीप्ताद्याः पूजयेन्मध्ये पूजयेत्सर्वतोमुखीः॥
ॐ वां (रां) दीप्तायै नमः॥ ॐ वीं (रीं)
सूक्ष्मायैनमः॥ ॐ वूं (रूं भद्रायै नमः॥
ॐ वैं (रैं) जयायै नमः॥ ॐ वौं (रौं) विभूत्यै
नमः॥ ॐ वं (रं) अघोरायै नमः॥
ॐ वं (रं) वैद्युतायै नमः॥ ॐ वः (रः) विजयायै
नमः॥ ॐ रो सर्वतोमुख्य नमः॥ ४॥

Om, salutation unto the lotus. Om, salutation unto the pericarp. O Rudra, a worshipper should adore them inside the diagram and in the east and other direction. He should then adore adore Dīpti and others as well as Sarvatomukhin inside the diagram.

Om. Yam, salutation unto Dīpta. Om, Vinī, salutation unto Bhadrā. Om, Vaim, salutation unto Jayā. Om, Voum, salutation unto Bibhūti. Om, Yam, salutation Aghorā. Om, Vam, salutation unto Vaidyuttayāḥ. Om, Vaḥ, salutation unto Vijayā. Om, salutation unto Sarvatomukhī.

ॐ अर्कासनाय नमः॥ ॐ ह्रां सूर्य्यमूर्तये नमः॥
एतास्तु पूजयेन्मध्ये ह्न्मंत्राच्छृणु शङ्कर॥
ॐ हं सं खं खखोल्काय
क्रां क्रीं सः स्वाहा सूर्य्यमूर्त्तये नमः॥
अनेनावाहनं कुर्य्यात्स्थापनं सन्निधापनम्॥
सन्निरोपनमंत्रेण सकलीकरणं तथा॥ ५॥

Om, salutation unto the seat of the sun. Om, Hram, salutation unto the form of thesun. Om, Ham. Sam, Kham unto Khakhola, Kram, Krim, Saḥ Svāhā. Salutation unto the form of the sun.

With, this mantram a worshipper should invoke life in the image of the sun, install it, and perform the rite of Sannidhāpanan (bringing near). Then with the Sannirodhana mantram he should pertorm the rite of Sakalikaraṇam.

मुद्राया दर्शनं रुद्र मूलमंत्रेण वा हर॥
तेजोरूपं रक्तवर्णं सितपद्मोपरि स्थितम्॥
एकचक्ररथारूढं द्विबाहुं धृतपङ्कजम्॥ ६॥

O Rudra, then he should adore the mudrās. He should meditate on the sun, as being of the form of light, of crimson has seated on a white lotus-riding a car with one wheel, having two arms and holding a lotus.

एवं ध्यायेत्सदा सूर्य्यं मूलमंत्रं शृणुष्व च॥
ॐ ह्रां ह्रीं सः सूर्य्याय नमः॥ ७॥

Listen to the principal mantram. Om, Hram, Hrīm, Saḥ, salutation unto the sun.

वारत्रयं पद्ममुद्रां बिम्बमुद्रां च दर्शयेत्॥
ॐ आं हृदयाय नमः॥ ॐ अर्काय शिरसे
स्वाहा॥ ॐ अः भूर्भुवः स्वः ज्वालिनि
शिखायै वषट्॥ ॐ हुं कवचाय हुं॥
ॐ भां नेत्राभ्यां वौषट्॥
ॐ वः अस्त्राय फडिति॥ ८॥

He shold next form Padma and Bimba Mudrā thrice. Om, am, salutation unto the

heart. Om, unto the sun, unto the head, Swāhā. Om, Aḥ, a, Bhur, Bhuvaḥ, Svaḥ, Jvālinī, Śikhāyeḥ, Vaṣaṭ. Om, Hum unto the coat of mail. Hum, Om, Bhām unto the eyes, Vouṣhaṭ, Om, Vaḥ, unto the weapon, phaṭ.

आग्नेय्यामथवैशान्यां नैर्ऋत्यामर्चयेद्धर॥
हृदयादि हि वायव्यां नेत्रं चान्तः प्रपूजयेत्॥ ९॥

O Hara, a worshipper should adore heart etc. in the south-east, north-east and south-west and the eyes in the north-west corner.

दिक्ष्वस्त्रैः पूजयेद्रुद सोमं तु श्वेतवर्णकम्॥
दले पूर्वेऽर्चयेद्रुद्र बुधं चामीकरप्रभम्॥ १०॥

In these directions he should adore the white-hued Soma. In the eastern petal, O Rudra, he should adore Budha.

दक्षिणे पूजयेद्रुद्र पीतवर्णं गुरुं यजेत्॥
पश्चिमे चैव भूतेशं उत्तरे भार्गवं सितम्॥ ११॥

He should adore the yellow-hued preceptor in the southern petal. In the west he should adore the lord of goblins and the white-hued Bhārgava in the north.

रक्तमंगारकं चैव आग्नेये पूजयेद्धर॥
शनैश्चरं कृष्णवर्णं नैर्ऋत्यां दिशि पूजयेत्॥ १२॥
रहुं वायव्यदेशे तु नन्द्यावर्त्तनिभं हर॥
ऐशान्यां धूम्रवर्णं तु केतुं सं परिपूजयेत्॥ १३॥
एभिर्मन्त्रैर्महादेव तच्छृणुष्व च शङ्कर॥ १४॥

He should adore the black Śani (Saturn) in the south-west, Rāhu in the north-west, the smoky-coloured Ketu in the north-east. They should be adored with the following mantrams, O Mahādeva. Hear them, O Śaṅkara.

ॐ सों सोमाय नमः॥ ॐ बुं बुधाय नमः॥
ॐ बृं बृहस्पतये नमः॥ ॐ भं भार्गवाय
नमः॥ ॐ अं अंगारकाय नमः॥
ॐ शं शनैश्चराय नमः॥ ॐ रं राहवे
नमः॥ ॐ कं केतवे नम इति॥ १५॥

Om, Som salutation unto Soma. Om, Bum, salutation unto Budha. Om, Vṛm, salutation unto Bṛhaspatī. Om, Bham, salutation unto Bhārgava. Om, Am, saluttion unto Aṅgaraka. Om, Śam, salutation unto Śanī. Om, Ram, salutation unto Rāhu. Om, Kam, salutation unto Ketu.

पाद्यादीन्मूलमन्त्रेण दत्त्वा सूर्य्याय शङ्कर॥
नैवेद्यान्ते धेनुमुद्रां दर्शयेत्साधकोत्तमः॥ १६॥

Having, with the help of the principal mantram, dedicated unto the Sun, the water for washing feet and then offered edibles, the best of worshippers should display the Dhenu mudrā.

जप्त्वा चाष्टसहस्रं तु तच्च तस्मै समर्पयेत्॥
ऐशान्यां दिशि भूतेष तेजश्चण्डं तु पूजयेत्॥ १७॥

Having recited the mantram eight thousand times he should dedicate them unto him. In the noth-east and other corners, O lord of goblins, he should adore Tejascaṇḍa (the power of the Sun) [with the mantram.

ॐ तेजश्चंण्डाय हुं फट् स्वधा स्वाहा वौषट्॥
निर्माल्यं चार्पयेत्तस्मै ह्यर्घ्यं दद्यात्ततो हर॥ १८॥
तिलतण्डुलसंयुक्तं रक्तचन्दनचर्चितम्॥
गन्धोदकेन संमिश्रं पुष्पधूपसमन्वितम्॥ १९॥

"Om, Tejascaṇḍāya, Hum, phat Svadhā, Vouṣaṭ." O Hara he should next dedicate unto him flowers and Arghya, consisting of plassasum seed, rice, red sandal, scented water, flower and incense.

कृत्वा शिरसि तत्पात्रं जानुभ्यामवनिं गतः॥
दर्घ्यं तु सूर्य्याय हृन्मन्त्रेण वृषध्वज॥ २०॥

Having placed that vessel on his head and suported it by his knees, he should offer it, with the mantram *Ham* unto the sun, O bull-emblemed deity.

गणं गुरून्प्रपूज्याथ सर्वान्देवानन्प्रपूज्येत्॥
ॐ गं गणपतये नमः॥ ॐ अं गुरुभ्यो नमः॥ २१॥

Having adored the Gaṇas and the preceptors he should worship all the deities.

Om, gam, salutation unto the lord of Gaṇas. Om, am, salutation unto the preceptors.

सूर्य्यस्य कथिता पूजा कृत्वैता विष्णुलोकभाक्॥२२॥

I have thus described the adoration of the sun. Having offered it one attains to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्यार्चनप्रकारो नामैकोनचत्वारिंशोऽध्यायः॥ ३९॥

अध्यायः ४० / Chapter 40

शङ्कर उवाच

माहेश्वरीं च मे पूजां वद शंखगदाधर॥
यां ज्ञात्वा मानवाः सिद्धिं गच्छन्ति परमेश्वर॥ १॥

Śaṅkara said :—O Śaṅkara, describe unto me the adoration of Maheśvarī, by knowing which, O great God, men attain to Siddhi.

हरिरुवाच

शृणु माहेश्वरीं पूजां कथ्यमानां वृषध्वज॥
आदौ स्नात्वा तथाचम्य ह्यासने चोपविश्य च॥ २॥
न्यासं कृत्वा मण्डले वै पूजयच्चे महेश्वरम्॥
मन्त्रैरेतैर्महेशान परिवारयुतं हरम्॥ ३॥

Hari said :—Hear, O bull-emblemed deity, I will describe the adoration of Maheśvarī. Having bathed first, then rinsed his mouth, taken his seat and performed Nyāsa a worshipper should adore Maheśavara in the mystic diagram together with her family, with the following mantrams, O grat Īśana.

ॐ हां शिवासनदेवता आगच्छतेति॥
अनेनवाहयेद्रुद देवता आसनस्य याः॥ ४॥

With the mantram, "O Ye presiding deities of Śiva's seat, come here" he should, O Rudra, invoke the presiding deities of the seat.

ॐ हां गणपतये नमः॥ ॐ हां सरस्वत्यै नमः॥ ॐ हां नन्दिने नमः॥ ॐ हां महाकालाय नमः॥ ॐ हां गङ्गायै नमः॥ ॐ हां लक्ष्म्यै नमः॥ ॐ हां महाकलायै नमः॥ ॐ हां अस्त्राय नम इति॥ ५॥

Om, Hām salutation unto the lord of Gaṇas. Om, Ham, salutation unto Sarasvatī. Om, Ham, salutation unto Nandī. Om, Hum, salutation Mahākāla. Om, Hām, salutation unto Gaṅgā. Om, Ham, salutation unto Lakṣmī. Om, am, salutation unto the weapon.

एते द्वारे प्रपूज्या वै स्नानगन्धादिभिर्हर॥ ॐ हां ब्रह्मणे वास्त्वधिपतये नमः॥ ॐ हां गुरुभ्यो नमः॥ ॐ हां आधारशक्त्यै नमः॥ ॐ आं अनन्ताय नमः॥ ॐ हां धर्माय नमः॥ ॐ हां ज्ञानाय नमः॥ ॐ हां वैराग्याय नमः॥ ॐ हां ऐश्वर्याय नमः॥ ॐ हां अधर्माय नमः॥ ॐ हां अज्ञानाय नमः॥ ॐ हां अवैराग्याय नमः॥ ॐ हां अनैश्वर्य्याय नमः॥ ॐ हां ऊर्द्धच्छन्दाय नमः॥ ॐ हां अधश्छन्दाय नमः॥ ॐहां पद्माय नमः॥ ॐ हां कर्णिकायै नमः॥ ॐ हां वामायै नमः॥ ॐ हां ज्येष्ठायै नमः॥ ॐ हां रौद्यै नमः॥ ॐ ां काल्यै नमः॥ ॐ हां कलविकरण्यै नमः॥ ॐ बलप्रमथिन्यै नमः॥ ॐ हां सर्वभूतदमन्यै नमः॥ ॐ मनोन्मन्यै नमः॥ ॐ हां मण्डलत्रितयाय नमः॥ॐ हां हौं हं शिवमूर्त्तये नमः॥ ॐ हां विद्याधिपतये नमः॥ ॐ हां हीं हौं शिवाय नमः॥ ॐ हां हृदयाय नमः॥ ॐ शिरसे नमः॥ ॐ हूं शिखायै नमः॥ ॐ है। कवचाय नमः॥ ॐ हौं नेत्रत्रयाय नमः॥ ॐ हः अस्त्राय नमः॥ ॐ यद्यसेजसतसश पमः॥ ६॥

O Hari, with water for bathing and scents these should be adored at the door.

Om, Ham, salutation unto Brahmā, the presiding deity the habitation. Om, ham, sulutation unto the preceptors. Om, ham, salutation unto the Ādhāra Śakti. Om, ham, salutation unto Ananta. Om, ham salutation unto knowledge. Om, Hām salutation unto the spirit of disassociation from the world. Om, ham, salutation unto wealth. Om, ham, salutation unto irreligion. Om, hum, salutation unto ignorance. Om, ham. salutation unto worldliness. Om, ham, salutation unto poverty. Om, ham, salutation unto Urdhacaṇḍas. Om, ham, salutation unto Adhaś chanda. Om, ham, salutation unto the lotus. Om Hum, salutation unto the pericarp. Om, Ham. salutation unto Vāmā. Om, ham, salutation unto Jyeṣṭhā. Om, ham, salutation unto Roudrā. Om, Ham, salutation unto Kālī. Ham, salutation unto Kālavikāriṇi. Om, Ham, salutation unto Balapramathinī. Om Ham, salutation unto her who suppresses all beings. Om, Ham salutation unto Manonmanā. Om, Ham, salutation unto Maṇḍalatritaya. Om, Ham, salutation unto the form of Śiva. Om Ham, salutation unto the President of learning. Om, Ham, Him. Houm,

salutation unto Śiva, Om, Ham, salutation unto the heart. Om, Him. salutation to the hear, Om, Hum, salutation unto the tuft of hair on the head. Om. Haim, salutation unto the coat of mail. Om, Houma, salutation' unto the two eyes. Om, Has, salutation unto the weapon Om, salutation unto Sadyajāta.

ॐ हां सिद्ध्यै नमः॥ ॐ हां ऋद्ध्यै नमः॥
ॐ हां विद्युतायै नमः॥ ॐ हां लक्ष्म्यै
नमः॥ ॐ हां बोधायै नमः॥
ॐ हां काल्यै नमः॥ ॐ हां स्वधायै नमः॥
ॐ हां प्रभायै नमः॥ ७॥

Om, Hum, salutation unto Siddhi. Om, Ham, salutation unto Ṛddhi. Om, Hum, salutation unto Dyuti. Om, Ham, salutation unto Lakṣmī. Om, Ham, salutation unto Bodha. Om, Ham, salutation unto Kālī. Om, Ham, salutation into Svadhā. Om, Ham, salutation unto Prabhā.

सत्यस्याष्टौ कला ज्ञेयाः पूज्याः पूर्वादिषु स्थिताः॥ ८॥

These are known as the eight Kalās or parts of Satya. They should be placed in the east and other sides.

ॐ हां वामदेवाय नमः॥ॐ हां राजसे नमः॥
ॐ हां रक्षायै नमः॥ ॐ हां नत्यै नमः॥
ॐ हां कन्यायै नमः॥ ॐ हां कामायै नमः॥ ॐ
हां जनन्यै नमः॥ ॐ हां क्रियायै नमः॥ ॐ हां
वृद्ध्यै नमः॥ ॐ हां कार्य्यायै नमः॥ ॐ रा(धा)त्र्यै
नमः॥ ॐ हां भ्रामण्यै नमः॥ ॐ हां मोहिन्यै
नमः॥ ॐ हां क्ष(त्व)रायै नमः॥
वामदेवकला ज्ञेयास्त्रयो दश वृषध्वज॥ ९॥

Om, Hum, salutation unto Vāmadeva. Om, Ham, salutation unto Rati. Om, Ham salutation unto Rakṣa. Om, Ham, salutation unto Rajas. Om, Ham, salutation unto Kanyā. Om, Ham, salutation unto Kāma. Om, Ham, salutation unto Sajanī. Om, Ham, salutation unto Kriyā. Om, Ham, salutation into Vṛddhi. Om, Ham, salutation unto Kāryā . Om, Hum, salutation unto Dhātrī. Om, Ham, salutation unto Bhrāmaṇī. Om. Ham salutation unto Mohinī. Om, Ham, salutation unto Tvarā.

O bull-emblemed deity these thirteen are known as the Kalās or pass of Vāmadeva.

ॐ हां तत्पुरुषाय नमः॥ ॐ हां निवृत्त्यै
नमः॥ ॐ हां प्रतिष्ठायै नमः॥ ॐ हां
विद्यायै नमः॥ ॐ हां शान्त्यै नमः॥
ज्ञेयास्तत्पुरुषस्यैव चतस्रो वृषभध्वज॥ १०॥

Om, Ham, salutation unto Tatpuruṣa. Om, Ham, salutation unto Vṛtti. am, Ham, salutation unto Pratiṣṭhā. Om, Ham, salutation unto Madyā. Om, Ham, salutation unto Śanti.

O bull-emblemed deity, these four are known as the Kalās or parts of Tatpuruṣa.

ॐ हां अघोराय नमः॥ ॐ उमायै नमः॥
ॐ हां क्षमायैः नमः॥ ॐ हां निद्रायै नमः॥
ॐ हां व्याध्यै नमः॥ ॐ हां क्षुधायै नमः॥
ॐ हां तृष्णायै नमः॥
कलषट्कं ह्यघोरस्य विज्ञेयं भैरवं हर॥ ११॥

Om, Hum, salutation unto Aghora. Om, Ham, salutation unto Umā. Om, Ham, salutation unto Kṣmā, (forgiveness). Om, Ham, salutation unto Nidrā (sleep). Om, Ham, salutation unto Vyādhi (disease). Om, Ham, salutation unto Kṣudhā (hunger). Om, Hum, salutation unto Tṛṣṇa (thirst).

O Hara, these are the eight terrific parts of Aghora.

ॐ हां ईशनाय नमः॥ ॐ हां समित्त्यै
नमः॥ ॐ हां अङ्गदायै नमः॥
ॐ हां कृष्णायै नमः॥ ॐ हां मरीच्यै
नमः॥ ॐ हां ज्वालायै नम॥
ईशानस्य कलाः पञ्च जानीहि वृषभध्वज॥१२॥

am, Ham, salutation unto Īśāna. am, Ham, salutation unto Samitī. am, Ham, salutation unto Aṅgadā. Om, Ham, salutation unto Kṛṣṇā. Om, Ham, salutation unto Marīci. am, Ham, salutation unto Jvālā.

O bull-emblemed deity, know these to be the *kalas* to Īśāna.

ॐ हां शिवपरिवारेभ्यो नमः॥
ॐ हां इन्द्राय सुराधिपत्ये नमः॥
ॐ हां अग्नये तेजोऽधिपतये नमः॥
ॐ हां यमाय प्रेताधिपतये नमः॥
ॐ हां निर्ऋतये रक्षोऽधिपतये नमः॥

ॐ हां वरुणाय जलाधिपतये नमः॥
ॐ हां वायवे प्राणाधिपतये नमः॥
ॐ हां सोमाय नेत्राधिपतये नमः॥
ॐ हां ईशानाय सर्वविद्याधिपतये नमः॥
ॐ हां अनन्ताय नागाधिपतये नमः॥
ॐ हां ब्रह्मणे सर्वलोकाधिपतये नमः॥
ॐ हां धूलिचण्डेश्वराय नमः॥ १३।

Om, Hum, salutation unto the family of Śiva. am, Ham, salutation unto Indra, the king of celestials. Om, Ham, salutation unto Agni, the lord of fire. Om, Ham, salutation unto Yama, the lord of departed spirits. am, Ham, salutation unto Nairṛta, the lord of Rākṣas. Om, Ham, salutation unto Varuṇa, the lord of waters. Om, Ham, salutation unto Vāyu, the lord of vital airs. Om, Ham, salutation unto Some the lord of eyes. Om, Ham, salutation unto Īśāna, the lord of all forms of learning. Om, Ham, salutation unto Ananta, the king of serpents. Om, Ham, salutation unto Brahmā, the lord of all the worlds.

Om, Ham, salutation unto Dhulicaṇḍeśvara.

आवाहनं स्थापनं सन्निधानं शङ्कर॥
सन्निरोधं तथा कुर्य्यात्सकलीकरणं तथा॥ १४॥
तत्त्वन्यासं च मुद्राया दर्शनं ध्यानमेव च॥

O Śaṅkara, a worshipper should thus perform the rites of invocation, installation, making near, concentration and Sakalikaraṇa, and next the assignment of Tattvas, the is playing of Mudrās and meditation.

पाद्यमाचमनं ह्यर्घ्यं पुष्पाण्यभ्यंगदानकम्॥ १५॥
तत उद्वर्त्तनं स्नानं सुगन्धं चानुलेपनम्॥
वस्त्रालंकारभोगांश्च ह्यंगन्यासं च धूपकम॥ १६।
दीपं नैवेद्यदानंच हस्तोद्वर्त्तनमेव च॥
पाद्यार्घ्याचमनं गन्धं ताम्बूलं गीतवादनम्॥ १७॥
नृत्यं छत्रादिकरणं मुद्राणां दर्शनं तथा॥
रूपं ध्यानं जपश्चाथ एकवद्भाव एव च॥ १८॥
मूलमन्त्रेण वै कुर्य्याज्जपपूजासमर्पणम्॥
माहेशी कथिता पूजा रुद्र पापविनाशिनी॥ १९॥

He should next dedicate water for washing feet, that for rinsing mouth, Arghya, flowers, water for bathing, scents, unguents, raiments, ornaments, objects of enjoyment, incense, stamps, food. He should also propitiate the deity with water for washing feet, water for rinsing mouth, scents, betel, umbrella and Mudrās. He should meditate on the form and reef the name and dedicate the adoration and recitation was the principal mantram. O Rudra, I have thus described the adoration of Māheśī which destroys alol sins.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महेश्वरपूजाविधिर्नाम चत्वारिंशोऽध्यायः॥ ४०॥

अध्यायः ४१ / Chapter 41

वासुदेव उवाच

ॐ विश्वावसुर्नाम गन्धर्वः कन्यानामधिपतिर्लभामि
ते कन्यां समुत्पाद्य तस्मै विश्ववासवे स्वाहा॥
स्त्रीलाभो मन्त्रजाप्याच्च कालरात्रं वदाम्यहम्॥ १॥

Vasudeva said :—Om, there is Gandharva, by name Viśvavasu, the master of maidens. I will secure him for you. "Having begotten maidens. Unto Viśvasu, Svāhā." This is the recitation of the mantram for obtaining wives. I will describe the night of death.

ॐ नमो भवगति ऋक्षकर्णि चतुर्भुजे
ऊर्द्धकेशि त्रिनयने कालरात्रि मानुषणां
वसारुधिरभोजने अमुकस्य प्राप्तकालस्य
मृत्युभेदे हुं फट् हनहन दहदह मांसरुधिरं
पचपच ऋक्षपत्नि स्वाहा।
न तिथिर्न च नक्षत्रं नोपवासो विधीयते॥ २॥

Om. salutation unto the auspicious goddess, having ears like those of a bear and four arms. O thou having hairs, tied up! O thou, having three eyes! This is the night of death for men in the matter of feeding upon marrow and blood. May deadlapproach such and such person who has come to the proper time. Ham, phaṭ, kiṭṭ, kiṭṭ, kiṭṭ, burn, burn, flesh and blood, paca, paca, Rikṣapatni (wife of the bear) Svāhā. There is no restriction for the observance of lunar days, stars, or fasting.

क्रुद्धो रक्तेन संमार्ज्य करौ ताभ्यां प्रगृह्य
च प्रदोषे संजपेल्लिङ्गमामपात्रं च मारयेत्॥
ॐ नमः सर्वतो यन्त्राण्येतद्यथा जम्भनि
मोहनि सर्वशत्रुविदारिणि रक्षरक्ष माममुकं
सर्वभयोपद्रवेभ्यः स्वाहा॥
शुक्रे नष्टे महादेव वक्ष्येऽहं द्विजपादिह॥ ३॥

A worshipper should rub his hands with blood and then take up all articles with them. Early in the morning he should recite the name of the phallic emblem and strike it with a mango leaf. Om, salutation unto all the weapons, so that, O Jambhani, O thou who charmest all, O thou who dost destroy all the enemies, protect me, such and such a person, from all fears and calamities, Svāhā. On the destruction of Śukra, O Mahādeva, I described it which saves all the twice-born.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वश्यादिसाधिकमन्त्रनिरूपणं नामैकचत्वारिंशोऽध्यायः॥ ४१॥

अध्यायः ४२ / Chapter 42

हरिरुवाच

पवित्रारोपणं वक्ष्ये शिवस्याशिवनाशनम्॥
आचार्य्यः साधकः कुर्य्यात्पुत्रकः समयी हर॥ १॥

Hari said :—I will now describe the eternal rite of Śiva called Pavitrārohaṇa[1] which, O Hara, a priest a worshipper or his son or a person, observant of a vow, should perform.

संवत्सरकृतां पूजां विघ्नेशो हरतेऽन्यथा॥
आषाढे श्रावणे माघे कुर्य्याद्भाद्रपदेऽपि वा॥ २॥

Having performed the adoration extending over full one year one should perform this rite in the month of Aṣāḍa, Śravaṇa, Māgha or Bhādrapada.

सौवर्णरौप्यताम्रं चसूत्रं कार्पासिक क्रमात्॥
ज्ञेयं कुजादौ संग्राह्यं कन्यया कर्त्तितं च यत्॥ ३॥

He should first of all procure a thread made of gold, silver, copper or of cotton spun by a maiden.

त्रिगुणं त्रिगुणीकृत्य ततः कुर्य्यात्पवित्रकम्॥
ग्रन्थयो वामदेवेन सत्येन क्षालयेच्छिव॥ ४॥

Having made nine folds of this thread he should perform the rite of Pavitrakaṁ. With the Vāmadeva mantram he should make the Granthis (knots) .

अघोरेण तु संशोध्य बद्धस्तत्पुरुषाडवेत्॥
धूपयेदीशमन्त्रेण तन्तुदेवा इति (मे) स्मृताः॥ ५॥
ॐकारश्चन्द्रमा बह्निर्ब्रह्मा नागः शिखिध्वजः॥
रविर्विष्णु शिवः प्रोक्तः क्रमात्तन्तुषु देवताः॥ ६॥
अष्टोत्तरशतं कुर्य्यात्पञ्चाशत्पञ्चविंशतिम्॥
रुद्रोऽत्तमादि विज्ञेयं मानं च ग्रन्थयो दश॥ ७॥

With the Satya mantram, O Śiva, he should wash the thread, with the Aghora man tram he should purify it, with the Tatpuruṣa mantram he should tie it and with Īśa mantram he should place incense. The following are known as *Tantudevas* or deities of the thread viz., Oṁkāra, Candramā, Vanhi, Brahmā, Nāga, Śikhidhvaja, Ravī, Viṣṇu and Śiva. The length of the sacrificial thread, O Rudra, should be either one hundred and eight fingers in length or fifty or twenty five. There are ten Granthis" or knots.

चतुरङ्गुलान्तराः स्युर्ग्रन्थिनामानि च क्रमात्॥
प्रकृतिः पौरुषी वीरा चतुर्थी चापराजिता॥ ८॥
जया च विजया रुद्रा अजिता च सदाशिवा॥
मनोन्मनी सर्वमुखी द्व्यङ्गुलाङ्गुलतोऽथवा॥ ९॥
रञ्जयेत्कुंकुमाद्यैस्तु कुर्य्याद्गन्धैः पवित्रकम्॥
सप्तम्यां वा त्रयोदश्यां शुक्लपक्षे तथेतरे॥ १०॥
क्षीरादिभिश्च संस्नाप्य लिङ्गं गन्धादिभिर्यजेत्॥
दद्याद्गन्धपवित्रंतु आत्मने ब्रह्मणे हर॥ ११॥

And the interstice between one Granthi and the other should be four fingers; or it may be two fingers or one. [The names of the ten Granthis are :—Prakṛti, Pouruṣī, Vīrā, Aparājitā, Jayā, Vijayā, Rudrā, Manonmanī and Sarvatamukhī. On the seventh or the thirteenth day of the light fortnight one should dye it with saffron and perform the Pavitraka rite with scents. Having sprinkled the phallic emblem with thickened milk he should rub it with scents

1. The rite of putting sacred thread around the neck of the image of a particular deity.

and dedicate the sacred perfumeries to the self–the Brāhmaṇa.

पुष्पं गन्धयुतं दद्यान्मूलेनेशानगोचरे॥
पूर्वे च दण्डकाष्ठं तु उत्तरे चामलकीफलम्॥ १२॥

He should place scented flowers at the foot of the image of Īśāna, sticks for cleansing teeth in the east and fruits of emblic myrobalam in the north.

मृत्तिकां पश्चिमे दद्याद्दक्षिणे भस्म भूतयः॥
नैर्ऋते ह्यगुरुं दद्याच्छिखामन्त्रेण मन्त्रवित्॥ १३॥
वायव्यां सर्षपं दद्यात्कवचेन वृषध्वज॥
गृहं संवेष्ट्य सूत्रेण दद्याद्गन्धपवित्रकम्॥ १४॥

He should place earth in the west and ashes in the south. One, conversant with mantrams, should place, with Śikhā mantram, Aguru in the south-east corner and sessamum seeds with the Kavaca mantram, O bull-emblemed deity. Having encircled the house with a thread he should offer sacred scents.

होमं कृत्वाग्नये दत्त्वा दद्याद्भूतबलिं तथा॥
आमन्त्रितोऽसि देवेश गणैः सार्द्धं महेश्वर॥ १५॥

Then after offering oblations of fire he should place offerings for pernicious spirits. O king of goods. O Maheśvara, thou hast been invited with thy gaṇas (goblins).

प्रातस्त्वां पूजयिष्यामि अत्र सन्निहितो भव॥
निमन्त्र्यानेन तिष्ठेत्तु कुर्वन् गीतादिकं निशि॥ १६॥
मन्त्रितानि पवित्राणि स्थापयेद्देवपार्श्वतः॥
स्नात्वादित्यं चतुर्दश्यां प्राग्रुद्रं च प्रपूजेयत्॥ १७॥

Do thou come near, I will adore thee in the morning. Having thus invited the deity he should the night in singing and place, by the side of the image, sacred articles inspired with mantrams. Having sprinkled the sun with water on the fourteenth day of the durk fortnight he should adore Rudra.

ललाटस्थं विश्वरूपं ध्यात्वात्मानं प्रपूजयेत्॥
अस्त्रेण प्रोक्षितान्येवं हृदयेनार्चितान्यथा॥ १८॥

He should first meditate on self in the form of the universe, as being stationed on the fore-head and then adore it. He should sprinkle it with water with the astra mantram and adore it with the Hṛdaya mantram.

संहितामन्त्रितान्येव धूपितानि समर्पयेत्॥
शिवतत्वात्मकं चादौ विद्यातत्वात्मकं ततः॥ १९॥
आत्मतत्वात्मकं पश्चाद्देवकाख्यं ततोऽर्चयेत्॥
ॐ हौं हौं शिवतत्वाय नमः॥
ॐ हीं (हीः) विद्यातत्वाय नमः॥ २०॥

He should next dedicate incense inspired with mantrams. He should first of all adore Śiva Tattva, then Vidyā Tattva and next Ātma Tattva. Om, Houm, salutation unto Śiva Tattva (essence of Śiva). Om, Him. salutation unto the essential spirit of learning.

ॐ हां (हौः) आत्मतत्वाय नमः॥
ॐ हां हीं हूं क्षौं सर्वतत्वाय नमः॥
कालात्मना त्वया देव यदृष्टं मामके विधौ॥ २१॥
कृतं क्लिष्टं समुत्सृष्टं हुतं गुप्तं च यत्कृतम्॥
सर्वात्मनात्मना शम्भो पवित्रेण त्वदिच्छया॥ २२॥
पूरयपूरय मखव्रतं तन्नियमेश्वराय
सर्वतत्त्वात्मकाय सर्वकारणपालिताय ॐ
हां हीं हूं हैं हौं शिवाय नमः॥ २३॥

Om, Ham, salutation unto the essence of self. Om. Ham, Him. Hain, Koṣum salutation unto the essence of all. O God! O Śambhu! whatever, thou, indentical with time, hast seen in me, whatever I have done, have offered as oblations to fire. whatever I have created, have all been done by me, by the will, for the rite of Pavitrakam. Om, fulfil my vow of sacrifice. Om, Ham, Him, Hum. Haim, Houm, salutation unto Śiva, the lord of observances, identical with all essences and the cause of all.

पूर्वैरनेन यो दद्यात्पवित्राणां चतुष्टम्॥
दत्त्वा वह्नेः (वरे) पवित्रं च गुखे दक्षिणां दिशेत्॥२४॥
बलिं दत्त्वा द्विजान् भोज्य चण्डं प्राच्यै विसर्जयेत्॥२५॥

With this mantram .the four offerings of a Pavitraka rite should be made. Having offered Pavitrakam to the fire one should make presents unto the preceptor, offer food, feed the Brāhmaṇas, worship Caṇḍa and then perform the Visarjana (life-destroying) rite.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवपवित्रारोपणं नाम द्विचत्वारिंशोऽध्यायः॥ ४२॥

अध्यायः ४३ / Chapter 43

हरिरुवाच

पवित्रारोपणं वक्ष्ये भुक्तिमुक्तिप्रदं हरेः॥
पुरा देवासुरे युद्धे ब्रह्माद्याः शरणं ययुः॥ १॥
विष्णुश्च तेषां देवानां ध्वजं ग्रैवेयकं ददौ॥
एतौ दृष्ट्वा निवङ्क्ष्यन्ति दानवानब्रवीद्धरिः॥ २॥

Hari said :—I will now describe the Pavitrārohaṇa rite of Hari which yields emancipation and enjoyment. Formerly in the war between the gods and Dānavas. the celestials, headed by Brahmā, sought refuge with Viṣṇu who conferred on them the standerd *Graiveyaka.* Seeing them Hari said that they would overcome the Dānavas.

विष्णूक्ते ह्यब्रवीन्नागो वासुकेरनुजस्तदा॥
वृणीत च पवित्राख्यं वरं चेदं वृषध्वज॥ ३॥
ग्रैवयं हरिदत्तं तु मन्नाम्ना ख्यातिमेष्यति॥
इत्युक्ते तेन ते देवास्तन्नाम्ना तद्वरं विदुः॥ ४॥

On Viṣṇu saying so, the Nāga, Vāsuki's younger brother, said :—O bull-emblemed deity, I pray from thee this boon, called Pavitraka. so dIat the Graiveya, conferred by Hari. may pass by my name". On his thus addressing the Devas they conferred on him. the same boon.

प्रावृट्काले तु ये मर्त्त्या नार्चिष्यन्ति पवित्रकैः॥
तेषां सांवत्सरी पूजा विफला च भविष्यति॥ ५॥

The mortals. who worship me with the Pavitraka rite during the rainy season, have their adoration extending over full one year rendered useless.

तस्मात्सर्वेषु देवेषु पवित्रारोपणं क्रमात्॥
प्रतिपत्पौर्णमास्यन्ता यस्य या तिथिरुच्यते॥ ६॥

The Pavitrārohaṇa rite of all the deities should be celebrated in order on the lunar days respectively reserved for them, beginning with the first day after the full moon.

द्वादश्यां विष्णवे कार्य्यं शुक्ले कृष्णेऽथ वा हर॥
व्यतीपातेऽयने चैव चन्द्रसूर्य्यग्रहे शिव॥ ७॥
विष्णवे वृद्धिकार्य्ये च गुरोरागमने तथा॥
नित्यं पवित्रमुद्दिष्टं प्रावृट्काले त्ववश्यकम्॥ ८॥

On the twelfth day of the dark or light fortnight the one for Viṣṇu should be performed. It is always necessary to perform the Pavitra rite during the rainy season, preference being always given to a *Vyatipata*[1] day, to a solar or lunar eclipse, to a day when the Vṛddhi rite of Viṣṇu is performed or when the precepter comes.

कौशेयं पट्टसूत्रं वा कार्पासं क्षौमगेव वा॥
कुशसूत्र द्विजानां स्याद्राज्ञां कौशेयपट्टकम्॥ ९॥
वैश्यानां चीरणं क्षौमं शूद्राणां शणवल्जम्॥
कार्पासं पद्मजं चैव सर्वेषां शस्तमीश्वर॥ १०॥

The sacred thread should be made of either red silk, silk fibres, cotton or linen. The twice-born should offer a thread made of Kuśā reeds, the kings that made of silk, the Vaiśyas that of wool and the Śūdras that made of new barks. O Īśvara! one, made of cotton or of fibres of a lotus, is preferable unto all castes. .

ब्राह्मण्या कर्त्तितं सूत्रं त्रिगुणं त्रिगुणीकृतम्॥
ॐकारोऽथ शिवः सोमो ह्यग्निर्ब्रह्मा फणी रविः॥ ११॥
विघ्नेशो विष्णुरित्येते स्थितास्तन्तुषु देवताः॥
ब्रह्मा विष्णुश्च रुद्रश्च त्रिसूत्रे देवताः स्मृताः॥ १२॥

Three knots of three folds each should be made of a thread spun by a Brāhmaṇa. A worshipper should next recite the names of the presiding gods of the threas beginning with Om. They are Śiva, Soma, Agni, Brahmā, Phaṇī, Ravī, Gaṇeśa and Viṣṇu. Brahmā, Viṣṇu and Rudra are the three presiding gods of the three threads.

सौवर्णे राजते ताम्रे वैणवे मृन्मये न्यसेत्॥
अंगुष्ठेन चतुःषष्टिः श्रेष्ठं मध्यं तदर्द्धतः॥ १३॥
तदर्द्धा तु कनिष्ठा स्यात्सूत्रमष्टोत्तरं शतम्॥
उत्तमं मध्यमं चैव कन्यसं पूर्ववत्क्रमात्॥ १४॥

One should keep the thread in a golden vessel, or in one made of silver, or of copper, or of bamboo or of earth. The size of the best vessel

1. The seventeenth of the astrological Yogas. Day of new moon when it falls on a Sunday and the moon is in certain mansions, Śrāvaṇa.

should be sixty four fingers in circumference, that of the middling one its half, and that of the youngest the its half again. The best thread must be one hundred and eight fingers in length, the middling one its half, and the youngest its half, again.

उत्तमोऽगुष्ठमानेन मध्यमो मध्यमेन तु॥
कन्यसे च कनिष्ठेन अंगुल्या ग्रन्थयः स्मृताः॥ १५॥

The best knot should be of the size of a knot of the thumb; the middling one of that of the middle finger and the smallest one of that of the youngest finger.

विमाने स्थण्डिले चैव एतत्सामान्यलक्षणम्॥
शिवोद्धृतं पवित्रं तु प्रतिमायां च कारयेत्॥ १६॥

The measurement of the sacrificial alter must be guided by these general characteristics. The sacrificial thread must be placed on the idol (of Viṣṇu) which should be of the size of that of Śiva.

ह्यन्नाभिरू (रु) रुमाने च जानुभ्यसामवलम्बिनी॥
अष्टोत्तरसहस्रेण चत्वारो ग्रन्थयः स्मृताः॥ १७॥
षट्त्रिं(ड्वि)शच्च चतुर्विशद्द्वादश ग्रन्थयोऽथवा॥
उत्तमादिषु विज्ञेयसाः पर्वभिर्वा पवित्रकम्॥ १८॥

It must pass through breast, navel, thigh and hang up to the knee-joints. With a thread measuring one thousand and eight fingers in length should be formed four, thirty-six, twenty four and twelve knots severally, each being of the size of a finger knot

चर्चितं कुंकुमेनैव हरिद्राचन्दनेन वा॥
सोपवासः पवित्रन्तु पात्रस्थमविासयेत्॥ १९॥

It should be then dyed with saffron. turmeric or sandal. After fasting a worsipper should place the sacred thread on a vessel and perform the initiatory rite of consecration.

अश्वत्थपत्रपुटके अष्टदिक्षु निवेशितम्॥
दण्डकाष्ठं कुशाग्रं च पूर्वे सङ्कर्षणेन तु॥ २०॥

Then in vessels made of fig leaves it should be placcd in the eight quarters. Twigs and Kuśā blades should be dedicated to Śaṅkarṣaṇa in the east.

रोचनाकुंकुमेनैव प्रद्युम्नेन तु दक्षिणे॥
युद्धार्थी फलसिद्ध्यर्थमनिरुद्धेन पश्चिमे॥ २१॥
चन्दनं नीलयुक्तं च तिलभास्माक्षतं तथा॥
आग्नेयादिषु कोणेषु श्रयादीनां तु क्रमान्यसेत्॥ २२॥

Rocanā (yellow figment) and saffron should be dedicated to Pradyumna in the south. A person. who is about to undertake a war and seeks for victory, should dedicate to Aniruddha in the west. sandal, blue colour, sessamum seeds, ashes and akṣata. In the south-east and other corners he should make assignment of Śrī and other goddesses.

पवित्रं वासुदेवेन अभिमन्त्र्य सकृत्सकृत॥
दृष्ट्वा पुनः प्रपूज्याथ वस्त्रेणाच्छाद्य यत्नतः॥ २३॥

Having then inspired the sacred thread widl Vāsudeva mantrams, looked at it again and worshippcd it he should cover it with a piece of cloth.

देवस्य पुरतः स्थाप्यं प्रतिमामण्डलस्य वा॥
पश्चिमे दक्षिणे चैव उत्तरे पूर्ववत्क्रमात्॥ २४॥
ब्रह्मादींश्चापि संस्थाप्य कलशं चापि पूजयेत्॥
अस्त्रेण मण्डलं कृत्वा नैवेद्यञ्च समर्पयेत्॥ २५॥

He should then place it before the image of the deity or the luystic diagram. Having placed duly as before Brāhmaṇas in the west, south and north he should worship the pitchers. Then having drawn the mystic diagram with a weapon he should place the offerings.

अधिवास्य पवित्रं तु त्रिसूत्रेण नवेन वा (च)॥
वेदिकां वेष्टयित्वा तु आत्मानं कलशं घृतम्॥ २६॥

Having thus performed the Adhivāsa rite of the sacred thread he should encircle the altar with three or nine threads and then connect his own body and the pitchers with it.

अग्निकुण्डं विमानं च मण्डपं गृहमेव च॥
सूत्रमेकं तु संगृह्य दद्याद्देवस्य मूर्धनि॥ २७॥
दत्त्वा पठेदिमं मन्त्रं पूजयित्वा महेश्वरम्॥
आवाहितोऽसि देवेश पूजार्थं परमेश्वर॥ २८॥

Connecting the well of sacred fire, the pedastal, the awning and the temple with one thread he should place it on the head of the deity. Having thus offered the thread and worshipped the great god the worshipper should recite the following mantram.

"O King of gods! O Graeat Īśvara! I have invoked thy presence here for adoring thee.

तत्प्रभातेऽर्चयिष्यामि सामग्र्याः सन्निधौ भव॥
एकरात्रं वा अधिवास्य पवित्रकम्॥ २९॥
रात्रौ जागरणं कृत्वा प्रातः संपूज्य केशवम्॥
आरोपयेत्क्रमेणैव ज्येष्ठमध्यकनीयसम्॥ ३०॥

I will adore thee in the morning. Do thou come near these articles." Having performed the Adhivāsa rite of the sacred thread for one of three nights a worshipper should keep up the night and adore Keśava in the morning. He should next place (on dle image) the biggest, middling and the smallest threads.

धूपयित्वा पवित्रं तु मन्त्रेणैवाभिमंत्रयेत्॥
प्रजप्तग्रन्थिकं चैव पूजयेत्कुसुमादिभिः॥ ३१॥

Then having incensed the sacred thread he should inspire it with mantrams. Having recited dle names of the knots he should adore them with flowers and other articles.

गायत्र्या चर्चित तेन देवं संपूज्य दापयेत्॥
समं पुत्रकलात्रद्यैः सूत्रपुच्छं तु धारयेत्॥ ३२॥
विशुद्धग्रंथिकं रम्यं महापातकनाशनम्॥
सर्वपापक्षयं देव तवाग्रे धारयाम्यहम्॥ ३३॥

Then having recited the Gāyatrī he should adore the deity with the following mantram. May my sons and wife hold this thread. O god, I hold before thee this purified and beautiful knot destructive of the greatest iniquity and of all sort of sins.

एवं धूपादिनाभ्यर्च्य मध्यमादीन्त्यसर्पयेत्॥
पवित्रं वैष्णवं तेजः सर्वपातकनाशनम्॥ ३४॥
धर्माकार्थासिद्ध्यर्थ स्वकंठे धारयाम्यहम्॥
वनमालां समभ्यर्च्य स्वेन मन्त्रेण दापयेत्॥ ३५॥

Having thus worshipped the sacred thread with incense and other articles he should dedicate the middling and other ones. [He should next say] "For achieving success in religious rites and worldly undertakings I hold on my neck this sacred energy of Viṣṇu."

Then having worshipped the garland of forest flowers with its own mantram he should offer it. Next he should place various offerings, flowers and edibles.

नैवेद्यं विविधं दत्त्वा कुसुमादेर्बलि हरेत्॥
अग्निं संतर्प्य तत्रापि द्वादशांगुलमानतः॥ ३६॥
अष्टोत्तरशतेनैव दद्यादेकपवित्रकम्॥
आदौ दत्त्वार्घ्यमादित्ये तत्र चैकं पवित्रकम्॥ ३७॥

Then having offered oblations to the sacred fire deposited in an well measuring twelve fingers he should offer one sacred thread, one hundred and eight fingers in length.

Having first offered Arghya unto the Sun-God he should dedicate to him a sacred thread.

विष्वक्सेनं ततः प्रार्च्य गुरुमर्घ्यादिभिर्हर॥
देवस्याग्रे पठेन्मन्त्रं कृतांजलिपुटः॥ ३८॥

O Hara, he shold next adore Viśvaksena and his preceptor with Arghya. Clasping his hands he should recite before the deity the following mantram.

ज्ञानतोऽज्ञानतो वापि पूजनादि कृतं मया॥
तत्सर्वं पूर्णमेवास्तु त्वत्प्रसादात्सुरेश्वर॥ ३९॥

O, lord of celestials, may all adorations, whatever I have offered knowingly or unknowingly, be crowned with success by thy favour.

मणिविद्रुममालाभिर्मन्दारकुसुमादिभिः॥
अयं सांवत्सरी पूजा तवास्तु गरुडध्वज॥ ४०॥
वनमाला यथा देव कौस्तुभं सततं हृदि॥
तद्वत्पवित्रं तन्तूनां मालां त्वं हृदये धर॥ ४१॥

O Garuḍa-emblemed deity, I offer this thy adoration extending over a year with garlands of gems and sapphires and of Mandāra flowers.

O god, hold this sacred thread on thy breast as thou dost always carry the garland of forest flowers and the mystic mark of Śrīvatsa.

एवं प्रार्थ्य द्विजानं भोज्यं दत्त्वा तेभ्यश्च दक्षिणाम्॥
विसर्जयेत्तु तेनैव सायाह्ने त्वपरेऽहनि॥ ४२॥

Having thus adored the deity, fed the twice-born and distributed presents amongst them a worshiper should perform the life-destroying ceremony of the deity in the evening.

सांवत्सरीमिमां पूजां सम्पाद्य विधिवन्मया॥
व्रजेः पवित्रकेदानीं विष्णुलोकं विसर्जितः॥ ४३॥

Having thus duly performed the adoration extending over a year as well as the offering of sacred thread one repairs to the region of Viṣṇu.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुपवित्रारोपणं नाम त्रिचत्वारिंशोऽध्यायः॥ ४३॥

अध्यायः ४४ / Chapter 44

हरिरुवाच

पूजयित्वा पवित्रद्यैर्ब्रह्म ध्यात्वा हरिर्भवेत्॥
ब्रह्मध्यानं प्रवक्ष्यामि मायायन्त्रप्रमर्दकम्॥ १॥

Hari Said :—Having adored Brahman with Pavitra and other rites and meditated on him one becomes Hari. I will now describe the meditation of Brahman which destroys the weapon of Māya (illusion) .

यच्छेद्वाङ्भनसं प्राज्ञस्तं यजेज्ज्ञानमात्मनि॥
ज्ञानं महति संयच्छेद्य इच्छेद्य इच्छेज्ज्ञानमात्मनि॥ २॥

The learned man, who recites the name of Brahman by words and mind, acquires the knowledge, of self. He, who desires to acquire this knowledge, gains great knowledge.

देहेन्द्रियमनोबुद्धिप्रणाहंकारवर्जितम्॥
वर्जितं भूततन्मात्रैर्गुणजन्माशानादिभिः॥ ३॥

Brahman is shorn of body, organs of sense, mind, intellect, vital principle and egoism. It is shorn of elements, Tanmātrās (subtle particles), the guṇas (qualities), birth and decay.

स्वप्रकाशं निराकारं सदानं दमनादि यत्॥
नित्यं शुद्धं बुद्धमृद्धं सत्यमानन्दमद्वयम॥ ४॥
तुरीयमक्षरं ब्रह्म अहमस्मि परं पदम्॥
अहं ब्रह्मेत्यवस्थानं समाधिरपि (रिति) गीयते॥ ५॥

It is manifest of itself, devoid of a form. eternally blissful, without any beginning, eternal, purified, intelligent, undecaying, existent, blissful, without second and eternal. [The state of mental realization]. "I am Brahman. I exist in Brahman" is known as Samadhi (mental concentration).

आत्मानं रथिनं विद्धि शरीरं रथमेव तु॥
बुद्धिं च सारथिं विद्धि मनः प्रग्रहमेव च॥
इंद्रियाणि हयानाहुर्विषयास्तेषु गोचराः॥ ६॥
आत्मेन्द्रियमनोयुक्तो भोक्तेत्यार्मनीषिणः॥
यस्तु विज्ञानबाह्येन युक्तेन मनसा सदा॥ ७॥
स तु तत्पदमाप्नोति स हि भूयो न जायते॥

The soul is known as the charioteer. the body as the chariot and the organs of sense are known as the horses. The objects of sense are known by the latter. The soul is endued with mind and the organs of sense. Therefore the learned designate it as the enjoyer. He, who is endued with the discriminative knowledge of the external objects and mental perception, attains of the station of Brahman and is not born again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः॥ ८॥
स्वर्धुन्याः पारमाप्नोति तद्विष्णोः परमं पदम्॥
अहिंसादिर्यमः प्रोक्तः शौचादिर्नियमः स्मृतः॥ ९॥

The man, whose charioteer is the discriminative knowledge, goes the the other side of the world by the help of mental abstraction and attains to the most exalted station of Viṣṇu. Not to hun animals etc. is called Yama (restraint). Purification and other rites are called Niyama (religious observances)

आसनं पद्मकाद्युक्तं प्राणायामो मरुज्जयः॥
प्रत्याहारो जयः प्रोक्तो ध्यानमीश्वरचिन्तनम् ॥ १०॥
मनोधृतिर्धारणा स्थात्समाधिर्ब्रह्मणि स्थितिः॥
पूर्व चेतः स्थिरं न स्यात्ततो मूर्त्ति विचिन्तयेत्॥ ११।
हृत्पद्मकर्णिर्सकामध्ये शंखचक्रगदाब्जवान्॥
श्रीवत्सकौस्तुभयुतो वनमालाश्रिया युतः॥ १२॥
नित्यः शुद्धो भूतियुक्तः सत्यानन्दाह्वयः परः॥
आत्माहं परमं ब्रह्म परमं ज्योतिरेव तु॥ १३॥

Padma and other postures are called Āsana and the suppression of vital airs is called Prāṇāyāma. The withdrawal of organs from the objects of sense is called Jaya; the meditation on me lord is called Dhyāna; the restraint of

mental faculties is called Dhāraṇā. Although Brahman is without any forms still a worshipper should meditate on a form in the pericarp of his heart's lotus as holding conch-shell, discus and club. bearing the mystic mark of Śrīvatsa and the Koustubha gem, adorned with a garland of forest flowers, as being eternal, pure, intelligent, ever existent, blissful and supreme, thinking" I am self. the impersonal and absolute self. the Great Light.

चतुर्विंशतिमूर्त्तिः स शालग्रामशिलास्थितः॥
द्वारकादिशिलासंस्थो ध्येयः पूज्योऽप्यहं च सः॥ १४॥

Hari, having twenty four forms, situate on the Śālagrāma stone and on the height of Dvārakā, is worthy of being adored and meditated on.

मनसोऽभीप्सितं प्राप्य देवो वैमानिक भवेत्॥
निष्कामो मुक्तिमाप्नोति मूर्ति ध्यायंस्तुवञ्जपन्॥ १५॥

Having meditated on this form, lauded it and recited its name, a person, acquring all the objects of his desire, becomes an etherial god, and shorn of desire, obtains emancipation.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्रह्ममूर्तिध्याननिरूपणं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अध्यायः ४५ / Chapter 45

हरिरुवाच

प्रसंगात्कथयिष्यामि शालग्रामस्य लक्षणम्॥
शालग्रामशिलास्पर्शात्कोटिजन्माघनाशनम्॥ १॥

Hari said :—As a side issue of this discourse I shall describe the characteristic marks of Śālagrāma, by touching which stone, one has the sins, accumulated in a Koṭi of births, dissipated.

शंखचक्रगदापद्मी (हस्तः) (केशवाख्यो) गदाधरः॥
साब्जकौमोदकीचक्रशंखी (नारायणो) विभुः॥ २॥

The holder of conch-shell, discus, club and lotus, known as Keśava, is [also called] Gadādhara (the holder of club]. The Lord Nārāyaṇa is also the holder of lotus, the bow Koumodakī, discus and conch-shell.

सचक्रशंखाब्जगदो (माधवः) श्रीगदाधरः॥
गदाब्जशंखचक्री वा (गोविन्दो)ऽर्च्यो गदाधरः॥ ३॥

He is the holder of discus, conch-shell, lotus and club and is also named Mādhava and Śrī Gadādhara. Govinda, Gadādhara, the holder of club, lotus, conch-shell and discus is adorable.

पद्मशंखारिगदिने (विष्णुरूपाय) ते नमः॥
सशंखाब्जगदाचक्र (मधुसूदनमूर्त्तये)॥ ४॥

Salutation unto thee of the form of Viṣṇu, the holder of lotus and the conch-shell, unto thee of the form of Madhusūdana, the holder of conchshell, club and discus.

नमो गदारिशंखाब्जयुक्त (त्रैविक्रमाय) च॥
सारिकौमोदकीपद्मशंख (वामनमूर्त्तये)॥ ५॥

Salutation unto that form of thine which holds the club conch-shell and lotus, unto that form, which is of three foot steps, unto that form which holds the bow Koumodakī, lotus and conch-shell and unto thy dwarfish form.

चक्रब्जशंखगदिने नमः (श्रीधरमूर्त्तये)॥
(हृषीकेशाया)ऽब्जगदाशंखिने चक्रिणे नमः॥ ६॥

Salutation unto thee the holder of conch-shell, lotus. discus and club. Salutation unto that form which bears the mystic mark of Śrīvatsa, unto Hṛṣīkeśa, and the weilder of lotus, club, conch-shell and discus.

साब्जचक्रगदाशङ्ख(पद्मनाभस्वरूपिणे)॥
शङ्खचक्रगदापद्मिन् (दामोदर) नमोनमः॥ ७॥

Salutation unto the holder of lotus, discus, club, conch-shell, unto Padmanābha (lotus navelled), unto Dāmodara, unto the weilder of conchshell, discus, club and lotus.

सारिशङ्खगदाब्जाय (वासुदेवाय) वै नमः॥
शङ्खाब्जचक्रगदिने नमः (सङ्कर्षणाय) च॥ ८॥

Salutation unto Vāsudeva, unto the holder of conch-shell, club and lotus. Salutation unto Saṅkarṣaṇa.

सुशंखसुगदाब्जारिधृते (प्रद्युम्नमूर्त्तये)॥
नमो (ऽनिरुदाय) गदाशंखाब्जारीविधारिणे॥ ९॥

Salutation unto the form of Pradyumna, the holder of a beautiful conch-shell, a beautiful club and a beautiful lotus. Salutation unto Aniruddha and the weilder of club, conch-shell and lotus.

साब्जशंखगदाचक्र (पुरुषोत्तममूर्त्तये)॥
नमो (ऽधोक्षजरूपाय) गदाशंखारिपद्मिने॥ १०॥

Salutation unto the Puruṣottama form with lotus, conch-shell, club and discus. Salutation unto the form of Adhokṣaja, the holder of club, conch-shell and lotus.

(नृसिंहमूर्त्तयं) पद्मगदाशंखारिधारिणे॥
पद्मारिशंखगदिरे नमोऽ(स्त्वच्युतमूर्त्तये)॥ ११॥

Salutation unto Man-lion form, the holder of lotus, club and conch-shell. Salutation unto the form, Acyuta, the weilder of lotus, conch-shell and club.

सशंखचक्राब्जगदं (जनार्दन) मिहनयो॥
(उपेंद्र) सगदः सारिः पद्मशङ्खिन्नमोनमः॥ १२॥

I will bring here Janārddana with his conch-shell, discus, lotus and club and Upendra with his wheel, club, lotus and conch-shell, Salutation.

सुचक्राब्जगदाशङ्खयुक्ताय (हरिमूर्त्तये॥
सगदाब्जारिशङ्खाय नमः (श्रीकृष्णमूर्त्तये)॥ १३॥

Salutation unto this form of Hari, holding a beautiful discus, lotus, club and conch-shell. Salutation unto the form Srīkṛṣṇa weilding club, lotus, wheel and conch-shell.

शालग्रामशिलाद्वारगतलग्नाद्विचक्रधृक्॥
शुक्लाभो (वासुदेवाख्यः)सोऽव्याद्वः श्रीगदारः॥ १४॥
लग्नद्विचक्रों रक्ताभः पूर्वभागस्तु पुष्कलः॥
संकर्षणोऽथ(प्रद्युम्न)सूक्ष्मचक्रस्तु पीतकः॥ १५॥

The Śālagrāma stone, known as Vāsudeva, is of a white colour and possesses two ring-like marks around its mouth. The one, known as Saṅkarṣaṇa, is of a red colour, has two ring-like marks around its moudl or lateral aperture and has the mark of a lotus on its eastern side. The one, known as Pradyumna, is of a yellow colour, has a small ring-like mark, is of an elongated shape and bears on its surface a large number of impressions like pin-holes.

स दीर्घ सशिरम्छिदो यो(ऽनिरुद्धस्तु)वर्तुलः॥
नीलो द्वारि त्रिरेखश्च अथ (नारायणो)ऽसितः॥ १६॥
मध्ये गदाकृती रेखा नाभिचक्रो (क्र) महोन्नतः॥

The one, known as Aniruddha, is of a circular shape and blue colour and is marked with three lines around its mouth. The one known as Nārāyaṇa is of a black colour, contains the mark of a club like line in its cavity and has the circular mark at the navel or a little raised up.

पृथुवक्षा (नृसिंहो) वः कपिलोऽव्यात्रिबिन्दुकः॥१७॥
अथवा पञ्चबिन्दुस्तत्पूजनं ब्रह्मचारिणः॥
(वराहः) शक्तिलिंगोऽव्याद्विषद्वयचक्रकः॥ १८॥

The Nṛsimha alone is elevated on the breast, is of a twany colour, and is dotted with fine spots; while a Varāha resembles a Śakti in shape and has two rugged and uneven circular marks.

नीलस्त्रिरेखः स्थूलोऽथ (कूर्ममूर्त्तिः स बिन्दुमान्॥
(कृष्णः) स वर्त्तुलावर्त्तः पातु वो नतपृष्ठकः॥ १९॥

A Sthūla stone is of blue colour, has three lines, is of the form of a tortoise and is dotted with marks. The stone, known as Kṛṣṇa, is round and depressed at the back.

(श्रीधरः) पञ्चरेखोऽव्या (द्वनमाली) गदाङ्कितः॥
(वामनो) वर्त्तुलो ह्रस्वो वा(रा)मचक्रः सुरेश्वरः॥२०॥

Śrīdhara has the marks of five lines, that of a garland of forest flowers and that of a club. The Vāmana stone is of a round and puny size and Sureśvara ahs a circular mark on its left side.

नानावर्णोऽनेकमूर्त्तिर्नागभोगी (त्वनन्तकः)॥
स्थूलो (दामोदरो) नीलो मध्येवक्रः सुनीलकः॥ २१॥

The one, knwon as Anantaka, has various forms and bears an impression like die hood of a serpent. The Dāmodara stone is thick, of blue colour, and contains a circular mark of blue, colour in the central part of the cavity.

संकीर्णद्वारकः सोऽव्यादथ ब्रह्मा सुलोहितः॥
सदीर्घरेखः सुषिर एकचक्राम्बुज पृथुः॥ २२॥

Brahma stone has a small mouth and is of thick blue colour. Suṣira stone has marks of long lines, while, Ambuja stone has the mark of one circular figure and is thick.

पृथुच्छिद्रः स्थूलचक्रः (कृष्णो) (विष्णुश्च)बिल्ववत्॥
(हयग्रीवो)ऽङ्कुशाकारः पञ्चरेखः सकौस्तुभः॥ २३॥

A Sthūla cakra stone has deep holes and is dotted with dark marks. A Hayagrīva stone is of the shape of a goad; while a Kaustubha stone possesses marks of five lines.

(वैकुण्ठो मणिरत्नाभ एकचक्राम्बुजोऽसितः॥
(मत्स्यो) दीर्घोऽम्बुजाकारो द्वाररेखश्च पातु वः॥ २४॥

A Vaikuṇṭha stone is of the hue of a gem on the hood of a serpent, of dark colour and bears one circular mark. A Matsya stone is of the shape of a long lotus and has marks of lines at the mouth.

रामचक्रो दक्षरेखः श्यामो वोऽव्या (त्रिविक्रमः)॥
शालग्रामे द्वारकायां स्थिताय गदिने नमः॥ २५॥
एकद्वारश्चतुश्चक्रो वनमालाविभूषितः॥
स्वर्णरेखासमायुक्तो गोष्पदेन विराजितः॥ २६॥

A Trivikrama stone bears the mark of a circle on the left side, that of a line of a line on the right side and is of a dark-blue colour. Salutation unto die holder of club who is situate in Śālagrāma as well as in Dwārakā.

कदम्बकुसुमाकारो (लक्ष्मीनारायणो)ऽवतु॥
एकेन लक्षितो योव्याद्गदाधारी (सुदर्शनः)॥ २७॥
(लक्ष्मीनारायणो) द्वाभ्यां त्रिभिमूर्त्ति (स्त्रिविक्रमः)॥
चतुर्भिश्च (चतुर्व्यूहो) (वासुदेवश्च) पञ्चभिः॥ २८॥
(प्रद्युम्नः) षड्भिरेव स्यात् (संकर्षण) इतस्ततः॥
(पुरुषोत्तमा)ऽष्टभिः स्या(न्नवव्यूहो) नवांकितः॥२९॥
(दशावतारो) दशभिरनिरुद्धोऽवतादथ॥
(द्वादशात्मा) द्वादशाभिरत ऊर्द्ध(मनन्तकः)॥ ३०॥

A Lakṣmī Nārāyaṇa stone is of the shape of a Kadamba flower, bears marks of four circles at one mouth, is adorned with the figure of a golden lines and cow's hoofs. The Sudarśana class has got only a single circular mark, while the existence of two characterises the class Lakṣmī Nārāyaṇa. The Trivikrama class has got three circular marks, the Caturvyuha class has got four, the Vāsudeva class has got five, the Pradyumna class has got six, the Saṅkarṣaṇa class has got seven the Puruṣotama class has got eight, the Navavyūha class has got nine, the Daśāvatāra class has got ten, the Aniruddha class eleven and the Dvādaśātmā class has twelve circular marks. The Ananta class bears more marks than twelve.

विष्णोर्मूर्त्तिमयं स्तोत्रं यः पठेत्स दिवं व्रजेत्॥
(ब्रह्मा) चतुर्मुखो दण्डी कमण्डलुगान्वितः॥ ३१॥
(महेश्वरः) प्रञ्चवक्त्रे दशबाहुवृर्षध्वजः॥
यथायुधस्तथा गौरी चण्डिका च सरस्वती॥ ३२॥
महालक्ष्मीर्मातरश्च पद्महस्तो (दिवाकरः)॥
गजास्यश्च गणः स्कन्दः पण्मुखोनेकधा गुणाः॥३३॥

He, who reads this poem, describing the forms of Viṣṇu, repairs to the celestial region. The image of Brahmā has four mouths and is endued with a staff and Kamaṇḍalu (water-pot). That of Maheśvara has five mouths, ten arms, is seated on a bull with weapons as well as Mātṛkā goddesses, such as Gourī, Caṇḍikā, Sarasvatī and Mahālakṣmī. The image of the sun holds a lotus in the hand. Gaṇa has the head of an elephant. Skanda has six mouths.

एतेऽर्चिताः स्थापिताश्च प्रासादे वास्तुपूजिते॥
धर्मार्थकाममोक्षाद्याः प्राप्यन्ते पुरुषेण चं॥ ३४॥

Adored these images should be placed in the edifice wor. shipped of Vāstu deities. By adoring them a man obtains religious profit, worldly objects and emancipation.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शालग्राममूर्त्तिलक्षणं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

अध्यायः ४६ / Chapter 46

हरिरुवाच

वास्तुं संक्षेपतो वक्ष्ये गृहादौ विघ्नना शनम्॥
ईशानकोणादारभ्य ह्येकाशीतिपदे यजेत्॥ १॥

Hari said :—I will now describe in brief the adoration of the Vāstu deity presiding over the house which destoroys all impediments. Beginning with the north-east corner a worshippe should adore him in a diagram of eighty one rooms.

ईशाने च शिरः पादौ नैर्ऋतेग्न्यनिले करै॥
आवासवासवेश्मादौ पुरे ग्रामे वणिक्पथे॥ २॥

प्रासादारामदुर्गेषु देवालयमठेषु च॥
द्वाविंशति सुरान्बाह्ये तदन्तश्च त्रयोदश॥ ३॥

He should adore the head in the northeast corner, feet in the south-west and two hands in the south-east and noth-west corners. In a temporary dwelling house, in one's own house, in a city, in a village, in a merchantile throughfare, in palaces, pleasure-houses, forts, temples and Maṭhas a person should adore the twenty-two deities outside the diagram and thirteen in the end of the same.

ईशश्चैवाथ पर्जन्यो जयन्तः कुलिशायुधः॥
सूर्य्यः सत्यो भृगुश्चैव आकाशो वायुरेव च॥ ४॥
पूषा च वितथश्चैव ग्रहक्षेत्रयमावुभौ॥
गन्धर्वो भृगुराजस्तु मृगः पितृगणस्तथा॥ ५॥

[The deities are] Iśa, Parjanya, the weilder of thunder-bolt, (Indra), Sūrya (sun), Satya (the god of truth), Bhṛgu, Ākāśa (the god of sky), the wind-god, Pūṣā, Vitatha (the god of untruthfulness), Graha, Kṣetra, the two Yamas, Gandharva, Bhṛgurāja, Mṛga, the Pitṛs,

दौवारिकोऽथ सुग्रीवः पुष्पदन्तो गणधिपः॥
असुरः शेषपापौ (दौ) च रोगोऽहिमुख (ख्य)एवच॥ ६॥
भल्लाटः सोमसर्पो च अदितिश्च दितिस्तथा॥
बहिर्द्वात्रिंशदेते तु तदन्तश्चतुरः शृणु॥ ७॥

Douvārika, Sugrīva, Pūṣpadanta, Gaṇeśa, Aśura, the two Śeṣpadas, Roga (god of disease), Ahimukhaja, Bhallāta, the two Somasarpas, Aditi and Diti. These are the thirty-two deities who should be dored outside.

ईशानाचितुष्कोणसंस्थितान्पूजयेद्बुधः॥
आपश्चैवाथ सावित्री जयो रुद्रस्तथैव च॥ ८॥

Hear of the four deities who should be worshipped in the end. A learned man should adore the four deities stationed in the four corners, north-east etc, viz. Āpa, Savitrī, Jaya and Rudra.

मध्ये नवपदे ब्रह्मा तस्याष्टौ च समीपगान्॥
देवानेकोत्तरानेतान्पूर्वादौ नामतः शृणु॥ ९॥

In the ninth room of the central part of the diagram he should adore Brahmā and his eight attendant deities beginning with the east. Heat their names.

अर्य्यमा सविता चैव विवस्तान्विबुधसाधिपः॥
मित्रोऽथ राजयक्ष्मा च तथा पृथ्वीधरः क्रमात्॥ १०॥
अष्टमश्चापवत्सश्च परितो ब्रह्मणः स्मृताः॥
ईशानकोणादारभ्य दुर्गे च (ज्ञेयो) वंश उच्यते॥११॥

Aryamā, Savitā, Vivasvān, Vivudhadhāpa, Mitra, Rāja-Yakṣmā, Pṛthvīdhara. And Apavatra are the deities known as encircling Brahmā.

The group beginning from the north-east is called Durgā; while the one beginning from the south-east is called Durdhara.

आग्नेयकोणादारभ्य वंशो भवति दुर्द्धरः॥
अदिति हिमवन्तं च जयन्तं च इदं त्रयम्॥ १२॥
नायिका कालिका नाम शक्राद्गन्धर्वगाः पुनः॥
वास्तुदेवान्पूजयित्वा गृहप्रासादकृद्भवेत्॥ १३॥

Having worshipped the three deities Aditi, Himavanta and Jayanta, as well as Nāyika, Kālika, Śakra, Gandharvas–all those Vāstu gods, a worshipper should undertake the construction of a divine palace.

सुरेज्यः पुरतः कार्यो यस्याग्नेय्यां महानसम्॥
कपिनिगमने (णी)? येन पूर्वतः सत्रमण्डपम्॥ १४॥

First of all the image of the teacher of gods should be erected in front. Then the great seat should be constructed in the sout-east corner. The altar of sacrifices should be constructed in the east.

गन्धपुष्पगृहं कार्य्यमैशान्यां पट्टसंयुतम्॥
भाण्डागारं च कौबेर्य्या गोष्ठागारं च वायवे॥ १५॥

The house of scents and flowers should be constructed in the north-east corner. The store-room should be erected in the north and the cow-shed in the north-west.

उदगाश्रयं च वारुण्यां वातायनसमन्वितम्॥
समित्कुशेन्धनस्थानमायुधानां च नैर्ॠते॥ १६॥

The room, for keeping water, should be constructed with windows in the west; while that for keeping sacrificial twigs, grass, fuels and weapons should be constructed in the south-west.

अभ्यागतालयं रम्यसशय्यासनपादुकम्॥
तोयाग्निदीपसद्भृत्यैयुक्तं दक्षिणतो भवेत्॥ १७॥

The guest-house, beautiful and containing beds, shoes, water, fire, lamps and good servants, should be constructed in the south.

गृहान्तराणि सर्वाणि सजलैः कदलीगृहैः॥
पंचवर्णैश्च कुसुमैः शोभितानि प्रकल्पयेत्॥ १८॥

Other minor houses should be constructed containing water, plantain trees and be aborned with flowers of five colours.

प्राकारं तद्बहिर्दद्यात्पञ्चहस्तप्रमाणतः॥
एवं विष्ण्वाश्रमं कुर्य्याद्वनैश्चोपवनैर्युतम्॥ १९॥

A wall should be erected around the divine edifice, five cubits in height. Thus the divine edifice of Viṣṇu should be erected containing forests and gardens.

चतुःषष्टिपदो वास्तुः प्रासादारौ प्रपूजितः॥
मध्ये चतुष्टपदो ब्रह्मा द्वि दास्त्वर्य्यमादयः॥२०॥
कर्णे चैवाथ शिख्याद्यास्तथा देवाः प्रकीर्त्तिताः॥
तेभ्यो ह्युभयतः सार्द्धादन्येऽपि द्विपदाः सुराः॥ २१॥

The edifice of Vāstu, containing sixty four rooms, should, first of all, be adored. In the central part one of four rooms should be dedicated to Brahmā and one of two rooms should be dedicated each to Aryama and other deities. All other celestials have houses of two rooms dedicated to each of them severally.

चतुःषष्टिपदा देवा इत्येवं परिकीर्त्तिताः॥
चरकी च विदारी च पूतना पापराक्षसी॥ २२॥

These are the deities known as presiding over sixth four rooms. Carakī, Vidārī and the sinful Rākṣasī Pūtanā should be adored in the north-east and other corners.

ईशानाद्यास्ततो बाह्ये देवाद्या हेतुकादयः॥
हैतुकस्त्रिपुरान्तश्च अग्निवेतालकौ यमः॥ २३॥
अग्निजिह्वः कालकश्च करालो ह्येकपादकः॥
ऐशान्यां भीमरूपस्तु पाताले प्रेतनायकः॥ २४॥
आकाशे गन्धमाली स्यात्क्षेत्रपालांस्ततो यजेत्॥

The Hetuka and other deities should be worshipped outside. They are Hetuka, Tripurānta, Agni, Vetālaka, Yama, Agnijihvā, Kālaka, Karaḷa, Ekapādaka, Bhīmarūpa (terrific visaged deity) should be adored in the north-east corner, the regent of the spirits in the nether region, Gandhamāli and Kṣtrapāla in the sky.

वस्ताराभिहतं दैर्घ्यं राशिं वास्तोस्तु कारयेत्॥ २५॥
कृतवा च वसुभिर्भागं शेषं बद्धा यमादिशेत्॥
पुनर्गुणिसातमष्टाभिर्ऋक्षभागं तु भाजयेत्॥ २६॥
यच्छेषं तद्भवेदृक्षं भागैर्हत्वाव्ययं भवेत्॥
ऋक्षं चतुर्गुण कृत्वा नवभिर्भागहारितम्॥ २७॥
शेषमंशं विजानीयाद्देवलस्य मतं यथा॥
अष्टाभिर्गुणितं पिण्डं षष्टिभिर्भागहारितम्॥ २८॥
यच्छेषं तद्भवेज्जीवं मरणं भूतहारितम्॥
वास्तु क्रोडे गृहं कुर्य्यान्न पृष्ठै मानवः सदाः॥ २९॥
वामपार्श्वेन स्वापिति नात्र कार्य्या विचारणा॥
सिंहकन्यातुलायां च द्वारं शुध्येदथोत्तरम्॥ ३०॥
एवं च वृश्चिकादौ स्यात्पूर्वदक्षिणपश्चिमम्॥
द्वारं दीर्घार्द्धविस्तारं द्वाराण्यष्टौ स्मृतानि च॥ ३१॥
सन्तानप्रेष्यनीचत्वं स्वयानं स्वर्णभूषणम्॥
सुतहीनं तु रौद्रेण वीर्य्यघ्नं दक्षिणे तथा॥ ३२॥
वह्नौ त्रबधचायुर्वृद्धिंपुत्रलाभसुतृप्तिदः॥
धनदे नृपपीडादमर्थघ्नं रोगदं जले॥ ३३॥
नृपभीतिर्मृतापत्यं ह्यनपत्यं न वैरदम्॥
अर्थदं चार्थहान्यै च दोषदं पुत्रमृत्युदम्॥ ३४॥
द्वाराण्युत्तरसंज्ञानि पूर्वद्वाराणि वच्म्यहम्॥
अग्निभीतिर्बहुकन्याधनसम्मानकोपदम्॥ ३५॥
राजघ्नं कोपदं पूर्वे फलतो द्वारमीरितम्॥
ईशानादौ भवेत्पूर्वमाग्नेय्यादौ तु दक्षिणम्॥ ३६॥
नैर्ऋत्यादौ पश्चिमं स्याद्वायव्यादौ तु चोत्तरम्॥
अष्टभागे कृते भागे द्वाराणां च फलाफलम्॥ ३७॥
अश्वत्थप्लक्षन्यग्रोधाः पूर्वादौ स्यादुदुम्बरः॥
गृहस्य शोभन प्रोक्त ईशाने चैव शाल्मलिः॥
पूजितो विघ्नहारी स्यात्प्रासादस्य गृहस्य च॥ ३८॥

A worshipper should next undertake the extension, multiplication. lengthening and the numbering of the Vāstu. A person should build his dwelling house before the Viṣṇu temple and not behind it. And he should sleep on the left side. There is nothing to be questioned in this matter. It is better for those persons whose births are respectively governed by Leo, Libra. and Scorpi, to have the door of the house opening out in the north and for others whose births are governed by Scorpi and the

succeeding signs of the Zodiac to have them in the east, south and west. The breadth of the door should be half of its length. And there must be eight doors.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वास्तुमानलक्षणं नाम षट्चत्वारिंशोऽध्यायः॥ ४६॥

अध्यायः ४७ / Chapter 47

सूत उवाच

प्रादासानां लक्षणं च वक्ष्ये शौनक तच्छृणु॥
चतुःषष्टिपदं कृत्वा दिग्विदिक्षूपलक्षितम्॥ १॥

Sūta said :— O Śounaka, hear me describe the essential features of a divine temple or palace. A plot of ground should be divided into sixtyfour equal rectangular divisions occupying all the points of the compass.

चतुष्कोणं चतुर्भिश्च द्वाराणि सूर्य्यसंख्यया॥
चत्वारिंशाष्टभिश्चैव भित्तीनां कल्पना भवेत्॥ २॥

The Catuṣkoṇa of the inner court of the adytum should be comprised of four such rectangular divisions, and the doors of the temple should be made of number twelve in all. The walls of the edifice should be raised upon such forty-eight quadrilateral divisions.

ऊद्र्ध्वक्षेत्रसमा जंघा जंघार्धद्विगुणं भवेत्॥
गर्भविस्तारविस्तीर्णः शुकाङ्घ्रिश्च विधीयते॥ ३॥

In height the plinth should be made conunensurate with the length of the platform at the top of the ground elevation and twice that measure above that. The inner cavity of the vault should be made co-extensive with the entire length of the adytum.

तत्त्रिभागेन कर्त्तव्यः पञ्चभागेन वा पुनः॥
निर्गमस्तु शुकाङ्घ्रेश्च उच्छ्रायः शिखरार्द्धगः॥ ४॥
चतुर्द्धा शिखरं कृत्वा त्रिभागे वेदिबन्धनम्॥
चतुर्थे पुनरस्यैव कण्ठमामूलसाधानम्॥ ५॥

The indents on both sides should measure a third or a fifth of the chord of the inner vault, which should be so arched as to rise up to the half of the entire height of the pinnacle. The height of the terrace or the pinnacle part of the divine editice should be divided into four equal parts over the third part, from the bottom of which the *Vedi* or the top of the platform should be constructed; and on the top of the fourth part the ornamental figure should be placed which is generally made to edge the entire height of the temple from the bottom. .

अथ वापि समं वास्तुं कृत्वा षोडशभागिकम्॥
तस्य मध्ये चतुर्भागमादौ गर्भं तु कारयेत्॥ ६॥
चतुर्भागेन भित्तीनामुच्छ्रायः स्यात्प्रमाणतः॥ ७॥

In the alternative, the homestead land should be divided into sixteen equal parts over the four central parts of which the adytum of the templs should be raised. The walls of the edifice should be raised upon twelve such rectangular divisions or chambers, and the height of the walls should he made commensurate with the length of four such parts as are compatible with the laws of proportion.

द्विगुणः शिखरोच्छ्रायो भित्त्युच्छायाच्च मानतः॥
शिखरार्द्धस्य चार्द्धेन विधेयास्तु प्रदक्षिणाः॥ ८॥

The height of the terrace of the pinnacle should be made of measure twice the, height of the wall, and the open verandah or the platfrom all around the temple should be made of a quarter part of the height of the terrace in breadth.

चतुर्दिक्षु तथा ज्ञेयो निर्गमस्तुः तथा बुधैः॥
पञ्चभागेन संभज्य गर्भमानं विचक्षणः॥ ९॥
भागमेकं गृहीत्वा तु निर्गमं कल्पयेत्पुनः॥
गर्भसूत्रसमो भागादग्रतो मुखमण्डपः॥ १०॥

The indents on both sides of the temple should be of a fifth part of the length of the adytum in breadth. Again an indent should be left out which would measure such a fifth part. The essentials described above are what should be compiled with in building divine edifices in general.

एतत्सामान्यमुद्दिष्टं प्रासादस्य हि लक्षणम्॥
लिंगमानमथो वक्ष्ये पीठो लिंगसमो भवेत्॥ ११॥

द्विगुणेन भवेद्गर्भः समन्ताच्छौनक ध्रुवम्॥
तद्दिद्वधा च भवेद्भीतिर्जंघा तद्विस्तरार्द्धगा॥ १२॥

Now I shall deal with another class of divine structures which are usually constructed in proportion to the lengths of the images of their inmate deities. The *Pīṭha* or the pedestal of the image should be made commensurate with the length of the latter and the adytum should he made, O Śounaka, of twice that length. The walls should be of equal length with the latter, while the plinth should be made half as much broad as the adytum.

द्विगुणं शिखरं प्रोक्तं जंघायाश्चैव शौनक॥
पीठगर्भावरं कर्म तन्मानेन शुकाङ्घ्रिकम्॥ १३॥
निर्गमस्तु समाख्यातः शेषं पूर्ववदेव तु॥
लिंगामानं स्मृतं ह्येद्द्वारमानमथोच्यते॥ १४॥

O Śounaka, the pinnacle should have twice the height of the plinth and the vault of the temple should be made so as to cover the entire space occupied by the pedestal and the adytum combined. the indents having been left aside to the measure previously directed. O Śounaka, I have described the characteristic measures of temples which are built in proportion to the dimensions of images of their inmate deities. I shall presently deal with a class of divine edifices which are constructed in measures proportionate to those of their door-frames.

कराग्रं वेदवत्कृत्वा द्वां भागाष्टमं भवेत्॥
विस्तरेण समाख्यातं द्विगुणं स्वेच्छया भवेत्॥ १५॥

A measure of four fore arms should be divided into eight equal parts which would be the measure for the breadth of the door, of the same might be made of twice that breadth.

द्वारवत्पीठमध्ये तु शेषं सुषिरकं भवेत्॥
पादिकं शेषिकं भित्तिर्द्वारार्द्धेन परिग्रहात्॥ १६॥

The upper part of the door, like the upper part of the pedestal, should be perforated with holes, as the upper part of the door would be taken in by the wall to the length of a pada measure.

तद्विस्तारमसा जंघा शिखरं द्विगुणं भवेत्॥
शुकाद्घ्रिः पूर्ववज्ज्ञेया निर्गमोच्छ्रायकं भवेत्॥ १७॥

The plinth should be made twice as much broad as the door and the terrace or the pinnacle part of the temple should be made of twice that measure. The vault should be arched from the spring line as before laid down on the regions of indents at the top of the walls of the temple.

मण्डपे मानमेतत्तु स्वरूपं चापरं वदे॥
त्रैवेदं कारयेत्क्षेत्रं तत्र तिष्ठन्ति देवताः॥ १८॥
इत्थं कृतेन मानेन बाह्यभागविनिर्गतम्॥
नेमिः पादेन विस्तीर्णा प्रासादस्य समन्ततः॥ १९॥

I have already described the essential traits of a divine temple built proportionate to its *maṇḍapa;* now I shall describe one of a different structure. The ground, on which the image of the deity would be installed, should be tripled in measure, which would thus give the dimensions of the exterior; the area of the temple must be less than that of the ground on which the same should be erected by a pada in all direction, and the area of the adytum should be made half of that of the latter.

गर्भं तु द्विगुणं कुर्य्यान्नेम्या मानं भवेदिह॥
स एव भित्तेरुत्सेधो शिखरो द्विगुणो मतः॥ २०॥

The walls should be made equal in height to the length of the adytum or the space enclosed within them, and the pinnacle should be twice as much high as the height of the wall. Now, I shall describe the different classes of temples according to their respective measure and origin.

प्रासादानां च वक्ष्यामि मानं योनिं च मानतः॥
वैराजः पुष्पकाख्यश्च कैलासो मालिकाह्वयः॥ २१॥
त्रिविष्टपं च पञ्चैते प्रासादाः सर्वयोनयः॥
प्रथमश्तुरश्रो हि द्वितीयस्तु तदायतः॥ २२॥

The different forms of divine edifices are mainly grouped under five heads such as the Vairāja, the Puṣpakākṣa, the Kailāśa, the Mālikāhvaya and the Triviṣṭapam, which should be looked upon as the abode of all deities and in which their images might be safely installed.

वृत्तो वृत्तायतश्चान्योऽष्टाश्रश्चेह च पञ्चमः॥
एतेभ्य एव सम्भूताः प्रासादाः सुमनोहराः॥ २३॥

सर्वप्रकृतिभतेभ्यश्चत्वारिंशत्थैव च॥
मेरुश्च मन्दरश्चैव विमानश्च तथापरः॥ २४॥
भद्रकः सर्वता भद्रो रुचको नन्दनस्तथा॥
नन्दिवर्द्धनसंज्ञश्च श्रीवत्सश्चनवेत्यमी॥ २५॥
चतुरश्राः समुद्भूता वैराजादिति गम्यताम्॥
वलभी गृहराजश्च शालागृहं च मन्दिरम्॥ २६॥
विमानं तु तथा ब्रह्ममंदिरं भवनं तथा॥
उत्तम्भं शिबिकावेश्म नवैते पुष्पकोद्भवाः॥ २७॥

The first of the above classes of temple is characterised by a rectangualr shape; the second class is marked in a quadrilateral shape; the third class has circular shape, the fourth class of temples has a shape which appertains of the different segments of spheres; while the fifth class of temple is octagonal; These five classes of temples, which are the proper abodes for all forms of divine manifestations, admit of being divided into various sub-divisions as it were, thus giving rise to forty-five different shapes of temples which are the Meru, the Mandara, the Vimāna, the Bhadraka the Sarvatobhadra, the Rucaka, the the Nandana, the Nandīvardhana and the Śrīvatsa, these nine arising out of the class of the rectangular Vairāja from of the temple. The nine temples which owe their origin to the genus Puṣpaka are known as (1) the Valabhī, (2) the Gṛharāja, (3) the Śālāgṛha, (4) the Mandira, (5) the Vimāna, (6) the Bramhamandira. (7) the Bhavana, (8) Uttamca, and (9) the Śivikāveśma.

वलयो दुन्दुभिः पद्मो महापद्मस्तथापरः॥
मुकुली चास्य उष्णीषी शंखश्च कलशस्तथा॥ २८॥
गुवावृक्षस्तथान्यश्च वृत्ताः कैलाससम्भवाः॥
गजोऽथ वृषभो हंसो गरुडः सिंहनामकः॥ २९॥
भूमुखो भूधरश्चैव श्रीजयः पृथिवीधरः॥
वृत्तायताः समुद्भूता नवैते मणिकाह्वयात्॥ ३०॥
वज्रं चक्रं तथान्यच्च मुष्टिकं बभ्रुसंज्ञितम्॥
वक्रः स्वस्तिकखड्गौ च गदा श्रीवृक्ष एव च॥ ३१॥
विजयो नामतः श्वेतस्त्रिविष्टिपसमुद्भवाः॥

The names of the nine circle temples which appertain to, and proceed out of, the genus Kailāśa are the (1) Valaya, (2) Dundubhi, (3) Padma, (4) Mahāpadma, (5) Mukuli, (6) Uśṇīśī, (7) Śaṅkha, (8) Kalaśa, (9) Guvāvṛikṣa. The class Mahākahvaya has fathered the nine spheriodical temples which are called the (1) Gaja, (2) Vṛṣabha, (3) Garuḍa, (4) Siṁha, (5) Bhūmukha, (6) Bhūdhara, (7) Śrījaya and (8) the Pṛthivīdhara and (9) the Haṁsa. The nine octagon shaped temples, which fall under the genus Tripiṣṭpa, are named as (1) Vajra, (2) Cakra, (3) Muṣṭika, (4) Vabhru, (5) Vakra, (6) Svāstika, (7) Gada, (8) Śrīvrkaṣa, and (9) Vijaya which is also known as Vijaya Śveta.

त्रिकोण पद्ममर्द्धेन्दुश्चतुष्कोणं द्विरष्टकम्॥ ३२॥
यत्र तत्र विधातव्यं संस्थानं मण्डपस्य तु॥
राज्यं च विभवश्चैव ह्यायुर्वर्द्धनमेव च॥ ३३॥
पुत्रलाभः स्त्रियं पुष्टिस्त्रिकोणादिक्रमाद्भवेत्॥

Now I shall decribe the situtations of the triangular, lotus shaped, crescent-shaped, rectangualr and the octagonal divine edifices, and narrate the purposes for which they should be built in those shapes. A temple, built in the shape of a triangle, imparts wealth and soverignity, increases. the duration of life and gives wives and male offsprings to the consecrator.

कुर्य्याद्ध जादिकं ख्यातद्वारि गर्भगृहं तथा॥ ३४॥
मण्डपः समसंख्याभिर्गुणितः सूत्रकस्तथा॥
मण्डपस्य चतुर्थांशाद्भद्रः कार्य्यो विजानतां॥ ३५॥
स्पर्धागवाक्षकोपेतो निर्गवाक्षोऽथ वा भवेत्॥
सार्द्धभित्तिप्रमाणेन भित्तिमानेन वा पुनः॥ ३६॥
भितेर्द्वैगुण्यतो वापि कर्त्तव्या मण्डपाः क्वचित्॥
प्रासादे मञ्जरी कार्य्या चित्रा विषमभूमिका॥ ३७॥
परिमाणविरोधेन रेखावैषम्यभूषिता॥
आंधारस्तु चतुर्द्धारश्चतुर्मण्डपशोभितः॥ ३८॥

The consecrator should plant a banner on the top of the temple, and build the Garbha Gṛha or the entrance chamber just in front of the door; and the *maṇḍapa* or the sanctuary of the temple should be built with an equal number of lines with the latter, one full window and a half having been opened therein. The *maṇḍapa* should be commensurate with the measure of a wall and a half should be made to measure twice the thickness of the wall in

length. The ornamental cornices should be laid down so as to include spaces of unequal measure between them, the intervening spaces having been filled in with horizonallines of unequal thickness.

शतशृङ्गसमायुक्तो मेरुः प्रासाद उत्तमः॥
मण्डपास्तस्य कर्त्तव्या भद्रैस्त्रिभिरलङ्कृताः॥ ३९।
घटनाकारमानानां भिन्नाभिन्ना भवन्ति ते॥
कियन्तो येषु चाधारा निराधाराश्च केचन॥ ४०॥

A divine edifice, of the *Meru* class, should be provided with doors and furnished with four sheds of top chambers over them, while the terrace should be decorated with a hundred turrets. The *maṇḍapas* or the top chambers of the above edifice should be so constructed as to have three arches differing from each other, both as regards their shape and dimension.

प्रतिच्छेदकभेदेन प्रासादाः सम्भवन्ति ते॥
अन्योन्यासंकरास्तेषां घटनानामभेदतः॥ ४१॥
देवतानां विशेषाय प्रासादा बहवः स्मृताः॥
प्रासादे नियमो नास्ति देवतानां स्वयमभुवाम्॥ ४२॥
तानेव देवतानां च पूर्वमानेन कारयेत्॥
चतुरश्रायतास्तत्र चतुष्कोणसमन्विताः॥ ४३॥
चन्द्रशालान्विता कार्य्या भेरीशिखरसंयुताव॥
पुरतो वाहनानां च कर्त्तव्या लग्न(घु)मण्डपाः॥ ४४॥
नाट्यशाला च कर्त्तव्या द्वारदेशसमाश्रया॥
प्रासादे देवतानां च कार्य्या दिक्षु विदिक्ष्वपि॥ ४५॥

In some of the temples the bullocks are carved out in relief while in others they are carved imo the body of the top chambers. Thus the temples differ from each other in appearance, shape and size which vary inconstruction according as the character of the image residing therein varies. No hard and fast rule can be laid down for constructing temples for the gods who are self-originated, and accordingly they should be built according to the measures stated before, of rectangular shape and possessing courts and turrests and top-chambers over their terraces: and the hall for musical entertainments should be built contaguous to the door of the temple.

द्वारपालाश्च कर्त्तव्या मुख्या गत्वा पृथक्पृथक्॥
किञ्चिद्दूरतः कार्य्या मठास्तत्रोपजीविनाम्॥ ४६॥

The celestial waters of the gods should be sculptured on the various angular quarters of the divine mansion, and a little remote therefrom the houses for monks should be built.

प्रावृता जगती कार्य्या दिक्षु विदिक्ष्वपि॥ ४५॥
प्रासांदेषु सुरांस्थाप्य पूजाभिः पूजयेन्नरः॥
वासुदेवः सर्वदेवः सर्वभाक् तद्गुहादिकृत्॥ ४७॥

The ground should be washed with water containing fruits and flowers. The consecrator should previously worship the gods about to be installed in the temple.. Vāsudeva is the god of gods, and a person, who. consecrates a temple to him, attains all merit.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशे आचारकाण्डे प्रासादलिङ्गमण्डपादिलक्षणानिरूपणं नाम सप्तचत्वारिंशोऽध्यायः॥ ४७॥

अध्यायः ४८ / Chapter 48

सूत उवाच

प्रतिष्ठां सर्वदेवानां संक्षेपेण सदाम्यहम्॥
सुतिथ्यादौ सुरम्यां च प्रतिष्ठां कारयेद्गुरुः॥ १॥
ऋत्विग्भिः सह चाचार्य्य वरयेन्मध्यदेशगम्॥

Sūta said :—I will now describe in brief the installation of the images of all the deities. Under an auspicious planet and in a beautiful building a preceptor should perform the rite of installation. He should, in the company of scrificial priests, elect a Brāhmaṇa of the Central Provinces as the presiding priest.

स्वशाखोक्तविधानेन अथ वा प्रणवेन तु॥ २॥
पञ्चभिर्बहुभिर्वाथ कुर्य्यात्पाद्यार्घ्यमेव च॥
मुद्रिकाभिस्तथा वस्त्रैर्गन्धमाल्यानुलेपनैः॥ ३॥

According to the religious prescription of his own branch or with the recitation of Praṇava he should, with five or more Mudrikās, offer Pādya and Arghya as well raiments, scented garlands and unguents.

मन्त्रन्यासं गुरुः कृत्वा ततः कर्म समारभेत्॥
प्रासादस्यागतः कुर्य्यान्मण्डपं दशहस्तकम्॥ ४॥
कुर्य्याद्द्वादशहस्तं वा स्तम्भैः षोडशभिर्युतम्॥

Then having made the assignment of mantrams the preceptor should begin the rite of installation. Before the temple should be erected a sacrificial shed of ten or twelve cubits supported by sixteen pillars.

ध्वजाष्टैकश्चतुर्हस्तां मध्ये वेदिं च कारयेत्॥ ५॥
नदीसंगमतीरोत्थां वालुकां तत्र दापयेत्॥
चतुरश्रं कार्मुकामं वर्त्तुलं कमलाकृति॥ ६॥

In its centre an altar of four cubits should be constructed and bedecked with standards. Then sand, procured from the confluence of rivers, should be scattered thereon.

पूर्वादितः समारभ्य कर्त्तव्यं कुण्डपञ्चकम॥
अथवा चतुरश्राणि सर्वाण्येतानि कारयेत्॥ ७॥

Beginning with the east five fire receptacles should be constructed of the shape severally of a square, of a bow, of a circle and of a lotus. Or all the five should be of the shape of a square.

शान्तिकर्मविधानेन सर्वकामार्थसिद्धये॥
शिरः स्थाने तु देवस्य आचार्य्यो होममाचरेत्॥ ८॥

After performing the peace-giving rite, the presiding priest, for attaining success in all works, should perform the Homa cerenlony near the head of the image.

ऐशान्यां केचिदिच्छन्ति उपलिप्यावनिं शुभाम्॥
द्वाराणि चैव चत्वारि कृत्वा वै तोरणान्तिके॥ ९॥

Some say that Homa ceremony should be first pertimned in the north-east after pasting the sacred spot (with the solution of cow-dung). Near the gate-way of the sacrificial shed four doors should be constructed.

न्यग्रोधोदुम्बराश्वत्थबैलवपालाशखादिराः॥
तोरणाः पञ्चस्ताश्च वस्त्रपुष्पाद्यलङ्कृताः॥ १०॥

The branches of Nyagrodha, Oudumbara, Aśvattha, Bilba, Plakṣa and Khadira should be planted at the different doors of the shed. The gates should be five cubits in height and bedecked with clothes and flowers.

निखनेद्धस्तमेककं चत्वारश्चतुरो दिशः॥
पूर्वद्वारे मृगेन्द्रं तु हयराजं तु दक्षिणे॥ ११॥
पश्चिमे गोपतिर्नाम सुरशार्दूलमुत्तरे॥

Four pits, each of one cubit in depth, should be made on four sides. He should place the figure of a lion in the eastern gate, that of the king of horses (Ucchaiḥśrava) in the southern, that of a bull ill the western, and that of a celestial tiger in the northern door.

अग्निमीलेति हि मन्त्रेण प्रथमं पूर्वतो न्येसत्॥ १२॥
ईषेत्वेतिहि मन्त्रेण दक्षिणस्यां द्वितीयकम्॥
अग्नआयाहिमन्त्रेण पश्चिमस्यां तृतीकम्॥ १३॥
शन्नोदेवीति मन्त्रेण उत्तरस्यां चतुर्थकम्॥

With the mantram Agnimiti [the preceptor] should place the first in the east, with the ṣetva mantram he should place the second in the south, with the Agnāyāhī mantram he should place the third in the west, and with the Śannodevī mantram he should place the fourth in the north.

पूर्वे अम्बुदवत्कार्य्या आग्नेय्यां धूमरूपिणी॥ १४॥
यास्यां वै कृष्णरूपा तु नैर्ऋत्यां श्यामला (धूसरा)भवेत्॥
वारुण्यां पाण्डुरा ज्ञेया वायव्यां पीतवर्णिका॥ १५॥

The flag, in the east, should be of the colour of a cloud, that in the south-east should be smoky-coloured, that in the north should be black, that in the south-west should be dark-blue that in the west should be greyish, that in the north-west should be yellowish, that in the north should be crimson-coloured.

उत्तरे रक्तवर्णां तु शुक्लेशी च पताकिका॥
बहुरूपा तथा मध्ये इन्द्रविद्येति पूर्व के ॥ १६॥
अग्निं संसुप्तिमन्त्रेण यमोनागेति दक्षिणे॥
पूज्या रक्षोहनोवेति पश्चिमे उत्तरेऽपि च॥ १७॥

And that in the north-east should be white. Vahurūpā (one of various forms) should be placed in the middle. Indravidyā should be placed in the east and with the Samsupti mantram Yamanāga should be placed in the south. Rakṣohana should be adored both in the north and west.

वात इत्यभिषिच्याथ आप्यायस्वेति चोत्तरे॥
तमीशानमतश्चैव विष्णोर्नुकेति मध्यमे॥ १८॥
कलशौ तु ततो द्वौद्वौ निवेश्यौ तोरणान्तिके॥
वस्त्रयुग्मसमायुक्ताश्चन्दनाद्यैः स्वलङ्कृताः॥ १९॥
पुष्पैर्वितानैर्बहुलैरादिवर्णाभिमन्त्रिताः॥
दिक्पालश्च ततः पूज्याः शास्त्रदृष्टेन कर्मणा॥ २०॥

Then two pitchers should be placed at each door, covered with two pieces of cloth, pasted with sandal, bedecked with profuse flowers and creepers and inspired with mantrams.

Thereupon the guardian deties of the quarters should be adored there according to the rites sanctioned by the Scripture.

त्रातारमिन्द्रमन्त्रेण अग्निर्मूर्द्धेति चापरे॥
अस्मिन्वृक्ष इतं चैव प्रचारीति परा स्मृता॥ २१॥

With mantram *"Trātāram Indra"* Agni (the fire-god) should be worshipped upwards. The next man tram is *Asmin Vṛkṣa Itaṁcaiva Pracarī.*

किञ्चेदधातु आचत्वाऽभित्वादेति च सप्तमी॥
इमारुद्रेति दिक्पालान्पूजयित्वा विचक्षणः॥ २२।
होमद्रव्याणि वायव्ये कुर्य्यात्सोपस्कराणिा च॥
शंखाञ्छास्रोदिताञ्छेतान्नेत्राभ्यां विन्यसेद्गुरुः॥ २३॥

The other man trams are *Khñcedhātu, Ācatva Vinnadevī* and *Imārudra.* Having thus adored the gurdian deities of the quarters a learned worshipper should place articles and necessary implements for Homa in the northwest.

The preceptor should, with the eyes, make the assignment of white conch-shells as sanctioned by the Scriptures.

आलोकनेन द्रव्याणि शुद्धिं यान्ति न संशयः॥
हृदयादीनि चाङ्गानि व्याहृतिप्रणवेन च॥ २४॥
अस्त्रं चैव समस्तानां न्यासोऽयं सर्वकामिकः॥
अक्षतान्विष्टरं चैव अस्त्रेणैवाभिमन्त्रितान्॥ २५॥

Forsooth, all articles are purified by looks. A person. who longs for all objects of desire, should make the assignment of heart and various limbs with Vyāhṛti and Praṇava and that of other articles with the *Astra* mantram. Fried grains and handfuls of Kuśā or sacred grass should be consecrated with *Astra* mantrams.

विष्टरेण स्पृशेद्द्रव्यान्यागमण्डपसंभृतान्॥
अक्षतान्विकरेत्पश्चादस्त्रपूतान्तसमन्ततः॥ २६॥

The preceptor should touch all articles, collected in the sacriticial shed, with the blade of Kuśā. Next he should scatter on all sides fried grains consecrated with the *Astra* mantram.

शाक्रीं दिशमथारभ्यं यावदीशानगोचरम्॥
अवकीर्य्याक्षतान्सर्वाँल्लेपयेन्मण्डपं ततः॥ २७॥
गंधाद्यैरर्घ्यपात्रे च मंत्रग्रामं न्यसेद्गुरुः॥
तेनार्घ्यपात्रतोयेन प्रोक्षयेद्यागमण्डपम्॥ २८॥

Beginning with the quarter (east) presided over by Indra he should scatter fried grains scolong as they do not come within the perception of Īśāna and then rub the ground of the sacificial shed with cow-dung. The preceptor should next perform the assignment of the entire mass of mantrams in the vessel of *Arghya* with scents and other articles. Then with the water of the Arghya vessel he should wash the sacrificial shed.

प्रतिष्ठा यस्य देवस्य तदाख्यं कलशं न्यसेत्॥
ऐशान्यां पूजयेद्याम्ये अस्त्रेणैव च वर्द्धनाम्॥ २९॥

He should next make the assignment of a pitcher named after the deity whose image is to be installed. He should adore the pitcher in the north-east and the Vardhanī (broom) in the north with the *Astra* mantram.

कलशं वर्द्धनीं चैव ग्रहान्वास्तोष्पत्तिं तथा॥
आसने तानि सर्वाणि प्रणवाख्यं जपेद्गुरुः॥ ३०॥

He should place the pitcher, the Vardhanī, the planets and the Vāstu god in their respective seats with the recitation of Praṇava.

सूत्रग्रीवं रत्नगर्भं वस्त्रयुग्मेन वेष्टितम्॥
सर्वौषधीगन्धलिप्तं पूजयेत्कलशं गुरुः॥ ३१॥

The preceptor should adore the pitcher, having a thread round its neck, containing gems, covered with a piece of beautiful cloth and scented with all the medicinal herbs.

देवस्तु कलशे पूज्यो वर्द्धन्या वस्त्रमुत्तमम्॥
वर्द्धन्या तु समायुक्तं कलशं भ्रामयेदनु॥ ३२॥
वर्द्धनीधारया सिञ्चन्नग्रतो धारयेत्ततः॥
अभ्यचर्य वर्द्धनीकुम्भं स्थण्डिले देवमर्चयेत्॥ ३३॥

The deity should be adored in the pitcher together with the Vardhanī and the most excellent cloth. He should afterwards roll the pitcher together with Vardhanī (broom); then sprinkling the ground with drops of water pouring from the broom he should place it before. Then having worshipped the broom and the pitcher he should adore the deity in the sacrificial altar.

घटं चावाह्य वायव्यां गणानां त्वेति सद्गुणम्॥
देवमीशानकोणे तु जपेद्वास्तोष्पति बुधः॥ ३४॥
वास्तोष्पतीति मन्त्रेण वास्तुदोषोपशन्तये॥
कुम्भस्य पूर्वतो भूतं गणदेवं बलिं हरेत्॥ ३५॥

Having invoked the pitcher in the north-west quarter as well as the Gaṇa deities a learned worshipper should recite the name of the Vāstu deity in the north-east quarter. For making good the imperfections of the ground he should with the Vāstospatī mantram dedicate offerings of animals to the evil spirits and their leader on the eastern side of the pitcher.

पठेदिति च विद्याश्च कुर्य्यादालम्भनं बुधः॥
योगयोगेति मन्त्रेणास्तरणं शाद्वलैः कुशैः॥ ३६॥
ऋत्विग्भिः सार्द्धमाचार्यः स्नानपीठे गुरुस्तदा॥
विविधैर्ब्रह्मघोषैश्च पुण्यसाहजयमङ्गैः॥ ३७॥
कृत्वा ब्रह्मरथे देवं प्रतिष्ठन्ति ततो द्विजाः॥

Afterwards a learned worshipper should perform the rite of slaughtering those animals. With the mantram "Yoga, Yoga" he should next spread sacrificial fuels and Kuśā blades. Then the presiding priest should place the images along with the Ṛtviks (sacrificial priests) on the altar of bathing. Then having recited many holy and auspicious verses through the Brahmaghoṣa[1] the twice-born should place the image of the deity in the Brahma-car.

ऐशान्यामानयेत्पीठमण्डपे विन्यसेद्गुरुः॥ ३८॥
भद्रंकर्णेत्यथ स्नात्वा सूत्रवल्कलजेन तु॥
संस्नाप्य लक्षणोद्धारं कुर्य्यात्तूर्यादि (दूराभि)वादनैः॥३९॥
मधूसर्पिः समायुक्तं कांस्ये वा ताम्रभाजने॥
अक्षिणी चांजयेच्चास्य सुवर्णस्य शलाकया॥ ४०॥

1. The reciters of Vedic hymns.

Then having brought the altar to the north-east comer the preceptor should place it in the sacrificial shed. With the mantram "Bhadra Karṇe" he should bathe the image and then put on the sacrificial thread. Having sprinkled the image he should make the door after saluting it from a distance. He should next put collyrium for the eyes in a bell-metal or a copper vessel containing honey and Sarpi[2].

अग्निर्ज्योतीति मन्त्रेण नेत्रोद्धाटं तु कारयेत्॥
लक्षणे क्रियमाणे तु नामैकं स्थापको व(द)देत्॥ ४१॥

Then with the "Agni-Jyoti" mantram he should open up its eyes with a golden probe. Then with due rites he should give the name.

इमम्मेगंगेमन्त्रेण नेत्रयोः शीतलक्रिया॥
अग्निर्मूर्द्धेति मन्त्रेण दद्याद्वल्मीकमृत्तिकाम्॥ ४२॥

Then with the Gaṅgā mantram "Imāmme" he should perform the rite of cooling the eyes. With the mantram "Agni-Mūrdheti" he should place the dust of an ant-hill.

बिल्वोदुम्बरमश्वत्थं वटं पालाशमेव च॥
यज्ञायज्ञेति मन्त्रेण दद्यात्पञ्चकषायकम्॥ ४३॥

With the mantram "Yajñayajña" he should place the branches of astringent tress, *viz.*, Bel, Oudumbara, Aśwattha, Vaṭa and Palāśa.

पञ्चगव्यं स्नापयेच्च सहदेव्यादि भिस्ततः॥
सहदेवी बला चैव शतमूली शतावरी॥ ४४॥
कुमारी च गुडूची च सिंही व्याघ्री तथैव च॥
यो ओषधीति मन्त्रेण स्नानमोषधिमज्जलैः॥४५॥
याः फलिनीति मन्त्रेण फलस्नानं विधीयते॥
द्रुपदादिवेति मन्त्रेण कार्य्यमुद्वर्त्तनं बुधैः॥ ४६॥
कलशेषु च विन्यस्य उत्तरादिष्वनुक्रमात्॥
रत्नानि चैव धान्यानि ओषधीं शतपुष्पिकाम्॥ ४७॥
समुद्रांश्चैव विन्यस्य चतुरश्चतुरो दिशः॥
क्षीरं दधि क्षीरोदस्य घृतोदस्येति वा पुनः॥ ४८॥

He should then sprinkle the image with five products of cow together with the goddesses *viz.* Sahadevī, Balā, Śatamūlī, Śatāvarī, Kumārī, Guḍucī, Sinhī and Vyāgrihī. The image of the animal, the god rides upon, should be built in the front of his temple, and gems, cereals,

3. A small medicinal shrub.

paddy and the Coṭapuppika should be buried in the four comers of the edifice, the eight oceans such as the Kṣrodī, Dadhi, etc., having been located by imagination in all the corners thereof by reading aloud the mantras which respectively begin as Apyaśva.

आप्यायस्व दधिक्राव्णो याओौषधीरितीति च॥
तेजोऽसीति च मन्त्रैश्च कुम्भं चैवाभिमन्त्रयेत्॥ ४९॥
समुद्राख्यैश्चतुर्भिश्च स्नापयेत्कलशैः पुनः॥
स्नातश्चैव सुवेषश्च धूपो देयश्च गुग्गुलुः॥ ५०॥
अभिषेकाय कुम्भेषु तत्तत्तीर्थानि विन्यसेत्॥
पृथिवयां यानि तीर्थानि सरितः सागरास्तथा॥ ५१॥

Dadhikratro, and Yā Ouṣadhī (those cereals) etc. The sacrificial pitchers should be invoked by uttering the mantra which runs as Tejosi, (thou art the light) etc., and bathed with water by repeating four times the mantra, known as the Samudrākṣa mantra. The preceptor, having bathed and dressed well, should offer the incense sticks together with the perfumed gum resin known as the Guggula, and invoke the particular sacred pools for bathing the sacrificial pitchers therein.

याओषधीति मन्त्रेण कुम्भं चैवाभिमन्त्रयेत्॥
तेन तोयेन यः स्नायात्स मुच्येत्सर्वपातकैः॥ ५२॥
अभिषिच्य समुद्रैश्च त्वर्घ्यं दद्यात्ततः पुनः॥
गन्धद्वारेति गन्धं च न्यासं वै वेदमन्त्रकैः॥ ५३॥

The pitchers should be invoked with the mantra which runs as Ya Ouṣadhī; and they should be bathed in the sacred pools previously invoked hy reading aloud the following mantra. "A man, who bathes in that water, is purged oft all sins etc." Having performed the rite of oblation unto the sacrificial pitchers and by uttering the mantra of the ocean (Samudra mantra), the Argha offering should be presented to them. The perfumed sandal paste should be presented repeating the mantra which begins as Gandhadvāra, etc., and the Nyāsa (rite of locating the fiery images of mantra or god in the different parts of the body) should be performed by uttering the mantras of the Veda.

स्वशास्त्रविहितैः प्राप्तैयुर्ववस्त्रेति वस्त्रकम्॥
कविहाविति मन्त्रेण आनयेन्मण्डपं शुभम्॥ ५४॥
शम्भवायेति मन्त्रेण शय्यायां विनिवेशयेत्॥
विश्वतश्चक्षुर्मन्त्रेण कुर्य्यात्सकलनिष्कलम्॥ ५५॥
स्थित्वा चैव परे तत्त्वे मन्त्रयासं तु कारयेत्॥
स्वशास्त्रविहितो मन्त्रो न्यासस्तस्मिंस्तथोदितः॥ ५६॥

The cloth should be offered with the mantra which reads as this obtained with the means approved of the Śāstras. The god should be taken into the sacrificial shed by reciting the mantra known as the Kavihā, and laid down in the bed with the mantra which runs as Śambhavāya, etc. All the articles should be purified with the mantra known as the Devatācchakan. Then having merged himself in the supreme principle of the uliiverse, the preceptor should perform the Nyāsa rite known as the mantra Nyāsa.

वस्त्रेणाच्छादयित्वा तु पूजनीयः स्वभावतः॥
यथाशास्त्रं निवेद्यानि पादमूले तु दपयेत्॥ ५७॥
अथ प्रणवसंयुक्तं वस्त्रयुग्मेन वेष्टितम्॥
कलशं सहिरण्यं च शिरःस्थाने निवेदयेत्॥ ५८॥
स्थित्वा कुण्डसमीपेऽथ अग्नेः स्थापनमाचरेत्॥
स्वशास्त्रविहितैर्मन्त्रैर्वेदाक्तैर्वाथ वा गुरुः॥ ५९॥

Then the mantra should be worshipped under a covering. Then as directed by the Scripture he should place offerings at the foot of the image. He should place the pitcher with gold, covered with pieces of cloth and inspired with Praṇava mantra, where the head of the idol lies. Having placed it near the receptacle the preceptor should perform the rite of placing the sacred fire either according to the religious prescription of his own sacrificial code or according to the Vedic mantrams.

श्रीसूक्तं पावमान्यं च वासदास्यसवाजिनम्॥
वृषाकपिं च मित्रं बह्वचः पूर्वतो जपेत्॥ ६०॥
रुद्रं पुरुषसूक्तं च श्लोकाध्यायं च शुक्रियम्॥
ब्रह्माणं पितृतैत्रं च अध्वर्य्युदक्षिणे जपेत्॥ ६१॥
वेदव्रतं वामदेव्यं ज्येष्ठसाम रथन्तरम्॥
भेरुण्डानि च सामानि छन्दोगः पश्चिम जपेत्॥ ६२॥
अथर्वशिरसं चैव कुम्भसूक्तमथर्वणः॥
नीलरुद्रांश्च मैत्रं च अथर्वश्चोत्तरे जपेत्॥ ६३॥

One should recite Śrīsūkta[1], along with fire, its dwelling place, servants and deer-skin, Vṛṣākapi and Mitra in the west. A successful Adhyaryu[2] should recite in the south Rudra, Puruṣasūkta[3], Ślokādhyāya[4] Bramha, the Pitṛs and Maitra. A person, versed in Chandas (prosody), should recite, in the west, the Vedic observance Vāmadevya, Jyeṣṭhasāma[5], Bheruṇḍas[6] and Sāmans.[7] A Brāmhaṇa, well-versed in the Atharvan Veda, should recite in the north the principal portion of the Artharva, the (Kumbha Sūkta verse) of the Atharva Veda, Nīla Rudras[8] and Maitra.

कुण्डं चास्त्रेण संप्रोक्ष्य आचार्य्यस्तु विशेषतः।।
ताम्रपात्रे शरावे वा यथाविभवतोऽपि वा।। ६४।।

Thouching the receptacle with the Astra mantram, the Acārya (preceptor) should bring the fire, either in a copper vessel or an earthen one, according to his means, and place it before.

जातवेदसमानीय अग्रतस्तं निवेशयेत्।।
अस्त्रेण ज्वालयेद्वह्निं कवचेन तु वेष्टयेत्।। ६५।।

A worshipper should light the fire with the Astra mantram, should encircle it with the Kavaca mantram and afterwards perform the rite of Amṛtikaraṇa with all the mantrams. He should take up the vessel with his two hands and roll it over the receptacle and then with the Viṣṇu mantra he should throw the most excellent fire there.

अमृतीकृत्य तं पश्चान्मन्त्रैः सर्वैश्च देशिकः।।
पात्रं गृह्य कराभ्यां च कुण्डं भ्राम्य ततः पुनः।। ६६।।
वैष्णवेन तु योगेन परं तेजस्तु निःक्षिपेत्।।
दक्षिणे स्थापयेद्ब्रह्म प्रणीताश्चोत्तरेण तु।। ६७।।
साधारणेन मन्त्रेण स्वसूत्रविहितेन वाव।।
दिक्षुदिक्षु ततो दद्यात्परिधिं विष्टैरः सह।। ६८।।

Either with the general mantrams or with those of his own sect he should place Brahmā in the south and the sacrificial vessels in the north. Then with Kuśā grasses he should place Paridhis[9] in all the quarters.

ब्रह्मविष्णुहरेशानाः पूज्याः साधारणेन तु।।
दर्भेषु स्थाप्येद्वह्निं दर्भैश्च परिवेष्टितम्।। ६९।।

Brahmā, Viṣṇu and Hara should be adored with the general mantrams. He should place fire in the sacrificial grass and should encircle it with the same.

दर्भतोयेन संस्पृष्टो मन्त्रहीनोऽपि शुध्यति।।
प्रागग्रैरुदगग्रैश्च प्रत्यगग्रैरखण्डितैः।। ७०।।
विवतैर्वेष्टितो वह्निः स्वयं सान्निध्यमाव्रजेत्।।
अग्नेस्तु रक्षणार्थाय यदुक्तं कर्मन्त्रवित्।। ७१।।

That which is. touched with a sacrificial grass is purified even in the absence of the mantrams. Encircled by uncut sacrificial grasses, with their blades directed in the east, west and north, the fire, of its own accord, comes near. One, well versed in mantrams, should do what has been said for the protection of the fire.

आचार्य्याः केचिदिच्छन्ति जातकर्माद्यनन्तरम्।।
पवित्रं तु ततः कृत्वा कुर्य्यादाज्यस्य संस्कृतिम्।। ७२।।

Some preceptors hold that the rite, consequent on the birth of a child, should be performed after the installation of the sacred fire. Thereupon performing the rite of Pavitra one should purify his kingdom.

आचार्य्योऽथ निरीक्ष्यापि नीराज्यमभिमन्त्रितम्।।
आज्यभागाभिघरान्तमेवेक्षताज्यसिद्धये।। ७३।।

The preceptor should next see that the rite of prostration is performed with mantrams. He should pour clarified butter in drops into the fire for making the former successful. He should next offer ten oblations of clarified butter unto fire.

पञ्चपञ्चाहुतीर्हुत्वा आज्येन तदनन्तरम्।।
गर्भाधानादितस्तावद्यावद्गौदानिकं भवेत्।। ७४।।

1. A hymn describing the glories of the goodess of prosperity.
2. A Brāmhaṇa well-versed in the Atharva Veda.
3. A hymn of the Ṛg-Veda.
4. A Chapter of verses of praise.
5. A portion of the Sāma Veda. A religious rite of which its perusal is part.
6. One of Yakṣiṇīs or female attendant of Durga.
7. Verses of the Śāma Veda.
8. Mantrams of the Artharva Veda.
9. A wooden frame round the hole in which the a sacrificial fire is lighted.

स्वशास्त्रविहितैर्मन्त्रैः प्रणवेनाथ होमयेत्॥
ततः पूर्णाहुतिं दत्त्वा पूर्णात्पूर्णमनोरथः॥ ७५॥
एवमुत्पादितो वह्निः सवकर्मसु सिद्धिदः॥
पूजयित्वा ततो वह्निं कुण्डेषु विहरेत्तथा॥ ७६॥

As long as the rite of giving away kine continues so long Garbhādhāna and other rites should be solenmized. Either with the mantrams of his own Scriptural code or with Praṇava a preceptor should perform the rite of Homa. Thereupon he should offer Pūrṇāhuti (consummated oblation) from which one's desires are all fulfilled. A fire, thus generated, yeilds success in all works.

इन्द्रादीनां स्वमन्त्रैश्च तथाहुतिशतंशतम्॥
पूर्णाहुतिं शतस्यान्ते सर्वेषां चैव होमयेत्॥ ७७॥
स्वामाहुमिथाज्येषु होता तत्कलशे न्यसेत्॥
देवताश्चैव मन्त्रांश्च तथैव जातवेदसम्॥ ७८॥
आत्मानमेकतः कृत्वा ततः पूर्णां प्रदापयेत्॥
नष्कृष्य वहिराचार्य्यो दिक्पालानां बलिं हरेत्॥ ७९॥

Thereupon having worshipped the fire he should place it in the receptacle. Then with his own mantrams he should offer a hundred oblations in honour of Indra and other gods. Then unifying his own self with all the gods; mantrams and fire he should offer the Pūrṇāhuti.

भूतानां चैव देवानां नागानां च प्रयोगतः॥
शिलाश्च समिधश्चैव होमद्रव्यं द्वयं स्मृतम्॥ ८०॥
आज्यं तयोः सहकारि तत्प्रधानं यदङ्क(क्ष)यो॥
पुरुषसूक्तं पूर्वेणैष रुद्रचैव तु दक्षिणे॥ ८१॥

Then coming out the Ācārya should offer sacrificial beasts to the guardian deities of the quarters, the evil spirits, gods and Nāgas. Sessamum seeds and sacrificial fuels are the two necessary articles of Homa. Clarified butter in an auxilliary to them.

ज्येष्ठसाम च भारुण्डं तन्नयामीति पश्चिमे॥
नीलरुद्रो महामन्त्रः कुम्भसूक्तमथर्वणः॥ ८२॥

He should next assign Puruṣasūkta to the east, Rudra to the south, and Jyeṣṭhasama and Bheruṇḍa to the west. Nīlarudra is a great mantram of the Kūrma Sūkta (hymn) belonging to the Atharva-Veda.

हुत्वा सहस्रमेकैकं देवं शिरसि कल्पयेत्॥
एवं मध्ये तथा पादे पूर्णाहुत्या तथा पुनः॥ ८३॥
शिरःस्थानेषु जुहुयादाविशेच्चाप्यनुक्रमात्॥
वेदानामादिमन्त्रैर्वा मन्त्रैर्वा देवनामभिः॥ ८४॥
स्वशास्त्रविहितैर्वापि गायत्र्या वाथ ते द्विजा॥
गायत्र्या वाथवचार्य्यो व्याहृतिप्रणवेन तु॥ ८५॥

He should offer a thousand oblations to each of the gods to their head, body and foot, and then offer Pūrṇāhutī. In due order and without and distinction he should offer oblations to the spot where the head of the image is placed. The twice-born should offer oblations in honour of the gods either with the principal mantram, the mantrams of his own Scriptural code or with the Gāyatrī, or with only Gāyatrī, Vyarhṛti and Praṇava.

एवं होमविधिं कृत्वा न्यसेन्मन्त्रांस्तु देशिकः॥
चरणावग्निमीलेतु इषेत्वो गुल्फयोः स्थिताः॥ ८६॥
अग्न आयाहि जङ्घे द्वे शन्नोदेवीति जानुनी॥
बृहद्रथन्तरे ऊरू उदरेष्वातिलो(स्वातिनो) न्यसेत्॥ ८७॥
दीर्घा युष्ट्वाय हृदये श्रीश्चतेगलके न्यसेत्॥
त्रातारमिन्द्रमुरसि नेत्राभ्यां तु त्रियम्बकम्॥ ८८॥
मूर्द्धाभव तथा मूर्ध्नि आलग्नाद्धोममाचरेत्॥

Having thus duly performed the Homa rite a worshipper should make assignment of the mantrams, He should assign Agnimili to the feet, Īśītva to the ankles, Agnyāyāhi to the hips, Śannodevī to the knee-joints, Vṛhadanara to the thighs, Śvatira to the belly, Dīrghāyustra to the heart, Śrī to the neck, Trataramindra to the breast, Triyugmaka to the eyes, and Mūrdhābhava to the head.

उत्थापयेत्ततो देवमुतिष्ठब्रह्मणस्ते!॥ ८९॥
वेदपुण्याहशब्देन प्रासादानां प्रदक्षिणम्॥
पिण्डिकालंभनं कृत्वा देवस्यत्वेति मन्त्रवित्॥ ९०॥

Thereupon a preceptor should raise up the image saying "Rise up, O lord of the Brāhmaṇas." Then with the Vedic and other sacred recitations he should circumambulate the divine edifice. A person, well versed in mantrams, should next make the foot-stool of the deity.

दिक्पालान्सह रत्नैश्च धातूनोषधयस्तथा॥
लौहबीजानि सिद्धानि पश्चाद्देवं तु विन्यसेत्॥ ९१॥
न गर्भे स्थापयेद्देवं न गर्भं तु परित्यजेत्॥
ईषन्मध्यं परित्यज्य ततो दोषापहं तु तत्॥ ९२॥

With gems he should place the image, of the deities of the quarters, metals and medicinal herbs and Louha Bījāni behind the image. The image should not be placed in the centre of the adytum nor it should be absolutely abandoned. It should be placed a little distant from the centre and all imperfections should be removed thereby.

तिलस्य तुषमात्रं तु उत्तरं किञ्चिदानयेत्॥
ॐ स्थिरो भव शिवो भव प्रजाभ्यश्च नमोनमः॥ ९३॥
देवस्य त्वा सवितुर्वः षड्भ्यो वै विन्यसेद्गुरुः॥
तत्ववर्णकलामात्रं प्रजानि भुवनात्मजे॥ ९४॥
षड्भ्यो विन्यस्य सिद्धार्थे ध्रुवार्थैरभिमन्त्रयेत्॥
सम्पातकलशेनैव स्नापयेत्सुप्रतिष्ठिम्॥ ९५॥
दीपधूपसुगन्धैश्च नैवेद्यैश्च प्रपूजयेत्॥

Then sessamum seeds should be placed in the north. Afterwards reciting the mantram "Om, remain here permanently and do good unto the creatures, salutation unto thee" the preceptor should make assignment of mantras to the deity, tlle Sun and tlle six other gods. Having made the six-fold assignments for accomplishing success he should inspire them with mantrams. He should next sprinkle the well-fixed image with the water of the Sampāta pitcher and adore it with lamps, incense, scents and edibles.

अर्घ्यं दत्त्वा नमस्कृत्य ततो देवं क्षमापयेत्॥ ९६॥
पात्रं वस्त्रयुगं छत्रं तथा दिव्याङ्गुलीयकम्॥
ऋत्विग्भ्यश्च प्रदातव्या दक्षिणा चैव शक्तितः॥ ९७॥
चतुर्थी जुहुयात्पश्चाद्यजमानः समाहितः॥
आहुतीनां शतं हुत्वा ततः पूर्णां प्रदापयेत्॥ ९८॥

Having offered Arghya and bowed unto the deity he should pray for forgiveness. Then according to his means, vessels, two pieces of raiment, umbrella and good rings should be presented as Dakṣiṇā (fee) to the officiating priests. A fterwards, with a controlled mind, the sacrificer should offer a hundred oblations and then the Pūrṇahuti.

निष्क्रम्य बहिराचार्य्यो दिक्पालानां बलिं हरेत्॥
आचार्य्यः पुष्पहस्तस्तु क्षमस्वेति विसर्जयेत्॥ ९९॥
यागान्ते कपिलां दद्याचार्य्याय च चामरम्॥
मुकुटं कुण्डलं छत्रं केयूरं कटिसूत्रकम्॥ १००॥

And then coming out of the temple the preceptor should dedicate offerings to the guardian dities of the quarters. With flowers in his hands and saying "Forgive" he should dedicate them. After the termination of the sacrifice the sacrificer should present unto the preceptor a Kapilā cow, chowri, head-gear, ear-rings, umbrella, bracelet, an ornament for the waist, fans, villages, and raiments etc.

He should then give a grand dinner party. Being liberated by the favour of the divine edifice a sacrificer becomes successful.

व्यजनं ग्रामवस्त्रादीन्सोपस्कारं सुमण्डपम्॥
भोजनं च महत्कुर्य्यात्कृतकत्यश्च जायते॥
यजमानो विमुक्तः स्यात्स्थापकस्य प्रसादतः॥ १०१॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे देवप्रतिष्ठादिनिरूपणं नामाष्टचत्वारिंशोऽध्यायः ॥ ४८॥

॥ इति प्रतिष्ठाप्रकरणं समाप्तम्॥

अध्यायः ४९ / Chapter 49

ब्रह्मोवाच

सर्गादिकृद्धरिश्चैव पूज्यः स्वायम्भुवादिभिः॥
विप्राद्यैः स्वेन धर्मेण तद्धर्मं व्यास ! वै शृणु॥ १॥

Brahmā said :—Hari, the author of creation, etc., should be adored by the Self-create Bramhā and odler gods, and Brāmhaṇa and odler castes, according to the rites of their respective orders. Hear their respective duties, O Vyāsa.

यजनं याजनं दानं ब्राह्मणस्य प्रतिगहः॥
अध्यापनं चाध्ययनं षट् कर्माणि द्विजोत्तमे॥ २॥

Celebrating sacrifices for themselves and others, making gifts and accepting them, study

and teaching constitute the six-fold duties of the Brāhmaṇas.

दानमध्ययनं यज्ञो धर्मः क्षत्रियवैश्ययोः॥
दण्डस्तथा क्षत्रियस्य कृषिर्वैश्यस्य शस्यते॥ ३॥

Making gifts, stduying and celebrating sacrifices are me duties of the Kṣatriyas and the Vaiśyas. To govern is also the duty of a Kṣatriya whereas cultivation constitutes that of a Vaiśya.

शुश्रुषैव द्विजातीनां शूद्राणां धर्मसाधनम्॥
कारुकर्म तथाऽऽजीवो पाकयज्ञोऽपि धर्मतः॥ ४॥

To serve the twice-born is the duty of the Śūdras. Handicraft and menial service are also their duties.

भिक्षाचर्य्याथ शुश्रूषा गुरोः स्वाध्याय एव च॥
सन्ध्याकर्माग्निकार्य्यञ्च धर्मोऽयं ब्रह्मचारिणः॥ ५॥

Begging, attending the preceptor, Vedic study, abandonment of worldly affections and possessions and dle preservation of the sacred fire constitute dle duties of a Bramhācārin.

सर्वेषामाश्रमाणां च द्वैविध्यं तु चतुर्विधम्॥
ब्रह्मचार्य्युपकुर्वाणो नैष्ठिको ब्रह्मतत्परः॥ ६॥

All the four Āśramas (orders) have twofold conditions. They are called Bramhācārin (religious student) Upakurvāṇa (house-holder), Vaiṣṭhika[1] and Bramhatatpara.[2]

योऽधीत्य विधिवद्वेदान् गृहस्थाश्रममाव्रजेत्॥
उपकुर्वाणको ज्ञेयो नेष्ठिको मरणान्तिकः॥ ७॥

He who having duly studied the Vedas enters into the order of house-holder, is called Upakurvāṇaka. He, who continues the life of the religious student till his death, is called Vaiṣṭhika .

अग्नयोऽतिथिशुश्रूषा यज्ञो दानं सुरार्चनम्॥
गृहस्थस्य समासेन धर्मोऽयं द्विजसत्तम!॥ ८॥

O foremost of the twice-born, the preservation of sacred fire, the entertainment of the guests, the celebration of sacrifices, making gifts and the adoration of the deities constitute the duties of a house-holder.

उदासीनः साकश्च गृहस्थो द्विविधो भवेत्॥
कुटुम्बभरणे युक्तः साधकोऽसौ गृही भवेत्॥ ९॥

A Udāsīna (one disassociated from the world) aud a Sādhaka (one devoted exclusively to religious practices), becomes a householder in two ways. A Sādhaka, while he is busy with maintaining, his relations, becomes a house holder.

ऋणानि त्रीण्यापाकृत्य त्यक्त्वा भार्य्याधनादिकम्॥
एकाकी यस्तु विचरेदुदासीनः स मौक्षिकः॥ १०॥

He, who having neglected the payment of three-fold debts[3] and renounced wife and earthly possessions, etc. roves about alone, is a nominal Udāsīna.

भूमौ मूलफलाशित्वं स्वाध्यायस्तप एव च॥
संविभागो यथान्यायं धर्मोऽयं वनवासिनः॥ ११॥
तपस्तप्यति योऽरण्ये यजेद्देवाञ्जुहोति च॥
स्वाध्याये चैव निरतो वनस्थस्तापसोत्तमः॥ १२॥

The duty, of a dweller of the forest (hermit), consists in duly sleeping on earth, living on *roots* and fruits and studying the Vedas.

तपसा कर्शितोऽत्यर्थं यस्तु ध्यानपरो भवेत्॥
संयासी स हि विज्ञेयो वानप्रस्थाश्रमे स्थितः॥ १३॥

He is the best of ascetics living in the forest who practises austerities in the forest, worships the gods, offers oblations to fire and studies the Vedas. Being emaciated greatly by practising hardest austerities, he, who is engaged solely in the meditation of the Deity, is known as a Saṁyāsin stationed in the Vānaprastha order.

योगाभ्यासरतो नित्यमारुरुक्षुर्जितेन्द्रियः॥
ज्ञानाय वर्त्तते भिक्षुः प्रोच्यते पारमेष्ठिकः॥ १४॥

The Bhikṣu or the mendicant, who daily practises Yoga, is self-controlled and follows the light of Jñāna (knowledge), is called Pārameṣṭhika .

यस्त्वात्मरतिरेव स्यान्नित्यतृप्तो महामुनिः॥
सम्यक् च दमसम्पन्नः स योगी भिक्षुरुच्यते॥ १५॥

1. The Bramhan who continues with his spiritual preceptor and always remains in the condition of the religious student.
2. He, who giving up every other work, is solely engaged in the meditation of Para-Bramha.

3. Everyone, that is born, has got three debts to pay off :—to sages, gods and the Manes.

The great ascetic, who delights in self and in ever gratified and besmeared with sandal, is called Bhikṣu.

भैक्ष्यं श्रुतं च मौनित्वं तपो ध्यानं विशेषतः॥
सम्यक् च ज्ञानवैराग्यं धर्मोऽयं भिक्षुके मतः॥ १६॥

Begging alms, Vedic studies, vow of silence, ascetism, meditation, perfect knowledge and disassociation from tlie world constitute the duties a Bhikṣu.

ज्ञानसन्यासिनः केचिद्वेदसन्यासिनोऽपरे॥
कर्मसन्यासिनः केचित्रिविधः पारमेष्ठिः॥ १७॥

Pārameṣṭhikas are divided into three classes—*viz.* Jñāna Saṁnyasinsa,[1] Veda Saṁnyāsins[2] and Karma Saṁyāsins[3].

योगी च त्रिविधो ज्ञेयो भौतिक क्षत्र एवच॥
तृतीयोऽन्त्याश्रमी प्रोक्तो योगमूर्त्तिसमास्थितः॥ १८॥
प्रथमा भावना पूर्वे मोक्षेत्वक्ष (दुष्क) रभावना॥
तृतीये चान्तिमा प्रोक्ता भावना पारमेश्वरी॥ १९॥

Yoga is also three fold—Bhoutika[4]. Kṣatrā; and the third is Antāśramī. Abstract meditation of the Deity is also three fold-Prathamā, Duṣkara, Antimā. Religious rites beget emancipation and pursuance of worldly objects creates desire.

धर्मात्संजायते मोक्षो ह्यर्थात्कामोऽभिजायते॥
प्रवृत्तिश्च द्विविधं कर्म वैदिकम्॥ २०॥
ज्ञानं पूर्वं निवृत्तं स्यात्प्रवृत्तं चाग्निदेवकृत्॥
क्षमा दमो दया दानमलोभा (भो) भ्यास एव च॥ २१॥

Vedic rites are two-fold—Pravṛtti and Nivṛtti.[5] Nivṛtti or extinction of desire is preceded by Jñāna or knowledge and Pravṛtti is worked out by the worship of sacred fire.

आर्जवं चानसूया च तीर्थानुसरणं तथा॥
सत्यं संतोष आस्तिक्यं तथा चेन्द्रियनिग्रहः॥ २२॥

देवताभ्यर्चनं पूजा ब्राह्मणानां विशेषतः॥
अहिंसा प्रियवादित्वमपैशुन्यमरूक्षता॥ २३॥
एते आश्रमिका धर्माश्चातुर्वर्ण्ये ब्रवीम्यतः॥
प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्॥ २४॥

Forgiveness, self-restraint, compassion, charity, want of avarice, simplicity, want of jealousy, visiting sacred shrine, truthfulness, contentment, faith in the existence of God, the subjugation of senses, the adoration of the deities, the worship of the Brāhmaṇas, abstinence from doing injury, speaking sweet words, not to slander and amiability—these are the duties of the various orders of the four castes. The region of Brahma is reserved for those Brāhmaṇas who perform sacrificial rites.

स्थानमैन्द्रं क्षत्रियाणां संग्रामेष्वपलायिनाम्।
वैश्यानां मारुतं स्थानं स्वधर्ममनुवर्त्तताम्॥ २५॥
गान्धर्वं शूद्रजातीनां परिचारे च वर्त्तताम्॥
अष्टाशीतिसहस्राणामृषीणामूर्द्ध्वरेतसाम्॥ २६॥

That of Indra is intended for those Kṣatriyas who never fly away from the battlefield. Maruta is intended for Vaiśya to perform their own deeds. That of the Gandharva is reserved for the Sūdras who steadfastfy serve [the three higher castes].

स्मृतं तेषां तु यत्स्थानं तदेव वन (गुरु) वासिनाम्॥
सप्तर्षीणां तु यत्स्थानं तद्वै वनौकसाम्॥ २७॥
यतीनां यतचित्तानां न्यासिनामूर्द्ध्वरेत साम्॥
आनंदं ब्रह्म तत्स्थानं यस्मान्नावर्त्तते मुनिः॥ २८॥

The region, of the eighty-eight-thousand Ṛṣis who have controlled their vital powers, is also reserved for those who live for ever with their preceptors.. The region, which is reserved for the seven Ṛṣis, is also intended for the ascetics who live in the forest.

योगिनाममृतस्थानं व्योमाख्यं परमाक्षरम्॥
आनन्दमैश्वरं यस्मान्मुक्तो नावर्त्तते॥ २९॥
मुक्तिरष्टाङ्गविज्ञानात्संक्षेपात्तद्वदे शृणु॥

The blissful region of Brahmā is reserved for the Yatis who have controlloed their mental and intellectul faculties, for those who practise Nyāsa and those who uphold the discharge of vital fluid. No ascetic returns from this region.

1. The Saṁnyāsins who follow the road of knowledge.
2. Those who read the Veda.
3. Those who follow the road of action- i.e. who always engage in disinterested works.
4. Elemental.
5. *Pravṛtti* is what destroys deshe and *Nivṛtti* withdraws the mind from worldly objects.

The immortal, eternal, undecaying, ever blissful region of Īśvara, called Vyoma, from which an emancipated person never returns, is reserves for the Yogins. Hear, I will describe in brief the eight sorts of Mukti or emancipation.

यमाः पञ्च त्वहिंसाद्या अहिंसा प्राण्यहिंसनम्॥ ३०॥
सत्यं भूतहितं वाक्यमस्तेयं स्वाग्रहं परम्॥
अमैथुनं ब्रह्मचर्य्यं सर्वत्यागोऽपरिग्रहः॥ ३१॥

Yama[1] is of five sorts, *viz.*, abstaining from harming others, abstaining from killing animals, truthfulness, doing good to all creatures, restraint of speech, belief in God, abstaining from knowing a woman, Brahmacarya (life of a religious student), renunciation of all and accepting no gifts.

नियमाः पञ्च सत्याद्या बाह्यमाभ्यन्तर द्विधा॥
शौचं तुष्टिश्च संतोषस्तपश्चेंन्द्रियनिग्रहः॥ ३२॥

Niyamas[2] are five, beginning with truthfulness and divided into two classes, external and internal. They are purification, truthfulness, contentment, penance and subjugation of senses.

स्वाध्यायः स्यान्मंत्रजापः प्रणिधानं हरेर्यजिः॥
आसनं पद्मकाद्युक्तं प्राणायामो मरुज्जयः॥ ३३॥

Svādhyāya is the recitation of Vedic Mantrams. And with the concentration of mind one should adore Hari. Āsāna (yoga posture) consists of Padma and other, and Prāṇāyāma is the suppression of vital airs.

मन्त्रध्यान तो गर्भो विपरीतो ह्यगर्भकः॥
एवं द्विधा त्रिधाप्युक्तं पूरणात्पूरकः स च॥ ३४॥

Inhaling the breath and sending it with Mantrams and meditation, either twice or thrice. is called Pūraka.

कुम्भको निश्चलत्वाच्च रेचनातेचकस्त्रिधा॥
लघुर्द्वादशमात्रः स्याच्चतुर्विंशतिकः परः॥ ३५॥
षट्त्रिंशन्मात्रिकः श्रेष्ठः प्रत्याहारश्च रोधनम्॥
ब्रह्मात्मचिन्ता ध्यानं स्याद्धारणा मनसो धृतिः॥ ३६॥

Absolute suspension of breath is called Kumbhaka. Expiration by one nostril is called Recaka. The withdrawal of the organs of senses from external objects is called Pratyāhāra. Dhyāna is the meditation on self and Brahma. The steadying of the mind is called Dhāraṇā.

अहं ब्रह्मेत्यवस्थानं समाधिर्ब्रह्मणः स्थितिः॥
अह मात्मा परं ब्रह्म सत्यं ज्ञानमनन्तकम्॥ ३७॥
ब्रह्म विज्ञानमानन्दः स तत्वमसि केवलम्॥
अहं ब्रह्मारम्यहं ब्रह्म अशरीरमानीन्द्रियम्॥ ३८॥

The state of mind in which one's soul is absolutely immersed in Brahma and when he thinks "I am Brahma" is called Samādhi. I am Self, the Para-Brahma, ever existent, full of knowledge and without end. The bliss of knowing Brahma us realized when on understands *Tattvamasi*[3]. I am Brahma, am without body and organs of senses.

अहम्मनो बुद्धिमहदहङ्कारादिवर्जितम्॥
जाग्रत्स्वप्नसुषुप्त्यादियुक्तज्योतिस्तदीयकम्॥ ३९॥

I am devoid of mind, intellect and egoism. I am the light in three states of wakefulness, dreaming sleep, and dream less sleep.

नित्यं शुद्धं बुद्धमुक्तं सत्यमानन्दमद्वयम्॥
योऽसावादित्य पुरुषः सोऽसावहमखाण्डितम्॥
इति ध्यायन्विमुच्येत ब्राह्मणो भवबंधनात्॥ ४०॥

I am eternal, pure, enlightened, existent, blissful and without second. I am that Prime Puruṣa. I am that undivided, portionless Puruṣa.

A Brāhmaṇa, thus meditating, is freed from the fetters of the world.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वर्णाश्रमधर्मनिरूपणसं नामैकोनपञ्चाशत्तमोध्यायः॥४९॥

1. Self-control :—a great moral or religious duty or observance. And here though it is mentioned five, but ten sorts of Yam a are enumerated. The names are given differently by differnet writers.
2. Religious rites or austerities which are not so obligatory as Yama. (In Yoga philosophy) Restraint of the mind the second of the eight principal steps of mcditation in Yoga.
3. It is a transcendental Vedic phrase occurring in thc Chāndogya Upaniṣad, meaning "That art Thou".

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ब्रह्मोवाच

अहन्यहनि यः कुर्य्यात्क्रियां स ज्ञानमाप्नुयात्॥
ब्राह्मे मुहूर्ते चोत्थाय धर्ममर्थं च चिन्तयेत्॥ १॥

Brahma said:—He who performs religious rites daily attains to Jñāna (knowledge). Having got up from bed at the Brahma-muhūrta[1] he should meditate on religious profit and worldly profit.

चिन्तयेद्धृदि पद्मस्थमानन्दमजरं हरिम्॥
उषः काले तु संप्राप्ते कृत्वा चावश्यकं बुधः॥ २॥
स्यानान्नदीषु शुद्धासु शौचं कृत्वा यथाविधि॥
प्रातः स्नानेन पूयंते येऽपि पापकृतो जनाः॥ ३॥

He should also meditate, in the lotus of his heart, on blissful and undecaying Hari. When the dawn approaches a learned man, having performed the necessary rites, should repair to a river of pure water for bathing, and perform there duly the purificatory rite. Even sinful wights are sanctified by morning ablutions.

तस्मात्सर्वप्रयत्नेन प्रातः स्नानं समाचरेत्॥
प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्॥ ४॥

Therefore with every possibie care a person should bathe early in the morning. Wise men speak highly of morning ablutions [in consequence of their yielding fruits] seen and unseen.

सुखात्सुप्तस्य सततं लालाद्याः संस्रवन्ति हि॥
अतो नैवाचरेत्कर्माण्यकृत्वा स्नानमादितः॥ ५॥

When a person sleeps at ease saliva and other impurities come out. Therefore without bathing first no one should perform a religious rites.

अलक्ष्मीः कालकर्णी च दुःस्वप्नं दुर्विचिन्तितम्॥
प्रातः स्नानेन पापानि धूयन्ते नात्र संशयः॥ ६॥

Poverty, misfortune, bad dreams, and anxious thoughts—all these sins are forsooth destroyed by morning ablutions.

न च स्नानं विना पुंसां प्राशस्त्यं कर्म संस्मृतम्॥
होमे जप्ये विशेषेण तस्मात्स्नानं समाचरेत्॥ ७॥

It is not proper for persons to perform religious rites without bathing. Particularly in Homa and Japa one must bathe.

अशक्तावशिरस्कं तु स्नानमस्य विधीयते॥
आर्द्रेण वाससा वापि मार्जनं कायिकं स्मृतम॥ ८॥
ब्राह्ममाग्नेयमुद्दिष्टं वायव्यं दिव्यमेव च॥
वारुणं यौगिकं तद्वत्षडङ्गं स्नानमाचरेत्॥ ९॥

He shuld sprinkle his head with water and rub his body with a piece of wet cloth. He should perform the six forms of bathing, *viz.*, Brāhma, Āgneya, Vāyavya, Divya, Vāruṇa and Yougika.

ब्राह्मं तु मार्जनं मन्त्रैः कुशैः सोदबिन्दुभिः॥
आग्नेयं भस्मनाऽऽपादमस्तकाद्देहधूननम्॥ १०॥

The Brāhma form of bathing consists in rubbing the body with drops of waterpured through Kuśā reeds and accompained with Mantrams. Agneya form consists is besmearing the body, from head to foot, with ashes.

गवां हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम्॥
यत्तु सातपवर्षेण स्नानं तद्दिव्यमुच्यते॥ ११॥

The most excellent form of bathing, namely, Vāyavya, consists in rubbing on the body the powder of cow-dung. Bathing in the sun-shine is called Divya.

वारुणं चावगाहं च मानर्स त्वात्मवेदनम्॥
यौगिं स्नामाख्यातं योगेन हरिचिन्तनम्॥ १२॥

Varuṇa consists in plunging into water and knowing the self in mind. Meditation on Hari by means of Yoga is called Yougika form of bathing.

आत्मतीर्थमिति ख्यातं सेवितं ब्रह्मवादिभिः॥
क्षीरवृक्षसमुद्भूतं मालतीसम्भवं शुभम्॥ १३॥
अपामार्ग च विल्वं च करवीरं च धावने॥

It is the shrine of self resorted to by Brahmavādins. With his face directed towards either the north or the east a person should cleanse his teeth with the twigs either of Kṣīra, Mālatī, Bilva or Karavīra trees.

1. Early part of the day.

उदङ्मुखः प्राङ्मुखो वा भक्षयद्दन्तधावनम्।। १४।।
प्रक्षाल्य भुक्त्वा तज्जह्याच्छुचौ देशे समाहितः।।
स्नात्वा सन्तर्पयेद्देवानृषीन्पितृगणांस्तथा।। १५।।

Standing on a purified spot he should wash his teeth and mouth and then throw the stick away. Afterwards having bathed he should offer libations of wáter to the celestials, Ṛṣis and the departed manes.

आचम्य विधिवन्नित्यं पुनराचम्य वाग्यतः।।
संमार्ज्य मन्त्रै रात्मानं कुशैः सोदकबिन्दुभिः।। १६।।
आपोहिष्ठाव्याहृतिभिः सावित्र्या वारुणैः शुभैः।।
ॐकारव्याहृतियुतां गायत्रीं वेदमातरम्।। १७।।

Having rinsed his mouth he should do it again observing silence. Having sprinked his body with drops of water through Kuśa reeds and with Mantrams; Apohiṣṭha,Vyarhṛti and the auspicious Vāruṇi and having recited the Gāyatrī, consisting of Om and Vyārhṛti, the mother of the Vedas, he should offer libations of water to the sun with his mind fixed in him.

जप्त्वा जलाञ्जलिं दद्याद्भास्करं प्रति तन्मनाः।।
प्राक्कूलेषु ततः स्थित्वा दर्भेषु सुसमाहितः।। १८।।
प्राणायामं ततः कृत्वा ध्यायेत्सन्ध्यामिति श्रुतिः।।
या संध्या सा जगत्सूतिर्मायातीता हि निष्कला।। १९।।
ऐश्वरी केवला शक्तिस्तत्त्वत्रयसमुद्भवा।।
ध्यात्वा रक्तां सितां कृष्णां गायत्रीं वै जपेद्बुधः।। २०।।

Thereupon sitting on Kuśā–grass in the morning, controlling his mind and suppressing his vital air he should meditate on Sandhyā Mantrams. She, who is Sandhyā, is the mother of the universe, beyond illusion, sinless, divine and sprung from three-fold energies. Having thus meditated a learned man should recite crimsoncoloured, white and bark-blue Gāyatrī.

प्राङ्मुखः सततं विप्रः सन्ध्योपासनमाचरेत्।।
सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।। २१।।
यदन्यत्कुरुते किञ्चिन्नतस्य फलभाग्भवेत्।।
अनन्यचेतस सन्तो ब्राह्मणा वेदपारगाः।। २२।।

With his face directed towards the earth a Brāhmaṇa should always perform his Sandhyā rites. He, who does not make Sandhyā worship, is impure and is not competent to pertorm any action.

And he does not reap the fruit of anything else he does. Having duly adored Sandhyā, the pure and self-controlled Brāhmaṇas, the masters of the Vedas, attain to the most excellent region.

उपास्य विधिवत्सन्ध्यां प्राप्ताः पूर्वपरां गतिम्।।
योऽन्यत्र कुरुते यत्नं धर्मकार्य्ये द्विजोत्तमः।। २३।।
विहाय सन्ध्याप्रणीतिं स याति नरकायुतम्।।
तस्मातसर्वप्रयत्नेन सन्ध्योपासनमाचरेत्।। २४।।

That best of the twice-born, who, neglecting the Sandhyā rites, tries to perform any other religious ceremony, goes to a mullion of hells. Therefore with every possible care on should perform the Sandhyā rites.

उपासितो भवेत्तेनप देवो योगतनुः परः।।
सहस्रपरमां नित्यां शतमध्यां दशावराम्।। २५।।
गायत्रीं वै जपेद्विद्वान्प्राङ्मुखः प्रयतः शुचिः।।
अथोपतिष्ठेदादित्यमुदयस्थं समाहितः।। २६।।

By doing so one gets the most excellent celestial and Yoga body. A learned man, controlling his senses, purifiying his own body and mind. and sitting with his face towards the east, should recite the Gāyatrī, a thousand, hundred or tefi times. Having controlled his mind, he should sit facing the rising sun.

मन्त्रैस्तु विविधैः सौरैः ऋग्यजुः सामसंज्ञितैः।।
उपस्थाय महायोगं देवदेवं दिवारकम्।। २७।।
कुर्वीत प्रणतिं भूमौ मूर्धानभिमन्त्रितः।।
ॐ खखोल्काय शान्ताय कारणत्रयहेतवे।। २८।।

With many potent Mantrams, belongiong to the Ṛk Yayuṣ and Sāma Veda, he should adore and salute the Sun, the god of gods, touching the ground with his head, saying "am, salutation, I dedicate my self unto Khakholka, the cause of the three-fold causes, unto him of the form of knowledge.

निवेदयामि चात्मानं नमस्ते ज्ञानरूपिणे।।
त्वमेव ब्रह्म परमापो ज्योति रसोऽमृतम्।। २९।।
भूर्भुवः स्वस्त्वमोङ्कारः सर्वो रुद्रः सनातनः।।
एतद्वै सूर्य हृदयं जप्त्वा स्तवनमुत्तमम् ।।३०।।

Thou art Brahmā, the great water, fire and juice. Thou art earth, heaven and sky, am and

the eternal Rudra." Having recited mentally this most excellent hymn in the morning and noon one should bow unto the Sun.

प्रातः काले च मध्याह्ने नमस्कुर्य्याद्दिवाकरम्।।
अथागम्य गृहं विप्रः (पश्चात्)समाचम्य यथाविधि।।३१।।
प्रज्वाल्य वह्निं विधिवज्जुहुयाज्जातवेदसम्।।
ऋत्विक पुत्रोऽथ पत्नी वा शिष्यो वापि सहोदरः।। ३२।।

Then returing to his house and rinsing his mouth duly with water a Brāhmaṇa should light up (himself) the sacred fire and offer oblations unto it. With the permission of the sacrificer, his priest, son, wife, pupil or brother may also offer oblations.

प्राप्यानुज्ञां विशेषेण जुहुयाद्वक्ष यथाविधि।।
विना म (त)न्त्रेण यत्कर्म नामुत्रेह फलप्रदम्।। ३३।।
दैवतानि नमस्कुर्य्यादुपहारान्निवेदयेत्।।
गुरुं चैवाप्युपासीतं हितं चास्य समाचरेत्।। ३४।।

Any religious rite, that is performed withut Mantrams, yields no fruit in this world. He should bow unto the deities and dedicate unto them offerings. He should adore his preceptor and do what is conducive to his well-being.

वेदाभ्यासं ततः कुर्य्यात्प्रयत्नाच्छक्तितो द्विजः।।
जपेद्वाध्यापयेच्छिष्यान्धारयेद्वै विचारयेत्।। ३५।।

A twice born should afterwards, according to his power, study the Vedas with proper care; he should recite the Mantrams, teach his pupils, conceive the meaning and discuss the same.

अवेक्षेत च शास्त्राणि धर्मादीनि द्विजोत्तमः।।
वैदिकांश्चैव निगमान्वेदाङ्गानि च सर्वशः।। ३६।।

That best of the twice-bron should also read the Dharma Śāstras (Religious Codes), me Vedic texts and me Vedāṅgas.[1]

उपेयादीश्वरं चैव योगक्षेमप्रसिद्धये।।
साधयेद्विविधानर्थान्कुटुम्बार्थं ततो द्विजः।। ३७।।

For making his Yoga successful me twice-born should approach the Deity and afterwards do various works, tor his relatives.

ततो मध्याह्नसमये स्नानार्थं मृदमाहरेत्।।
पुष्पाक्षतांस्तिलकुशान् गोमयं शुद्धमेव च।। ३८।।

Thereupon in the noon he should collect, for the purpose of bathing, earth, flowers, dried paddy, sessamum seeds, sacrificial grass, and the pure cow-dung.

नदीषु देवखातेषु तडागेषु सरः सु च।।
स्नानं समाचरेन्नैव परकीये कदाचन।। ३९।।

He should bathe in a river, in a tank dedicated to a deity, in a pool or in a pond (of his own) hut he should never bathe (in a well or tank) belonging to another person.

पञ्च पिण्डाननुद्धृत्य स्नानं दुष्यन्ति नित्यशः।।
मृदैकया शिरः क्षाल्यं द्वाभ्यां नाभेस्तथोपरि।। ४०।।
अधश्च तिसृभिः क्षाल्यं पादौ षट्भिस्तथैव च।।

If he does not offer five piṇḍas every day his bathing becomes impure. The head should be washed once with earth, the navel twice, the part beneath it duice, and the feet six times.

मृत्तिका च समुद्दिष्टा वृद्धामलकमात्रिका।। ४१।।
गोमयस्य प्रमाणं तु तेनाङ्गं लेपयेत्ततः।।
प्रक्षाल्याचम्य विधि वत्ततः स्यानात्समाहितः।। ४२।।

Earth should be of me quantity of a ripe Myrobalam; cowdung should also be of me same quantity. He should then besmear his body with it. Having washed his body and rinsed his mouth, he should bathe with a controlled mind.

लेपयित्वा तु तीरस्थस्तल्लिङ्गैरेव मन्त्रतः।।
अभिमन्त्र्य जलं मन्त्रैरालिङ्गैर्वारुणैः शुभैः।। ४३।।

Then coming on the shore, he should besmř his body with earth, reciting the Liṅga Mantrams. He should then inspire the water wim me auspicious Varuṇa Mantrams.

स्नानकाले स्मरेद्विष्णुमापो नारायणो यतः।।
प्रेक्ष्य ॐकारमादित्यं त्रिर्निमज्जेज्जलाशये।। ४४।।

1. Certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronounciation and interpretation of the text and the right employment of Mantrams in the ceremonials. They arc six in number:— (1) Śikṣa, Ortheopy, or the science of proper articulation and pronounciation; (2) Chandas, Prosody; (3) Vyākaraṇa, Grammar; (4) Niruktas, Etymology, or derivative explanations of Vedic words and phr[illegible], Ritual.

आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित्॥
अंतश्चरसि भूतेषु गुहायां विश्वतोमुखः॥ ४५॥

At me time of baming he should mink of the Nārāyaṇa form of Viṣṇu in the water. Having looked at the sun with Om, he should thrice plunge himself into me water and again rinse his mouth with the following mantram. "Thou rangest in the mind of creatures and art the mounth of the universe.

त्वं यज्ञस्त्वं वषट्कार आपो ज्योती रसोऽमृतम्॥
द्रुपदां वा त्रिरभ्यस्येद्व्याहृतिप्रणवान्विताम्॥ ४६॥

Thou art Yama, Vaṣaṭkāra, water, fire juice and ambrosia". He should repeat thrice the Drupada Mantram consisting of Vyahṛti and Praṇava.

सावित्रीं वा जपेद्विद्वांस्तथा चैवाघमर्षणम्॥
ततः संमार्जनं कुर्य्यादापोहिष्ठामयोभुवः॥ ४७॥
इदमापः प्रवहतव्याहृतिभिस्तथैव च॥
ततोऽभिमन्त्रितं तोयमापो हिष्ठादिमन्त्रकैः॥ ४८॥

The learned worshipper should next recite the Savitrī Mantram destructive of sins. Thereupon he should cleanse the earm with me Āpohiṣṭha Mantram, with the Mantram "flow pure water? and with Vyahṛti. He should next inspire water wim Apohitha Mantram.

अन्तर्जलमवाङ्मग्नो जपेत्त्रिरघमर्षणम्॥
द्रुपदां वाथ सावित्रीं तद्विष्णोः परमं पदम्॥ ४९॥

He should next repeat mrice the Mantram " Antarjalamavāṅmagnon" destructive of all sins, or Drupadā of Savitrī, me most excellent region of Viṣṇu.

आवर्त्तयेद्वा प्रणवं देवदेवं स्मरेद्धरिम्॥
अपः पाणौ समादाय जप्त्वा वै मार्जने कृते॥ ५०॥

He should next recite Praṇava and meditate on Hari me god of gods. Taking up water in his hands and reciting the Mantram, he should sprinkle the head therewith, and would mus be freed off all sins.

विन्यस्य मूर्ध्नि तत्तोयं मुच्यते सर्वपातकैः॥
सन्ध्यामुपास्य चाचम्य संस्मरेन्नित्यमीश्वरम्॥ ५१॥
अथोपतिष्ठेदादित्यमूर्ध्वपुष्पान्विताञ्जलिम्॥
प्रक्षिप्यालीं कयैद्देवमुदयंतं न शक्यते॥ ५२॥

उदुत्यं चित्रमित्येवं तच्चक्षु रिति मन्त्रतः॥
हँसःशुचिवषदेतेन सावित्र्या च विशेषतः॥ ५३॥

Having made the Sandhyā adorations and rinsed his mouth, he should daily meditate on the God, and sit facing the sun, placing his palms full of flowers on the crown of his head. Throwing them he should look at the god stationed on the rising mountain (*i. e.* the rising sun) with the Mantram. Thou art the eye, ever pure, supreme soul and existent, or particularly with the Savitrī or other Vedic Mantrams.

अन्यैः सौरैर्वैदिकैश्च गायत्रीं च ततो जपेत्॥
मन्त्रांश्च विविधान्पश्चात्प्राक्कूले च कशासने॥ ५४॥
तिष्ठंश्च तीक्ष्यमाणोऽर्कं जपं कुर्य्यात्समाहितः॥
स्फटिकाब्जाक्षरुद्राक्षैः पुत्रजीवसमुद्भवेः॥ ५५॥

He should next repeat Gāyatrī and various other mantrams. Sitting on a seat of Kuśā grass with his face towards the east he should look at the sun and repeat prayers with a controlled mind. The garland of beads should either be made of crystal. lotus, Rudrākṣa or Putrañjīva.

कर्त्तव्या त्वक्षला स्यादन्तरा तत्र सा स्मृता॥
यदि स्यात्क्लिन्नवासा वै वारिमध्यगतश्चरेत्॥ ५६॥

If his cloth be tattered he should stand in the water and perform his adorations.

अन्यथा च शुचौ भूम्यां दर्भेषु च समाहितः॥
प्रदक्षिणं समावृत्य नमस्कृत्य ततः क्षितौ॥ ५७॥

Else he should sit, with a controlled mind, on Kuśā grass spread on a sanctified spot. Then going round, he should bow touching the ground with his head.

आचम्य च यथाशास्त्रं शक्त्यास्वाध्यायमाचरेत्॥
ततः सन्तर्पयेद्देवानृषीन्पितृगणांस्तथा॥ ५८॥
आदावोङ्कारमुच्चार्य्य नमोऽन्ते तर्पयामि च॥
देवान्ब्रह्मऋषीश्चैव तर्पयेदक्षतोदकैः॥ ५९॥

Then rinsing his mouth as sanctioned by the Śāstras" he should read the Vedas according to his power. Afterwards he should offer libations of water for the gods, Ṛṣis and the departed manes with the prayer "Om, salutatin unto you all, I offer these libations of water." He should dedicate libations of water and fried paddy unto the celestials, and Brahma Ṛṣis.

पतॄन्देवान्मुनीन् भक्त्या स्वसूत्रोक्तविधानतः॥ ६०॥
देवीर्तीस्तर्पयेद्धीमानुदकाञ्जलिभिः पितॄन्॥
यज्ञोपवीती देवानां निवीसी ऋषितर्पणे॥ ६१॥
प्राचीनावीती पित्र्ये तु तेन तीर्थेन भारत॥

He should dedicate offerings reverentially unto the departed manes, gods and ascetics according to the prescription of his own Religious Code. He should gratify the celestial saints and the departed manes with palmfuls of water. Sacrificial threads are also offered to the gods along with water, Nivīta (the Brāhminical thread suspended round the neck) to the Ṛṣis and Prācīnāvītins (the sacrificial thread worn over the right arm and passing under the left) to the departed manes.

निष्पीड्य स्नानवस्त्रं वै समाचम्य च वाग्यतः॥ ६२॥
स्वैर्मन्त्रैरर्चयेद्देवान्पुष्पैः पत्रैस्तथाम्बुभिः॥
ब्रह्माणं शंकरं सूर्य्यं तथैव मधुसूदनम्॥ ६३॥
अन्यांश्चाभिमतान्देवान् भत्तया चाक्रोधनो हर!॥

Pressing the water out of the cloth after bathing, rinsing his mouth and observing silence, he should adore the deities with flowers, leaves and water, and Sua Mantrams. O wrathful Hara, [he should adore] Brahmā, Śaṅkara, the sungod, the slayer of Madhu (Viṣṇu) and various other approved deities.

प्रदद्याद्वाथ पुष्पादि सूक्तेन पुरुषेण तु॥ ६४॥
आपो वा देवताः सर्वास्तेन सम्यक् समर्चिताः॥
ध्यात्वा प्रणवपूर्वे वै देवं वारिसमाहितः॥ ६५॥

With the Puruṣa Sūkta Mantram he should dedicate flowers and other offerings; or he should adore all the deities with water only. Controlling his mind he should meditate on the deity repeating Om.

नमस्कारेण पुष्पाणि विन्यसेद्वै पृथक्पृथक्॥
नर्ते ह्यासधनात्पुण्यं विद्यते कर्म वैदिकम्॥ ६६॥

Then saluting him he should keep flowers and other offerings in separate places. Without adoration no Vedic rite becomes consecrated.

तस्मात्तत्रादिमध्यान्ते चेतसा धारयेद्धरिम्॥
तद्विष्णोरिति मन्त्रेण सूक्तेन पुरुषेण॥ ६७॥
निवेदयेच्च आत्मानं विष्णवेऽमलतेजसे॥

Therefore in the beginning, middle and end of every rite, one should mentally meditate on Hari. With the Mantram "Thou art Viṣṇu" and the hymn of the Puruṣa-Sūkta, one should dedicate his self unto Viṣṇu of pure effulgence.

तदाध्यात्ममनाः शान्तस्तद्विष्णोरिरिति मन्त्रतः॥ ६८॥
अप्रेते सशिरा वेतियजेत्वा पुष्पके हरिम्॥
देवयज्ञं भूतयज्ञं पितृयज्ञं तथैव च॥
मानुषं ब्रह्मयज्ञं च पञ्च यज्ञान्समाचरेत्॥ ६९॥

Having all his mental faculties tranquilized and his mind fixed on the deity, he should, with the Mantram, "Thou art Viṣṇu", perform the five sacrifices, namely that for the deities, that for the evil spirits, that for the departed manes, that for men and that for Bramha.

यदि स्यात्तर्पणादर्वाग्ब्रह्मयज्ञं कुतो भवेत्॥
कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत्॥ ७०॥

Without the offering of libations of wdter Brahma Yajña is not finished. After celebrating the sacritice for men(Mānuṣyajña) one should read the Vedas.

वैश्वदेवस्तु कर्त्तव्यो देवयज्ञः स तु स्मृतः॥
भूतयज्ञः स वै ज्ञेयो भूतेभ्यो यस्त्वयं बलिः॥ ७१॥

In a sacrifice for the gods offerings should be made to that class gods called Viśvedevas. In Bhūtayajña animals should be sacrified for the evil spirits.

श्वभ्यश्च श्वपचेभ्यश्च पतितादिभ्य एव च॥
दद्याद्भूमौ बहिस्त्वन्नं पक्षिभ्यश्च द्वितोत्तमः॥ ७२॥
एकं तु भोजयेद्विप्रं पितृनुद्दिश्य सत्तमाः॥
नित्यश्राद्धं तदुद्दिश्य पितृयज्ञो गतिप्रदः॥ ७३॥

The foremost of the twice-born should next offer food to the dogs, the degraded caste people, outcastes and birds, on the grounds outside the house. In honour of the departed manes the best of sacrificers should feed at least one Brāhmaṇa. He should perform the daily Śrāddha in their honour. Such a Pitṛyajña yields blessed regions.

उद्धृत्य वा यथाशक्ति किञ्चिदन्नं समाहितः॥
वेदतत्त्वार्थविदुषे द्विजायैवोपपादयेत्॥ ७४॥

Then with a controlled mind he should,

conmmensurate with his means, take up a portion of food and offer it to a Brhāmaṇa well-read in the Vedas.

पूजयेदतिथिं नित्यं नमस्येर्चयेद्‌द्विजम्॥
मनोवाक्कर्मभिः शान्तं स्वागतैः स्वगृहं ततः॥ ७५॥

He should daily treat his guests hospitably and welcome a Brāhmaṇa who comes to his house and adore him with mind, words and deeds.

भिक्षामहुर्गासमात्रमन्नंतत्स्याच्चतुर्गुणम्॥
पुष्कलं हन्तकारं तु तच्चतुर्गुणमुच्यते॥ ७६॥

A mouthful of food is called Bhikṣā (alms) and enough is given when four times as much is distributed.

गोदोहमात्रकालं वै प्रतीक्ष्यो ह्यतिथिः स्वयम्॥
अभ्यागतान्यथाशक्ति पूजयेदतिथि। तथा॥ ७७॥

A guest should wait for the period that is necessary for milching a cow. One should, as much as lies in his power, treat uncalled-for guests hospitably.

भिक्षां वै भिक्षवे दद्याद्विविधवब्रह्मचारिणे॥
दद्यान्नं यथाशक्ति अर्थिभ्यो लोभवर्जितः॥ ७८॥

One should daily offer alms to a mendicant, and food to a Brahmacārin (religious student) and to beggars what they want proportionate to his means, and being himself freed from avarice.

भुञ्जति बन्धुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन्॥
अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमः॥ ७९॥
भुञ्जते चेत्स मूढात्मा तिर्य्यग्योनिं च गच्छति॥
वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रियाक्षमाः॥ ८०॥

He should next take food in the company of his friends. The foolish Brāhmaṇa, who takes his food without celebrating these five sacrifices, is born in a degraded caste. Those, who are competent to celebrate a great sacrifice, should study the Veda.

नाशयन्त्याशु पापानि देवानामर्चनं तथा॥
यो मोहादथ वालस्यादकृत्वा देवतार्चनम्॥ ८१॥
भुङ्क्ते स याति नरकान्सूंकरेष्वेव जायते॥
अशौचं संप्रवक्ष्यामि अशुचिः पातकी सदा॥ ८२॥

The adoration of a god dissipates speedily all sins. He, who, either out of ignorance or laziness, takes his food without worshipping the deity, goes to hell and is born as a hog. I will now describe what is impurity. An impure man is visited by sins.

अशौचं चैव संसर्गाच्छुद्धिः संसगर्गवर्जनात्॥
दशाहं पाहुगशौच सर्वेविप्रा विपश्चितः॥ ८३॥

Impurity is generated either by associating with impure persons or avoiding the company of pious men. The learned Brāhmaṇas speak of ten sorts of impurity.

मृतेषु वाथ जातेषु ब्राह्मणानां द्विजोत्तम्॥
आदन्तजननात् सद्य आचूडादेकरात्रकम्॥ ८४॥

The Brāhmaṇas are impure if any person dies in their family or any child is born. When a child dies before teething the period of impurity is immediately over; it lasts for a day before the solemnization of the rite of tonsure.

त्रिरात्रमौपनयनाद्दशरात्रमतः परम्॥
क्षत्रियो द्वादशाहेन दशभिः पञ्चभिर्विंशः॥ ८५॥

It lasts for three days before the rite of wearing sacred thread is not performed. After that it lasts for ten nights. For the Kaṣtriyas the period consists of twelve days and for the Vaiśyas fifteen days.

शुध्येन्मासेन वै शूद्रो यतीनां नास्ति पातकम्॥
रात्रि भिर्मासतुल्याभिर्गर्भस्त्रावेषु शौचकम्॥ ८६॥

A Śūdra is cleansed from impurity after a month. For a Yati there is no impurity. For abhortion it lasts either for a night or for a month.

॥ इति श्रीगारूडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नित्यकर्माशौचयोर्निरूपणं नाम पञ्चाशत्तमोऽध्यायः ॥५० ॥

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ब्रह्मोवाच

अथातः संप्रवक्ष्यामि दानधर्ममनुत्तमम्॥
अर्थानामुचिते पात्रे श्रद्धया प्रतिपादनम्॥ १॥

Brahmā said :—I will now describe the most excellent rules of making charities. Wealth should be respectfully given to a worthy person.

दानं तु कथितं तज्ज्ञैर्भुक्तिमुक्तिफलप्रदम्॥
न्यायनोपार्जयेद्वित्तं दानभोगफलं च तत्॥ २॥

Charity yields enjoyment and emancipation. Riches, acquired by fair means, when given away in charities, yeild the fruits of enjoyment.

अध्यापनं याजनं वृत्तमाहुः प्रतिग्रहम् ॥
कुसीद्र कृषिवा णिज्यं क्षत्रावृत्तोऽथ वर्जयेत्॥ ३॥

Teaching, officiating as priests and accepting presents are the duties of the Brahmaṇas. Usury, agriculture and trade are the duties of the Vaiśyas. When charity is made to a worthy person it is called Sāttvik (*v.* one pervaded by the quality of goodness).

यद्दीयते तु पात्रेभ्यस्तद्दानं परिकीर्त्तिम्॥
नित्यं नैमित्तिकं काम्यं विमलं दानमीरितम्॥ ४॥

Besides there are various other forms of charity, *viz.*, Nitya (daily), Naimittika (occasional), Kāmya (made with the desire of fruits) and Vimala (pure, or disinterested).

अहन्यहनि यत्किञ्चिद्दीयतेऽनुपकारिणे ॥
अनुद्दिश्य फलं तस्माद्ब्राह्मणाय तु नित्यशः॥ ५॥

Whatever is daily given to persons who have done us no good or to the Brāhmaṇas without any expectation for fruits it is called Nitya.

यत्तु पापोपशान्तयै च दीयते विदुषां करे॥
नैमित्तिकं तदुद्दिष्टं दानं सद्भिरनुष्ठितम्॥ ६॥

Whatever is given to a learned person for the expiatin of sins or for averting evils, is called Naimittika. Such charities are made by pious men.

अपत्यविजयैश्वर्य्यस्वर्गार्थे यत्प्रदीयते॥
दानं तत्काम्यमाख्यातमृषिभिर्धर्मचिन्तकैः॥ ७॥

Whatever is given for having children, a children, achieving victory, or attaining heaven, is called hy the Ṛṣis, well read in the Religious Code, Kāmya.

इश्वरप्रीणनार्थाय ब्रह्मावित्सु प्रदीयते॥
चेतसा सत्त्वयुक्तेन दानं तद्विमलं शिवम्॥ ८॥

With a mind pervaded by the quality of Sattva (goodness) when a man makes presents to persons conversant with the knowledge of Brahmā, only with the object of pleasing God such a gifr is called Vimala.

इक्षुभिः सन्ततां भुमिं यवगोधूमशालिनीम्॥
ददाति वेदविदुषे स न भुयोऽभिजायते॥ ९॥

If a man gives lands abounding in barley and corns and outskirted on all sides with sugarcane plants, he is never born again.

भूमिदानात्परं दानं न भूतं न भविष्यति॥
विद्यां दत्वा ब्राह्मणाय ब्रह्मलोके महीयते॥ १०॥

There never had been nor there will be any charity superior to the giving away of lands. By giving education", unto the Brāhmaṇas one becomes glorified in the region of Brahmā.

दद्यादहरहस्तास्तु श्रद्धया ब्रह्मचारिणे॥
सर्वपापविनिर्मुक्तो ब्रह्मस्थानमवाप्नुयात्॥ ११॥

By giving reverentially food unto the Brahmacārins one, freed off of all sins, attains to the region of Brahmā.

वैशाख्यां पौर्णमास्यां तु ब्राह्मणान्सत्र पंच च॥
उपोष्याभ्यर्चयेद्विद्वान्मधुना तिलसर्पिषा॥ १२॥
गन्धादिभिः समभ्यर्च्च वाचयेद्वा सवयं वदेत्॥
प्रीयतां धर्मराजेति यथा मनसि वर्त्तते॥ १३॥
यावज्जीवं कृतं पापं तत्क्षणादेव नश्यति॥

If a person, after fasting on the full-moon dayin month of Vaiśākha (March-April), adores twelve Brāhmaṇas with honey and cakes of sessamum seeds or with scents or with sweet and moral words, all the sins, committed by him all through his life, are immediately dissipated.

कृष्णाजिने तिलान्कृत्वा हिरण्यमधुसर्पिषा॥ १४॥
ददाति यस्तु विप्राय सर्वे तरति दुष्कृतम्॥

Having placed sessamum seeds, gold, honey and sarpī on skin of a black antelope he, who makes them over to a Brāhmaṇa, crosses over all his iniquities.

घृतान्नमुदकं चैव वैशाख्यां च विशेषतः॥ १५॥
निर्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात्॥
द्वादश्यामर्चयेद्विष्णुमुपोष्याघप्रणाशनम्॥ १६॥
सर्वपापविनिर्मुक्तो नरो भवति निश्चितम्॥

He, who specially in the month of Vaiśāka treats the Brāhmaṇas with clarified butter, bolied rice and water in honour of Dharmarāja, becomes freed from all fear. It on the twelfth day of a fortnight a person adores Viṣṇu who destroys all sins he forsooth becomes freed form all sins.

यो हि यां देवतामिच्छेत्समाराधयितुं नरः॥ १७॥
ब्राह्मणान्पूजयेद्यत्नाद्भोजयेद्योषितः सुरान्॥
सन्ताकामाः सततं पूजयेद्वै पुरन्दरम्॥ १८॥
ब्रह्मवर्चसकामस्तु ब्राह्मणान्ब्रह्मनिश्चयात्॥
आरोग्यकामोऽथ रविं धनकामो हुताशनम्॥ १९॥
कर्मणा सिद्धिकामस्तु पूजयेद्वै विनायकम्॥
भोगकामो हि शशिनं बलकामः समीरणम्॥ २०॥

Whatever deity a man wishes to adore, he must beforehand worship the Brāhmaṇas and feed the women and celestials. He, who wishes to recover from a disease, must worship the Sun; while one, wishing for riches, should worship the fire-God. One, wishing for success in all his undertakings, should worship Vināyaka and one, wishing for enjoyments, should worship the moon. One, wishing for strength, should adore the Wind-god.

मुमुक्षुः सर्वसंसारात्प्रयत्नोचर्यद्धरिम्॥
अकामः सर्वकामो वा पूयेत्तु गदाधरम्॥ २१॥

And he, who wishes for emancipation from worldly fetters, should with every care adore Hari. He. who does not desire for any thing or he, who desires for every thing, should adore Gadādhara.

वादिरस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः॥
तिलप्रदः प्रजामिष्टां दीपश्चक्षुरुत्तम्॥ २२॥

The giver of ware attains to gratification. The giver of boiled rice enjoys happiness. The giver of sessamum seeds obtains good offspring and the giver of lamps most excellent eyes.

भूमिदः सर्वमाप्नोति दीर्घमायुर्हिरण्यदः॥
गृहदोऽग्र्याणि वेश्मानि रूप्यदो रूपमुत्तमम्॥ २३॥

One, who gives away lands, attains to all while the giver of gold acquires longevity. The giver of houses attains to the most exalted station in the world and the giver of silver a most handsome appearance.

वासोदश्चन्द्रसालोक्यमश्विसालोक्यम श्वदः॥
अनडद्दः श्रियं पुष्टां ब्रध्नस्य विष्टपम्॥ २४॥

The giver of dwelling houses attains to the region of the moon and the giver of horses to that of Aśvins. The giver of bulls attains prosperity while the giver of kine attains to the region of Brahmā.

यानशय्याप्रदो भार्य्यामैश्वर्य्यमभयप्रदः॥
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्म शाश्वतम्॥ २५॥

He, who gives conveyances and beddings, obtains a wife, and the giver of protection attains wealth. The giver of corns enjoys eternal happiness; while the giver of Brahma (knowledge of) attains to the neighbourhood of Brahmā.

वेदवित्सु ददज्ज्ञानं स्वर्गलोके महीयते॥
गवां घासप्रदानेन सर्वपापैः प्रमुच्यते॥ २६॥

Imparting knowledge on the knowers of the Vedas one become glorified in the celestial region. By giving grass to the kine one becomes freed from all sins.

इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः॥
औषधं स्नेहमाहारं रोगिरोगप्रशान्तये॥ २७॥
ददानो रोगरहितः सुखी दीर्घायुरेव च॥

By giving sacrificial fuels a man becomes effulgent like fire. By giving to the diseased, for the removal of his ailments, medicines, attendance and food one becomes freed from diseases, enjoys happiness and lives long.

असिपत्रवनं मार्गं क्षुरधारासमन्वितम्॥ २८॥
तीक्ष्णा तपं च तरतिच्छत्रोपानत्प्रदो नरः॥
यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे॥ २९॥
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥

By giving away umbrellas one passes unscathed through a road of Asipatra leaves, sharp as razor and does not suffer from the fierce ravs of the sun. He, who wishes things never to end, must give away unto qualified persons the various desired-for objects of the world and whatever is most favourite unto him in the house.

अयने विषुवे चैव ग्रहणे चन्द्रसूर्य्ययोः॥ ३०॥
संक्रान्त्यादिषु कालेषु दत्तं भवति चाक्षयम्॥
प्रयागादिषु तीर्थेषु गयायां च विशेषतः॥ ३१॥
दानधर्मात्परो धर्मो भूतानां नेह विद्यते॥
स्वर्गायुर्भूतिकामेन दानं पापोपशान्तये॥ ३२॥

If any thing is given away in charity during the equinox, the solar and lunar eclipses and on the. last day of a month it becomes never exhausted. There is no religious rite for a man to perform in this world superior to the making of charities in Prayāga (Allahabad) and and various other sacred places and especialty in Gayā where charities are made for attaining heaven and averting evils.

दीयमानं तु यो मोहाद्गोविप्राग्निसुरेषु च॥
निवारयति पापात्मा तिर्य्यग्योनि व्रजेन्नरः॥ ३३॥

The sinful person, who prevents a Brāhmaṇa from worshipping sacred fire and celebrating sacrifices, goes to hell.

यस्तु दुर्भिक्षवेलायामन्नाद्यं न प्रयच्छति॥
म्रियमाणेषु विप्रेषु ब्रह्महा स तु गर्हितः॥ ३४॥

He, who does nor give food during a famine, becomes the hateful destroyer of the Brāhmaṇas on account of their meeting with death (for his negligence).

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दानधर्मनिरूपणं नामैकपञ्चाशत्तमोऽध्यायः॥ ५१॥

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ब्रह्मोवाच

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं द्विजाः॥
ब्रह्महा च सुरायश्च स्तेयी च गुरुतल्पगः॥ १॥

Brahmā said :—I will describe the regulations of Prāyaścitta or penances. The principal sinners are those who kill Brāhmaṇas, those who drink spirituous liquors, those who comm it thefts and those who violate the beds of their preceptors.

पञ्च पातकिनस्त्वेते तत्संयोगी च पञ्चमः॥
उपपापानि गोहत्यसाप्रभृतीनि सुरा जगुः॥ २॥

And the fifth class of sinners are those who associate with all those people. The minor sins, as described by the celestials, are the slaughtering of kine, etc.

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्॥
कुर्य्यादनशनं वाथ भृगोः एतनमेव च॥ ३॥
ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत्स्वयम्॥
ब्राह्मणार्थे गवार्थे वा सम्यक् प्राणान्परित्यजेत्॥ ४॥

One, committing the sin of Brāhmaṇicide, should make a cottage in a forest and live there for twelve years; or he should fast or level the summit of a mountain; or he should himself either enter imo tire or water. For the Brāhmaṇas or the kine, he should entirely give up his life.

दत्त्वा चान्नं च विदुषे ब्रह्महत्यां व्यपोहति॥
अश्वमेधावभृथके स्नात्वा वा मुच्यते द्विजः॥ ५॥

By giving food fo the learned one may expatiate the sin of Brāhmaṇicide. By performing a horse-sacrifice or bathing. in a sacred shrine, one is freed from the sin.

सर्वस्वं वा वेदविदे ब्राह्मणाय प्रदापयेत्॥
सरस्वत्यास्तरङ्गिण्याः सङ्गमे लोकविश्रुते॥ ६॥

Or he should make over his all to a Brāhmaṇa, well read in the Vedas.

शुद्धे त्रिषवण स्नातस्त्रिरात्रोपोषितो द्विजः॥
सेतुबन्धे नरः स्नात्वा मुच्यते ब्रह्महत्यया॥ ७॥
कपालमोचने स्नात्वा वाराणस्यां तथैव च॥

A twice bron one should bathe thrice a day at the sacred and celebrated confluence of all the streams of the river Sarasvatī and fast for

three nights. By bathing at the Setuvandha[1], at Kapālmocana and Benares, one is freed from the sin of Brāhmaṇicide.

सुरापस्तु सुरां पीत्वा अग्निवर्णां द्विजोत्तमः॥ ८॥
पयो घृतं वा गोमूत्रं तस्मात्पापात्प्रमुच्यते॥
सुवर्णस्तेयी मुक्तः स्यान्मुसलेन हतो नृपैः॥ ९॥

The twice-born, who has drunk spirituous liquor, is freed from the sin by drinking, hot as fire, wine, milk, clarified butter and cow's urine. By being killed by a king with a mace the stealer of gold is freed from the sin.

चीरवासा द्विजोऽरण्ये चरेब्रह्मणव्रतम्॥
गुरुभार्य्यां समारुह्य ब्राह्मणः कामोहितः॥ १०॥
अवगूहेत्स्त्रियं तप्तां दीप्तां कार्ष्णायसीं कृताम्॥
गुर्वङ्गनागामिनश्च चरेयुर्बह्महव्रतम्॥ ११॥
चान्द्रायणानि वा कुर्य्यात्पञ्च चत्वारि वा पुनः॥

For expiating the sin of Brāhmaṇicide, a twice-born one should, clad in bark, live in the forest. A Brāhmaṇa, who possessed by lust, knows his preceptor's wife, is to embrace the heated figure of a woman made of black iron. Or he may observe the penance of Brāhmaṇicide or perform the Cāndrāyaṇa[2] vow.

पतितेन च संसर्गं कुरुते यस्तु वै द्विजः॥ १२॥
स तत्पापापनोदार्थं तस्यैव व्रतमाचरेत्॥

A Brāhmaṇa, who keeps company with degraded people, should perform the following penance for cleansing himself of the sin.

तप्तकृच्छ्रं चरेद्वाथ संवत्सरमतन्द्रितः॥ १३॥
सर्वस्वदानं विधिवत्सर्वपापविशोधनम्॥
चान्द्रायणं च विधिना कृतं चैवातिकृच्छ्रकम्॥ १४॥
पुण्यक्षेत्रे गयादौ च गमनं पापनाशनम्॥

He should undergo hardships without any sleep for one full year and duly give away his every thing. This will destroy all sins. Due celebration of Cāndrāyaṇa accompanied with all possible hardships and the visiting of sacred places, such as Gayā, also leads to the destruction of the sin.

अमावस्यां तिथिं प्राप्य यः समाराधयेद्भवम्॥ १५॥
ब्राह्मणान् भोजयित्वा तु सर्वपापैः प्रमुच्यते॥

He. who on an Amāvasyā day adores Bhava and feeds the Brāhmaṇas, is also freed off of all sins.

उपोषितश्चतुर्दश्यां कृष्णपक्षे समाहितः॥ १६॥
यमाय धर्मराजाय मृत्यवे चान्तकाय च॥
वैवस्वताय कालाय सर्वभूतक्षयाय च॥ १७॥
प्रत्येकं तिलसंयुक्तान्दद्यात्सप्त जलाञ्जलीन्॥
स्नात्वा नद्यां तु पूर्वाह्ले मुच्यते सर्वपातकैः॥ १८॥

If one, bathing in a river in the forenoon and fasting on the fourteenth day of the dark fortnight, offers seven handfuls or water with sessamum seeds to Yama, Dharmarāja, Mṛtyu, Anāntaka, Vaivasvata, Kāla and Sarvabhūta Kahaya (the destroyer and all creatures) he becomes freed from all sins.

ब्रह्मचर्य्यमधः शय्यामुपवासं द्विजार्चनम्॥
व्रतेष्वेतेषु कुर्वीत शान्तः संयतमानसः॥ १९॥

Having controlled his intellectual and mental faculties he should observe the vow of celibacy, sleep on earth, fast and adore ilie twice-born.

षष्ठ्यामुपोषितो देवं शुक्लपक्षे समाहितः॥
सप्तम्यामर्चयेद्भानुं मुच्यते सर्वपातकैः॥ २०॥

On the sixth day from the full moon he should, with a controlled mind, adore the deity (Viṣṇu), and on the seventh day, ilie sun-god. He would thus be freed off of all sins.

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम्॥
द्वादश्यां शुक्लपक्षस्य महापापैः प्रमुच्यते॥ २१॥

Having fasted and adored Janārddana on the eleventh and the twelfth days of the light fort night, one becomes freed from all great sins.

तपो जप तीर्थसेवा देवब्राह्मणसापूजनम्॥
ग्रहणादिषु कालेषु महापातकनाशनमृ॥ २२॥

1. Near Rāmeśvaram in the District of Madura in where Rāma, the hero of Rāmāyaṇa. constructed a bridge over the ocean for going to Laṅkā (Ceylon). —The Adam's Peak of Modern Geography.
2. A religious observance or expiatory penance regulated by the moon's age (the period of its waxing and waning); in it the daily quantity of food. which consists of fifteen mouthfuls at the full-moon. is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the light fortnight.

Recitation, visiting the sacred shrines and the worship of the deities and Brāhmaṇas during an eclipse also destroys sins.

यः सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानवः॥
नियमेन त्यजेत्प्राणान्मुच्यते सर्वपातकैः॥ २३॥

Even if visited by all sorts of sins, a man duly renounces his life at a sacred shrine he becomes freed from them all.

ब्रह्मघ्नं वा कृतघ्नं वा महापातकदूषितम्॥
भर्त्तारमुद्धरेन्नारी प्रविष्टा सह पावकम्॥ २४॥

If a woman enters into fire with her husband, she reclaims him, even if he be guilty of Brāhmaṇicide, ingratitude or of other vile iniquities.

पतिव्रता तु या नारी भर्त्तुः शुश्रूषणोत्सुका॥
न तस्या विद्यते पापमिह लोके परत्र च॥ २५॥

The chaste woman, who is always anxious to serve her husband, is visited by no sin either in this world or in the next.

तथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता॥
पत्नी दाशरथेर्देवी विजिग्ये राक्षसेश्वरम् ॥ २६॥

As it is said that the lucky wife of Rāma, the son of Daśratha, Sītā, celebrated in ilie world, defeated ilie king of Rākṣasas.

फल्गुतीर्थादिषु स्नातः सर्वाचारफलं लभेत्॥
इत्याह भगवान्विष्णुः पुरा मम यतव्रताः॥ २७॥

By bathing in the sacred Phalgu river one reaps the fruit of all the religious rites. Formerly ilius did the divine Viṣṇu speak to me, O ye of controlled actions.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रायश्चित्तनिरूपणं नाम द्विपञ्चाशत्तमोऽध्यायः॥ ५२॥

अध्यायः ५३ / Chapter 53

सूत उवाच

एवं ब्रह्माब्रवीच्छ्रुत्वा हरेरष्टनिधीं स्तथा॥
तत्र पद्ममहापद्मौ तथा मकरकच्छपौ॥ १॥
मुकुन्दकु (न)न्दौ नीलश्च शङ्खश्चैवापरो निधिः॥

Sūta said :— Thus did Brahmā describe the eight Nidhis[1] as the had heard from Viṣṇu. They are Padma, Mahapadma, Makara, Kacchapa, Mukunda, Nanda and Nīla. And the other Nidhi is Śaṅkha.

सत्यामृद्धौ भवन्त्येते स्वरूपं कथयाम्यहम्॥ २॥
पद्मेन लक्षितश्चैव सात्त्विको जायते नरः॥
दाक्षिण्यसारः पुरुषः सुवर्णादिकसंग्रहम्॥ ३॥
रुप्यादि कुर्य्याद्दद्यात्तु यतिदैवादियज्वनाम्॥

I will now describe their characteristic marks. A person, bearing the mark of Padma, becomes Sāttvika (pervaded by the quality of goddess). He is compassionate by nature, collects gold, silver, etc., and dedicates them to Yatis. celestials and ascetics.

महापद्माङ्कितो दद्याद्धनाद्यं धार्मिकाय च॥ ४॥
निधी पद्ममहापद्मौ सात्त्विकौ पुरुषौ पुरुषौ स्मृतौ॥
मकेरणाङ्कितः खड्गबाणकुन्तादिसंग्रही॥ ५॥

A person, bearing the mark Mahāpadma, gives away weaith unto the pious. Persons, bearing the marks of Padma and Mahāpadma Nidhis, are called Sāttvika. A person, ,bearing the mark of Makara, becomes the collector of swords, arrows and lances.

दद्याच्छ्रुताय मैत्रीं च याति नित्यं च राजभिः॥
द्रव्यार्थं शत्रुणा नाशं संग्रामे चापि संव्रजेत्॥ ६॥

He gives away wealth unto persons, well-read in Śrutis and contracts friendship with kings. He also destroys his enemies in battle.

मकरः कच्छपश्चैव तामसौ तु निधी स्मृतौ॥
कच्छपी विश्वसेन्नैव न भुङ्क्ते न (ना) ददातिच॥ ७॥
निधानमुर्व्यां कुरुते निधिः सोप्येकपूरुषः॥

Makara and Kacchapa are the two Tāmasik

1 Divine trasures of Kubera nine of which arc enumerated *viz*.. the Padma. Mahā-padma, Śaṅkha, Makara, Kaechapa, Mukunda. Nanda, Nīla and Kharba : their nature is not exactly defined though some of them appears to be precious gems. According to the Tilntrik system they are personified and worshipped as demi-gods attendant either upon Kubera or upon Lakṣmī.

(pervaded by the quality of ignorance) Nidhis. One, bearing the mark of Kacchapa, does not confide in anyone and does not eat; nor does he give anything to anyone. That singular person, bearing the mark of this Nidhi, fills the earth with treasures.

राजसेन मुकुन्देन लक्षिता राज्यसंग्रही॥ ८॥
भुक्तभोगो गायनेभ्यो दद्याद्वेश्यादिकासु च॥
रजस्तमोमयो नन्दी आधारः स्यात्कुलस्य च॥ ९॥

A person, bearing the mark of the Rājasik (pervaded by the quality of darkness) Nidhi Mukunda, becomes the collector of kingdoms. He enjoys freely and liberally and makes presents to the songsters and prostitutes.

स्तुतः प्रीतो भवति वै बहुभार्य्या भवन्ति च॥
पूर्वमित्रेषु शैथिल्यं प्रीतिमन्यैः करोति च॥ १०॥

A person, bearing the mark of Nanda pervaded by the qualities of, darkness and ignorance, becomes the support" of his family, always chased with eulogy and the husband of many wives. He loses affection for his former friends and finds delight in new ones.

नीलेन चाङ्कितः सत्त्वतेजसा संयुतो भवेत्॥
वस्त्र धान्यादिसंग्राही तडागादि करोति च॥ ११॥

One, bearing the mark of Nīla, is endued with the virtues of Sattva guṇa. He collects clothes and corns and digs tanks, etc.

त्रिपू(पौ)रुषो निधिश्चैव आम्रारामादि कारयेत्॥
एकस्य स्यान्निधिः शङ्खःस्वयं भुङ्क्ते धनादि(न्त)कम्॥१२॥

The Niddhi Śaṅkha is selfish and himself squanders away his money. His relatives live on a very wretched fare and do not put on beautiful raiments.

कदन्नभुक्परिजनो न च शोभनवस्त्रधृक्॥
स्वपोषणपरः शंखी दद्यात्परनरे वृथा॥ १३॥

One, bearing the mark of Śaṅkha, is always busy with seeking his own pleasure and does not give his money to anyone else.

मिश्रावलोकनान्मिश्रस्वभावफलदायिनः॥
निधीनां रूपमुक्तं तु हरिणापि हरादिके॥
हरिर्भुवनकोशादि यथोवाच तथा वदे॥ १४॥

The characters of these Nidhis were thus described by Hari unto Hara and others. I describe the treasures of the world as recounted by Hari.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे नवनिधिवर्णनं नाम त्रिपंचाशत्तमोऽध्यायः॥ ५३॥

अध्यायः ५४ / Chapter 54

हरिरुवाच

अग्नीध्रश्चाग्निबाहुश्च वपुष्मान्द्युतिमांस्तथा॥
मेधामेधातिथिर्भव्यः शबलः पुत्र एव च॥ १॥
ज्योतिष्मान्दशमो जातः पुत्रा ह्येते प्रियव्रात्॥

Hari said :—Agnidhra, Agnivāhu, Vapuṣmān, Dyutimān, Medhātithi, Bhavya, Śabbala, Putra, and the tenth Jyotiṣmān—these were the sons of Priyavrata.

मेधाग्निबाहुपुत्रास्तु त्रयो योगपरायणाः॥ २॥
जातिस्मरा महाभागा नैराज्याय मनो दधुः॥

Medhā and Agnivāhu had three sons each, who were given to Yoga, were great, had the recollection of their pristine births and fixed their minds on the kingdom.

विभज्य सप्त द्वीपानि सप्तानां प्रददौ नृपः॥ ३॥
योजनानां प्रमाणेन पञ्चाशत्कोटिराप्लुता॥
जलोपरिमही याता नौरिवास्ते सरिज्जले॥ ४॥

Having divided–the earth into seven insular continents the king conferred them on his seven sons. The earth is situated on the water like unto a boat and is five hundred koṭi yojanas in dimension.

जम्बूप्लक्षाह्वयौ द्वीपौ शाल्मलश्चापरो हर॥
कुशः क्रौञ्चस्तथा शाकः पुष्पकरश्चैव सप्तमः॥ ५॥

O Hara, the two insular continents are Jambu and Plakṣa. The next is Śālmala. The others are Kuśa, Krouñca and Śaka. The seventh is Puṣkara.

एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः॥
लवणेक्षुसुरासर्पिर्दधिदुग्धजलैः समम्॥ ६॥

All these islands are each girt by seven oceans. They are Lavaṇa, Ikṣu, Surā, Sarpī, Dadhi, Dugdha, and water.

द्वीपात्तु द्विगुणो द्वीपः समुद्रश्च वृषध्व॥
जम्बूद्वीपे स्थितोमेरुर्ल क्षयोजनविस्तृतः॥ ७॥

Each ocean is double in dimension than the island it encircles, O blue-emblemed deity. In the insular continent of Jambū is situate the mount Meru extending over a lakh of Yojanas.

चतुरशीतिसहास्त्रैर्योजनैस्य चोच्छ्रयः॥
प्रविष्टः षोडशाधस्ताद्द्वात्रिंशन्मूर्ध्नि विस्तृतः॥ ८॥

Its summit is eighty four thousand Yojanas in height. Its base is sixteen thousand Yojanas and is of the shape of a pericarp of a lotus.

अधः षोडशसाहस्त्रः कर्णिकाकारसंस्थितः॥
हिमवान्हेमकूटश्च निषधश्चास्य दक्षिणे॥ ९॥
नीलः श्वेतश्च शृंगी च उत्तरे वर्षपर्वताः॥
प्लक्षादिषु नरा रुद्र ये वसन्ति सनातनाः॥ १०॥

The boundary mountains Himavān, Hemakūṭa and Niṣadha are situate on its south, while Nīla, Śveta and Sṛṅgī mountains are situate in the north. O Rudra, the persons, who live in the insular continent of Plakṣa, are immortal.

शङ्कराथा न तेष्वस्ति युगावस्था कथञ्चन॥
जम्बूद्वीपेश्वरात्पुत्रा ह्यग्नीध्रादभवन्नव॥ ११॥
नाभिः किंपुरुषश्चैव हरिवर्षमिलावृतः॥
रम्यो हिरणमयाख्यश्च कुरुर्भद्राश्व एव च॥ १२॥
केतुमालो नृपस्तेभ्यस्तत्संज्ञानं खण्डकान्ददौ॥
नाभेस्तु मेरुदेव्यां तु पुत्रोऽभूदृषभो हर॥ १३॥

O Śaṅkara, there is no division of Yugas (cycles) in all these islands. Agnidhra, the king of the insular continent Jambu, hadining sons, *viz.* Nābhi, Kiṁpuruṣa, Harivarṣa, Havṛta, Ramya, Hiraṇvan, Śaṣṭha, Kurubhadrāśva and Ketumāla. The king divided his kingdom into nine parts and conferred them on all his sons. Nābhi begat on Merudevya a son by name Ṛṣ abha.

तत्पुत्रो भरतो नाम शालग्रामे स्थितो व्रती॥
सुमतिर्भरतस्याभूत्तत्पुत्रस्तैजसोऽभवत्॥ १४॥

His son, the ascetic Bharata lived in Śālagrāma. Bharata' s son was Sumati whose son was Tejasa.

इन्द्रद्युम्नश्च तत्पुत्रः परमेष्ठी ततः स्मृतः॥
प्रतीहारश्चतत्पुत्रः प्रतिहर्त्ता तदात्मजः॥ १५॥

His son was Indradyumna, whose son was known as Parameṣṭhi. The latter's son was Pratihāra whose son was Pratihartā.

सुतस्तस्मादथो जातः प्रस्तारस्तत्सुतो विभुः॥
पृथुश्च तत्सुतो नक्तो नक्तस्यापि गयः स्मृतः॥ १६॥

He begat a son by name Prastara whose son was the powerful Pṛthu. His son was Nakta whose son was Gaya.

नरो गयस्य तनयस्तत्पुत्रोभूद्विराडगतः॥
ततो धीमान्महातेजा भौवनस्तस्य चात्मजः॥ १७॥

Gaya's son was Nara whose son was Buddhirata. His son was the intelligent and highly powerful Bhouvana.

त्वष्टा त्वुष्टुश्च विरजा रजस्तस्यसाप्यभूत्सुतः॥
शतजिद्रसस्तस्य विष्वग्ज्योतिः सुतः स्मृतः॥ १८॥

He had four sons, viz., Tvaṣṭā, Tvaṣṭu, Virajā and Rajas. Raja's son was Satajit whose son was Viṣvakjyot.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेभुवनकोशवर्णनोपयागिप्रियव्रतवंशनिरूपणं नाम चतुःपञ्चाशत्तमोऽधयायः॥ ५४॥

अध्यायः ५५ / Chapter 55

हरिरुवाच

मध्ये त्विलावृतो वर्षो भद्राश्वः पूर्वतोऽद्भुतः॥
पूर्वदक्षिणतो वर्षो हिरण्वान्वृषभध्वज॥ १॥
ततः किम्पुरुषो वर्षो मेरोर्दक्षिणतः स्मृतः॥
भारतो दक्षिणे प्रोक्तो हरिर्दक्षिणपश्चिमे॥ २॥

Hari said :—In the centre is situate the kingdom of Ilāvṛta; while that to Bhadrāśva is situate in the east. In the south-east in situate Hiraṇvānvarṣa, O bull-emblemed deity, Kimpuruṣa Varṣa is situate in the south of the mount Meru. Bhārata Varṣa is situate in the south, while Hari in the south-west.

पश्चिमे केतुमालश्च रम्यकः पश्चिमोत्तरे॥
उत्तरे च कुरोर्वर्षः कल्पवृक्षसमावृतः॥ ३॥

Ketumāla is situate in the west, while Ramyaka, in the north-west. In the north is situate Kuruvarṣa covered with Kalpa trees.

सिद्धिः स्वाभाविकी रुद्र! वर्जयित्वा तु भारतम्॥
इन्द्रद्वीपः कशेरुमांस्ताम्रवर्णो गभस्तिमान्॥ ४॥
नागद्वीपः कटाहश्च सिंहलो वारुणस्तथा॥
अयं तु नवमस्तेषां द्वीपः सागरसंवृतः॥ ५॥

O Rudra, except Bharata Varṣa, Siddhi is naturally obtainable every where. Indradvīpa, Kṣerumāna, Tāmravarṇa, Gabhaṣṭimān, Nāgadvīpa, Kaṭaha, Simhala and Variṇa—these are the nine inlands each encircled by an ocean.

पूर्वे किरातास्तस्यास्ते पश्चिमे यवनाः स्थिताः॥
अन्ध्रा दक्षिणतो रुद्र ! तुष्कारस्त्वापि चोत्तरे॥ ६॥

The Kirātas live in the east, the Yavanas in the west, the Andhras in the south, and the Turaṣkas in the north.

ब्राह्मणाः क्षत्त्रिया वैश्याः शूद्राश्चान्तरवासिनः॥
महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः॥ ७॥
विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः॥
वेदस्मृतिर्नर्मदा च वरदा सुरसा शिवा॥ ८॥

The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras live in the central group of the islands.

Mahendra, Malaya, Sahya, Śuktimāna, Rikṣa, Vindhya, Paribhadra,—all these are the seven boundary mountains. Vedasmṛti, Narmadām, Varadā, Surasā, Śivā.

तापी पयोष्णी सरयूः कावेरी गोमती तथा॥
गोदावरी भीमरथी कृष्णवेणी महानदी॥ ९॥
केतुमाला ताम्रपर्णा चन्द्रभागा सरस्वती॥
ऋषिकुल्या च कावेरी मत्तगङ्गा पयस्विनी॥ १०॥
विदर्भा च शतद्रूश्च नद्यः पापहराः शुभाः॥
आसां पिबन्ति सलिलं मध्यदेशादयो जनाः॥ ११॥

Tāpī, Payoṣṇī, Ṣarayu, Kaverī, Gomatī, Godāvarī, Bhīmarathī, Krṣṇavarṇā, Mahānadī, Ketumāla, Tāmraparṇī, Candrabhāgā, Sarasvatī, Ṛsikulyā, Mattagaṅgā, Payasvinī. Vidarbha and Śatadru— these are the sacred rivers destructive of all sins. The inhabitants of the central countries drink the water of all these rivers.

पाञ्चालाः कुरवो मत्स्या यौधेयाः सपटच्चराः॥
कुन्तयः शूरसेनाश्च मध्यदेशजनाः स्मृताः॥ १२॥

Pāñcālas, Kurus, Matsyas, Youdheyas, Sapaṭacaras, Kuntis and Śūrasenas, are the the clans who inhabit the central countries.

वृषध्वज! जनाः पाद्माः सूतमागधचेदयः॥
काशय(षाया)श्च विदेहाश्च पूर्वस्यां कोसलास्तथा॥ १३॥
कलिंगवंगपुण्ड्रांगा वैदर्भा मूलकास्तथ॥
विन्ध्यान्तर्निलया देशाः पूर्वदक्षिणतः स्मृताः॥ १४॥

O bull-emblemed deity, the Padmas, Sūtas, Magadhas, Cedis, Kāśayas, Videhas live in the eastern countries. Kosalas, Kaliṅgas, Vaṅgas, Puṇḍraṅgas, Mūlakas as well as those living around the Vindhya ranges are said to inhabit south-eastern countries.

पुलिन्दाश्मकजीमूतनयराष्ट्रनिवासिनः ॥
कर्णा(र्ना)टकम्बोजघणा दक्षिणापथवासिनः॥ १५॥

The inhabitants of Pulinda, Aśmaka and Jimūtanaya as-well as Kambojas, Kaṇāṭas and Ghaṭas are called Southerners.

अम्बष्ठद्रविडा लाटाः काम्भोजाः स्त्रीमुखाः शकाः॥
आनर्त्तवासिनश्चैव ज्ञेयसा दक्षिणपश्चिमे॥ १६॥

The people of Ambaṣṭha, Draviḍa, Lāṭa, Kamboja, Strīmukha, Śakā, and Ānarthā are said to inhabit south-western, countries.

स्त्रीराज्याः सैन्धवा म्लेच्छा नास्ति का यवनास्तथा॥
पश्चिमेन च विज्ञेया माथुरा नैषधैः सह॥ १७॥

Strairājyas, Saindhavas, Mlecchas and the godless Yavanas together with Naiṣadhas and the people of Mathurā are known as inhabiting the western countries.

माण्डव्याश्च तुषाराश्च मूलिकाश्वमुखाः शखाः॥
महाकेशा महानासा देशास्तूत्तरपश्चिमे॥ १८॥

Māṇḍavya, Tuṣāra, Mulika, Muṣa, Koṣa, Mahākeśa, Mahānāda are the countries lying in the north-west.

लम्ब(म्पा)का स्तननागाश्च माद्रगान्धारबाह्लिकाः॥
हिमाचलालया म्लेच्छा उदीचीं दिशमाश्रिताः॥ १९॥

Lambakas, Tananāgas, Madragāndhara, Vāhyikas are the Mlecchas living in the north beyond the Himālaya.

त्रिगर्त्तनीलकोलात (भ)ब्रह्मपुत्राः सटङ्कणाः॥
अभीषाहाः सकाश्मीरा उदक्पर्वेण कीर्त्तिताः॥ २०॥

Trigarta, Nīlakolabha, Brahmaputra, Saṭā aṅkaṇā, Abhīṣāha and Kaśmīra are all situated in the north.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशवर्णनं नाम पञ्चपञ्चाशत्तमोऽध्यायः॥ ५५॥

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हरिरुवाच

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य च॥
ज्येष्ठः शान्तभवो नाम शिशिरस्तदन्तरः॥ १॥
सुखोदयस्तथा नन्दः शिवः क्षेमक एव च॥
ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपवेश्वरा हि ते॥ २॥

Hari said:— Medātithi, the king of the insualr continent of Plakṣa, had seven sons, viz,. the eldest Śāntabhava, Śiśira, Sukhovaya, Nanda, Śiva, Kṣemaka and Dhruva. These seven were the kings of the insular continent Plakṣa.

गोमेदश्चैव चन्द्रश्च नारदो दुन्दुभिस्तथा॥
सोमकः सुमनाः शैलो वैभ्राजश्चात्र सप्तमः॥ ३॥

Gomeda, Candra, Nārada, Dundubhi, Somaka, Sumanā, and Śaila were the seven sons of Vibhrāja.

अनुतप्ता शिखी चैव विपाशा त्रिदिवा क्रमुः॥
अमृता सुकृता चैव सप्तेतास्तत्र निम्नगाः॥ ४॥

Anutaptā, Śikhi, Vipāśa, Tridiva, Krama, Amṛtā and Sukṛtā were the seven rivers.

वपुष्माञ्छाल्मलस्येशस्तत्सुता वर्षनामकाः॥
श्वेतोऽथ हरिश्चैव जीमूतो रोहितस्तथा॥ ५॥
वैद्युतो मानसश्चैव सप्रभश्चापि सप्तमः॥
कुमुदश्चोन्नतो द्रोणो महिषोऽथ बलाहकः॥ ६॥
क्रौञ्चः ककुद्मान्ह्येते वै गिरयः सरितस्त्विमाः॥

Vapuṣmān was the king of the insular continem Śalmala. His sons were called Varṣas. They were Śveta, Hārīta, Jimūta, Rohita, Vaidyuta. Mānasa and Saprabha, Kumuda, Unnata, Droṇa, "Mahiṣa, Valāhaka, Krouñca and Kakudmān, these seven were the mountains.

योनितोया वितृष्णा च चन्द्रा शुक्ला विमोचनी॥ ७॥
विधृतिः सप्तमी तासां स्मृताः पापप्रशन्तिदाः॥
ज्योतिष्मतः कुशद्वीपे सप्तपुत्राः श्रृणुष्वतान्॥ ८॥

The rivers were Yoni, Toyā, Vitṛṣṇa, Candrā, Śuklā and Vimocanī; the seventh was Vidhṛit; and they all afforded release from sins.

Jyotiṣmān, the king of the insular continent Kuśa, had seven Sons. Hear their names.

उद्भिदो वेणुमांश्चैव द्वैरथो लम्बनो धृतिः॥
प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः॥ ९॥

They were Udbhida, Veṇumān, Dvairatha, Lambana, Dhṛti, Prabhākara and Kapila.

विद्रुमो हेमशैलश्च द्युतिमान्पुष्पवांस्तथा॥
कुशेशयो हरिश्चैव सप्तमो मन्दराचलः॥ १०॥

The mountains were Vidrumā, Hemaśaila, Dyutimān. Puṣpamān, Kuśeśaya, Hari and the munt Mandara.

धूतपापा शिवा चैव पवित्रा सन्मतिस्तथा॥
विद्युदभ्रा भही चान्या सर्वपापहरास्वित्माः॥ ११॥

The rivers were Dhutapāpā, Śivā, Pavitra, Sammati Vidyudambhā, Mahikāṣa. They were all destructive of all sins.

क्रौञ्चश्च द्युतिमतः पुत्राः सप्त महात्मनः॥
कुशलो मन्दरागश्चोष्णः पीवरोऽथोन्धकारकः॥ १२॥
मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता हर॥

Dyutimān had seven high-souled sons in the insular continent of Kṛouñca, Kuśala, Mandaga, Uṣṇa, Pivara, Andhakāraka, Muni and Dun-dubhi; these seven were his sons, O Hara.

क्रौञ्चश्च वामनश्चैव तृतीयश्चान्ध (थ) कारकः॥१३॥
दिवावृत्पञ्चमश्चान्यो दुन्दुभिः पुण्डरीकवान्॥
गौरी कुमुद्वती चैव संध्या रात्रिर्मनोजवा॥ १४॥
ख्यातिश्च पुण्डरीका च सप्तैता वर्षनिम्रगाः॥

The seven mountains were Krouñca, Vāmana, the third Andhakāraka, Devavṛta, Mahāśaila, Dundubhi and Paṇḍarīkavān. Gaurī, Kumudvatī, Sandhyā, Rātrī, Manojavā,

Khyātī and Puṇḍarīka–these seven were the boundary rivers.

शाकद्वीपेश्वराद्भव्यात्सप्त पुत्राः प्रजज्ञिरे॥ १५॥
जलदश्च कुमारश्च सुकुमारोरुणी बकः॥
कुसुमोदः समोदार्किः सप्तमश्च महाद्रुमः॥ १६॥

The king of the insular continent of Śāka begat seven. sons, viz., Jalada, Kumāra, Sukumāra, Maṣibaka, Kusumoda, Samodārkī and the seventh Mahādruma.

सुकुमारी कुमारी च नलिनी धेनुका च या॥
इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा॥ १७॥

Sukumārī, Kumārī, Nalinī, Dhenukā, Ikṣu, Velṇukā and Gabhāṣti were the seven rivers.

शबलात्पुष्करेशाच्च महावीरश्च धातकिः॥
अभूद्वर्षद्वयं चैव मानसोत्तरपर्वतः॥ १८॥

Śavalā, the king of Puṣkara, begat the great hero Dhātakī. The two Varṣas were situate on the mount Mānasottara.

योजनानां सहस्राणि ऊर्द्ध्वं पञ्चाशदुच्छ्रितः॥
तावच्चैव च विस्तीर्णः सर्वतः परिमण्डलः॥ १९॥

It was a thousand Yojanas in height. Its summit was five hundred yojanas high and its extent an all sides, was the same.

स्वादूदकेनोदधिनि पुष्करः परिवेष्टितः॥
स्वादूदकस्य पुरतो दृश्यते लोकसंस्थितिः॥ २०॥
द्विगुणा काञ्चनी भूमिः सर्वजन्तुविवर्जिता॥
लोकालोकस्ततः शैलो योजनायुतविस्तृतः॥
तमस्रा पर्वतो व्याप्तस्तमोऽप्यण्डकटाहतः॥ २१॥

The insular continent of Puṣkara is encircled on allies by the ocean of sweet water. Before the sweet waler is seen the country inhabited by people; the gold fields, shorn of all animals, constitute Ihe half of the continent. The mountain is Lokāloka, one Āyuta of yojanas in extent. One part of this mountain is enshrouded with darkness and the other part is free from it.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशवर्णनं नाम षट्पञ्चाशत्तमोऽध्यायः॥ ५६॥

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सप्ततिस्तु सहस्राणि भूम्युच्छ्रायोऽपि कथ्यते॥
दशसाहस्रामेकैकं पातालं वृषभध्वज॥ १॥
अतलं वितलं चैव नितलं च गभस्तिमत्॥
महाख्यं सुतलं चाग्र्यं पातालं चापि सप्तमम्॥ २॥

Hari said :—Twenty seven thousand yojanas is the exlent of the earth and ten thousand and one is thai of the nether region. O bull-emblemed deity, Atala, Vitala, Nitala, Gabhastimān, Mahākṣya, Sutala and Agra are the seven Pātālas.

कृष्णा शुक्लारुणा पीता शर्करा शैलकाञ्चना॥
भूमयस्तत्र दैतेया वसन्ति च भुजङ्गमाः॥ ३॥

Kṛṣṇa (dark-blue), Śuklarṇa (white as sun), Pīta (yellow), Śarkarā and Śailakañcana are the lands Ihere where the Daityas and serpents reside.

रौद्रे तु पुष्करद्वीपे नरकाः सन्ति ताञ्छृणु॥
रौरवः सूकरो रोधस्तालो विनशनस्तथा॥ ४॥
महाज्वालस्तप्तकुम्भो लवणोऽथ विमोहितः॥
रुधिराख्यो वैतरणी कृमिशः कृमिभोजनः॥ ५॥
असिपत्रवनः कृष्णो नानाभक्षश्च दारुणः॥
तथा पूयवहः पापो वह्निज्वालस्तवधःशिराः॥ ६॥
संदंशः कृष्णसूत्रश्च तमश्चावीचिरेव च॥
श्वभोजनोऽथाप्रतिष्ठोष्णवीचिर्नरकाः स्मृताः॥ ७॥

In the terrific insular continent of Puṣkara are situate the hells. Hear their names. They are Rourava, Sūkara, Rodha, Tālā, Viṣāsana, Mahājvāla, Taptakumbha, Lavaṇa, Vimdhita, Rudhira, Vaitaraṇī, Kṛmiṣa, Krmibhojana, Asipatravaṇa, Kṛṣṇa, the terrific hell Nābhakṣa, Pūyavaha, Pāpa, Vanhijvāla, Kṛṣṇsūtra, Tama, Avici, Śvabhojana, Apratiṣṭa, Uṣavicī.

पापिनस्तेषु पच्यन्ते विपशस्त्राग्निदायिनः॥
उपर्य्युपरि वै लोका रुद्र ! भूतादयः स्थिताः॥ ८॥

The sinners who administer poison, use weapons and set fire, are wasted there. O Rudra, the various lokas or regions are situate one over another.

वारिवह्न्यनिलाकशैर्वृतं भूतादिनां च तत्॥
तदण्डं महता रुद्र ! प्रधानेन च वेष्टितम्॥ ९॥
अण्डं दशगुणं व्याप्य नारायणः स्थितः॥ १०॥

The various elements are also situate in this order. O Rudra, the egg is encircled by the principle of greatness and that again by water, fire and ether covering the space ten times dlat occupied by the egg.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भुवनकोशगतपातालनरकादिनिरूपणं नाम सप्तपञ्चाशत्तमोऽध्यायः॥ ५७॥

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वक्ष्ये प्रमाणसंस्थाने सूर्य्यादीनां शृणुष्व मे॥
योजनानां सहस्राणि भास्करस्य रथो नव॥ १॥

Hari said :—Hear, I will now describe the position and the dimension of the sun and other planets. The sun has nine cars, each a thousand yojanas in dimension.

ईषादण्डस्तथैवास्य द्विगुणो वृषभध्वज॥
सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि च॥ २॥
योजनानां तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम्॥
त्रिनाभिमति पञ्चारे षण्नेमिन्यक्षयात्मके॥ ३॥

Twice this number is the dimension of its plough, O bull-emblemed deity. Half a koṭi and seven Niyuṭa of yojanas is the dimension of its Akṣa (part of wheel), where the wheel is placed. It has three naves and six Nemis (circumference).

संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम्॥
चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः॥ ४॥

This wheel goes one round within one full year. The second Akṣa of the car of Vivasvān is forty thousand yojanas in dimension.

पञ्चान्यानितु सार्द्धानि स्यन्दन वृषध्वज॥
अक्षप्रमाणमुभयोः प्रमाणं तु युगार्द्धयोः॥ ५॥
ह्रस्वोऽक्ष्वस्तद्युगार्द्धेन ध्रुवाधारे रथस्य वै॥
द्वितीयेऽक्षे तु तच्चकं संस्थितं मानसाचले॥ ६॥

The five others have each half the same dimension. O bull-emblemed deity. The extent of each of the two Akṣas is half a yoga (cycle); the sinaller Akṣa, of the car, with half the cycle is stationed in the polar star. And the second wheel is stationed in the mount Mānasa.

गायत्री सबृहत्युष्णिग्जगतीत्रिष्टुवेव च॥
अनुष्टुप्पङ्क्तिरित्युक्ताश्छन्दांसि हरयो रवेः॥ ७॥

Gāyatrī, Samvṛhatī, Uṣṇic, Jagati, Tṛṣṭup, Anuṣṭup, and Paṅkti-these metres are the the horses of the sun.

धाता क्रतुस्थला चैव पुलस्त्यो वासुकिस्तथा॥
रथकृद्गमणीर्हेतिस्तुम्बुरुश्चैत्रमासके॥ ८॥
अर्य्यमा पुलहश्चैव रथौजाः पुञ्जिकस्थला॥
प्रहेतिः कच्छनीरश्च नारदश्चैव माधवे॥ ९॥
मित्रोऽत्रिसतक्षको रक्षः पौरुषेयोऽथ मेनका॥
हाहा रथस्वनश्चैव ज्येष्ठे भानो रथे स्थिताः॥ १०॥

Dhātā, Kratusthala. Pulastya, Vāsuki, Rathakṛt. Agramaṇī, Heti and Tumbhru reside in the solar disc in the month of Caitra, Aryamā, Pulahā, Rathoujas, Puñjikasthala, Praheti, Kaccha, Nīra and Nārada in the month of Vaiśāka. Mitra, Atri, Takṣaka, Rakṣa, Pouruṣeya, Menāka, Hāhā, Rathasvana reside on the car of the sun in the month of Jyeṣṭha.

वरुणो वसिष्ठो रम्भा सहजन्या कुहूर्बुधः॥
रथचित्रस्तथा शुक्रो वसन्त्याषाढसंज्ञिते॥ ११॥

Varuṇa, Vasiṣṭha, Rambhā, Sajanya, Kuhu, Budha, Rathacitra and Śukra live in the month of Āṣāḍha.

इन्द्रो विश्वावसुः स्रोत (श्रोत्र) एलापत्रस्तथाङ्गिराः॥
प्रम्लोचा च नभस्येते सर्पाश्चार्के तु सन्ति वै॥ १२॥

Indra, Viśvavasu, Śrota, Elāpatra, Aṅgirā, Pramlocā and Nabha-these serpents live in the month of Śrāvaṇa.

विवस्वानुग्रसेनश्च भृगुरापूरणस्तथा॥
अनुम्लोचाशङ्खपालौ व्याघ्रो भाद्रपदे तथा॥ १३॥

Vivasvān, Ugrasena, Bhṛgu, Apūraṇa, Anumlocā, Śaṅkhapāla and Vyāgra live in the month of Bhādrapāda.

पूषा च सुरुचिर्धाता गौतमोऽथ धनञ्जयः॥
सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ॥ १४॥

Pūṣā, Suruci, Dhātā, Goutama, Dhanañjaya, Suśeṇa, Ghṛtācī live in the sun in the month of Aśvina.

विश्वावसुर्भरद्वाजः पर्जन्यैरावतौ तदा॥
विश्वाचीसेनजिच्चाप:(पि)कार्त्तिकेचाधिकारिणः॥ १५॥

Viśvāvasu, Bhāradvāja, Parjanya, Airāvata. Viśvāci, Senajit, and Āpā—these are entitled to live in the month of Kārtika.

अंशुश्च काश्यपस्ताक्ष्यों महापद्मस्तथोर्वशी॥
चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः॥ १६॥

Aṅśu, Kāśyapa, Tarkṣya, Mahāpadma, Urvaśī, Citrasena, and Vidyut live in tile month of Agrahavaṇa.

क्रतुर्भर्गस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा॥
अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वरात्सराः॥
पौषमासे वसन्त्येते सप्त भास्करमण्डले॥ १७॥

Kratu, Bharga, Urṇāyu, Sphurja, Bharga, Urṇāyu, Karkoṭ, Ariṣṭanemi, Pūrvacitti, and the most excellent Apsarāsa live in the solar disc in the month of Pouṣa.

त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा॥
ब्रह्मापेतोऽथ ऋतजिद्धृतराष्ट्रश्च सप्तमः॥
माघमासे वसन्त्येते सप्त भास्करमण्डले॥ १८॥

Tvaṣṭā, Jamadāgni. Kamsala, Tilottamā, Brahmāpeta, Ṛitajit and Dhṛtarāṣṭra live in the solar disc in the month of Māgha.

विष्णुश्वतरो रम्भा सूर्य्यवर्च्चाश्च सत्यजित्॥
विश्वामित्रस्तथा रक्षो यज्ञापेतो हि फाल्गुने॥ १९॥

Viṣṇu, Aśvatara, Rambhā, Suryavarcca, Satyajit, Viśvāmitra, Rakṣa and Yajñapeta live in the month of Phalguṇa.[1]

सवितुर्मण्डले ब्रह्मन्विष्णुशक्त्युपबृंहिताः॥
स्तुवन्तिः मुनयः सूर्य्यः गन्धर्वैर्गीयते पुरः॥ २०॥

O Brahman, the solar disc is pervaded by the energies of Viṣṇu. The ascetics laud the sun and the Gandharvas sing before.

नृत्यन्त्योऽप्सरसो यान्ति सूर्य्यस्यानुनिशाचराः॥
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः॥ २१॥

The Apsarās dance and the night-rangers follow the sun. The Pannāgas carry (the vehicle) and the Yakṣas collect the bridles.

बालखिल्यास्तथैवैनं परिवार्य्य समासते॥
रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः॥ २२॥
वामदक्षिणतो युक्ता दश तेन चरत्यसौ॥
वार्य(य्व)ग्निद्रव्यसम्भूतो रथश्चन्द्रसुतस्य च॥ २३॥

The Vālakhilya Ṛṣis sit encircling him. The car of the moon has three wheels and the horses are white as Kunda flowers. It runs, drawn by ten horses, on the right and left. The car of the son of the moon (Budha) is made. of [the essence of air and fire.

पिशंगैस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः॥
सवरूथः सानुकर्षो युक्तो भूमिभवैर्हयैः॥ २४॥
सोपांगपताकस्तु शुक्रस्यापि रथो महान्॥
रथो भूमिसुतस्यापि तप्तकाञ्चनसन्निभः॥ २५॥
अष्टाश्वः कांचनः श्रीमान्भौमस्यापि रथो महान्॥ २६॥
पद्मरागारुणसौरश्वैः संयुक्तो वह्निसंभवैः॥
अष्टाभिः पाण्डरैर्युक्तैर्वाजिभिः कांचने रथे॥ २७॥

It is drawn by eight yellow-coloured steeds fleet as the wind. The great chariot of Śukra has a Varutha[2], Anukarṣa[3], is drawn by horses born of earth and adorned with flags. The huge chariot of Bhūmi's (earth) son (Mars) is of the clour of molten gold and is drawn by eight steeds, of the colour of the filaments of a lotus and born of fire.

1. The following is the list of English months correspinding with Hindu ones:

Hindu	*English.*
Viśākha	March, April
Jyeṣtha	April, May
Aṣāḍha	May, June
Śrāvaṇa	June, July
Bhādra	July, August
Aśvin	August, September
Kārttik	September, October
Agrāhyaṇa	October, November
Pouṣa	November, December
Māgh	December, January
Phalguṇa	January, February
Caitra	February, March

2. A sort of woode frame 1e or fender with which a chariot is provided as a defence against collision.
3. The axle-tree or bottom of a carriage.

तष्ठंस्तिष्ठति वर्षं वै राशौराशौ बृहस्पतिः॥
आकाशसम्भवैरश्वैः शवलैः स्यन्दनं युतम्॥ २८॥
समारुह्य शनैर्याति मन्दगामी शनैश्चरः॥
स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा धूसरं रथम्॥ २९॥

Jupiter resides for one year at every sign of a Zodiac sitting on his golden car drawn by eight yellowish-white horses. Riding a car drawn by horses of variegated colour and born of ether Saturn moves slowly on; Svarbhanu[1] has eight horses of the colour of the earth and his car is grey-hued.

सकृद्युक्तास्तु भूतेश वहन्त्यवितरं शिव॥
तथा केतुरथास्यश्वा अष्टौ ते वातरंहसः॥ ३०॥
पलालधूमवर्णाभा लाक्षारसनिभारुणाः॥
द्वीपनद्यद्रयुदन्वन्तो भुवनानि हरेस्तनुः॥ ३१॥

O lord of goblins, yoked to his car they carry him, day and night. Rāhu's car has eight horses, fleet as the wind and smoky-coloured and which have their tongues coated with saliva. On it he roams over the earth consisting of islands, rivers and mountains.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांखाये आचारकाण्डे भुवनकोशनिरूपणं नामाष्टपपंचाशत्तमोऽध्यायः॥ ५८॥

अध्यायः ५९ / Chapter 59

सूत उवाच

ज्योतिश्चक्रं भुवो मानमुक्त्वा प्रोवाच केशवः॥
चतुर्लक्षं ज्योतिषस्य सारं रुद्रायं सर्वदः॥ १॥

Sūta said :—Having learnt the solar system and the dimension of the earth Keśava communicated, unto Rudra, the essence of astronomy having four characteristic marks.

हरिरुवाच

कृत्तिकास्त्वग्निदेवत्या रोहिण्यो ब्रह्मणः स्मृताः॥
इल्वलाः सोमदेवत्या रौद्रं चार्द्रमुदाहृतम्॥ २॥
पुनर्वसुस्तथादित्यस्तिष्यश्च गुरु दैवतः॥
अश्लेषाः सर्पदेवत्या मघाश्च पितृदेवताः॥ ३॥

Hari said :—Kṛttikā (Gemini)[2] is the planet ofthe fire god and Rohiṇī (Cancer) is of Brahma. Ilvalā (stars in the Orion's head) belonging to Soma and Ārdrā (Virgo) to Rudra Āditya (the sun) and Punarvasu (Libra) are the planets of the preceptor. Aśleṣā (Sagita) is the planet of the serpents while Maghā (Capri) is that of the departed manes.

भाग्याश्च पूर्वफल्गुन्य अर्य्यमाच तथोत्तरः॥
सावित्रश्च तथा हस्ता चित्रा त्वष्टा प्रकीर्त्तितः॥ ४॥

Pūrva Phālguṇi (Aquari) is the planet of good luck as well as the sun, Uttara-Phālguna (Pisces), Savitrā (sun) Hastā[3], Citrā[4] and Tvaṣṭā (sun).

स्वाती च वायुदेवत्या नक्षत्रं परिकीर्त्तितम्॥
इन्द्राग्निदेवता प्रोक्ता विशाखा वृषभध्वज॥ ५॥

Svāti is known as the star of the wind-god and Viśākhā, O bull-emblemed deity, is that of Indra and Fire god.

मैत्रमृक्षमनूराधा ज्येष्ठा शाक्रं प्रकीत्तितम्॥
तथा निर्ऋतिदेवत्यो मूलस्तज्ज्ञैरुदाहृतः॥ ६॥

Maitram, Ikṣam, Anurādhā and Jyeṣṭha are the stars of Śakra. Mūlas is the star of Nirṛti.

आप्यास्त्वाषाढपूर्वास्तु उत्तरा वैश्वदेवताः॥
ब्राह्मश्चैवाभिजित्प्रोक्तः श्रवणा वैष्णवः स्मृतः॥ ७॥

Aṣāḍhā Pūrva is that of water-god and Uttarā is that of Viśvadevatās. Abhijit is the star of Brahma and Śravaṇa is that of Viṣṇu.

वासवस्तु तथा ऋक्षं धनिष्ठा प्रोच्यते बुधैः॥
तथा शतभिषा प्रोक्तं नक्षत्रं वारुणं शिव॥ ८॥

Rikṣam is the star of Vāsava, and Dhaniṣṭhā is that of Budha; while the star Śatābhiṣa is that of Varuṇa.

आजं भाद्रपदा पूर्वा अहिर्बुध्न्यस्तथोत्तरा॥
पौष्णं च रेवती ऋक्षमश्वयुक्चाश्वदैवतम्॥ ९॥

1. Rāhu, the personified ascending node.
2. The third of the lunar mansions or constellation in the moon's path, consisting of six stars and corresponding to Pleiades.
3. The thirteenth lunar aster ism disignated by a hand and containing five stars.
4. A star in the virgin's spikae.

Bhadrapadā appears in the east, Ahirbbrudhana in the north as wen as Puṣyā, Revatī, Rikṣam, Aśvayuk.

भरण्यृक्षं तथा याम्यं प्रोक्तास्ते ऋक्षदेवताः।।
ब्रह्माणी संस्थिता पूर्वे प्रतिपन्नवमीतिथौ।। १०।।
माहेश्वरी चोत्तरे च द्वितीया दशमीतिथौ।।
पञ्चम्यां च त्रयोदश्यां वाराही स्थिता।। ११।।
षष्ठ्यां चैव चतुर्दश्यामिन्द्राणी पश्चिमे स्थिता।।
सप्तम्यां पौर्णमास्यां च चामुण्डा वायुगोचरे।। १२।।
अष्टम्यमावास्ययोगे महालक्ष्मीशगोचरे।।
एकादश्यां तृतीयायामग्निकोणो तु वैष्णवी।। १३।।

Bharaṇī appears in the north. These are caned Rikṣa devatās.

On the first and ninth day of the fortnight Brahmāṇī is stationed in the east, on the second and tenth day of the fortnight, Maheśvarī is stationed in the north, on the fifth, and the thirteenth days. Varāhī appears in the south, on the sixth, and the fourteenth days, Indrāṇī is stationed is the west on the seventh day and on the full-moon, day, Cāmuṇḍā appears in the northwest, on the eighth, and Amāvasyā day, Mahālakṣmī is stationed in the north-east, on the eleventh, and third day of the fortnight, Vaiṣṇavī appears in the south-east, on the twelfth.

द्वादश्यां च चतुर्थ्यां तु कौमारी नैर्ऋते तथा।।
योगिनीसम्मुखेनैव गमनादि न कारयेत्।। १४।।
अश्विनीमैत्ररेवत्यो मृगमूलपुनर्वसु।।
पुष्या हस्ता तथा ज्येष्ठा प्रस्थाने श्रेष्ठमुच्यते।। १५।।

And on the fourth day Koumarī appears in the south-east. One should not leave his house for another place while Yoginī[1] is in front. Aśvinī, Revatī, Mṛgamūlā, Punarvasu, Puśya, Hasta and Jyeṣṭhā are the most auspicious stars under whose auspices one should leave his house.

हस्तादिपंचऋक्षाणि उत्तरात्रयमेव च।।
अश्विनी रोहिणी पुष्या धनिष्ठा च पुनर्वसू।। १६।।
वस्त्रप्रावरणे श्रेष्ठो नक्षत्रणां गणसः स्मृतः।।
कृत्तिका भरण्यश्लेषा मघा मूलविशाख्योः।। १७।।

1. A female fiend or spirit attendant on and created by Durgā. Here it refers to the star presiding over evil spirits.

त्रीणि, पूर्वा तथा चैव अधोवक्त्राः प्रकीर्तिता?।।
एषु वापीतडागादिकूपभूमितृणानि च।। १८।।
देवागारस्य खननं निधानखननं तथा।।

The five Rikṣas, Hastā[2], the three Uttarās, Aṣvinī, Rohiṇī, Puṣyā, Dhaniṣṭhā, Punarvasu are the stars most favourable for putting on new raiments. Kṛttikā, Bharaṇī, Aśleṣā, Maghā, which are known to have their faces directed

2. These groups of fixed stars of "constellations" can be identified on clear star-light nights by the following marks

1. Aśvinī	3 stars resembling a horse's face.
2. Bharaṇī	3 stars in the shape of deep laid triangle.
3. Kṛttikā	6 stars resembling a barber's razor.
4. Rohiṇī	5 stars resembling a cart.
5. Mrgaśirā	3 stars in the shape of a man's head.
6. Ārdrā	1 star bright as caral bead.
7. Punarvasru	5 stars in the form of a potter's wheel.
8. Puṣyā	3 stars resembling a blood sucker.
9. Aśleṣā	6 stars like a serpent.
10. Maghā	5 stars like a planquin.
11. Pūrva Phālguṇī	2 stars resembling eyes.
12. Uttara Phalgṇī	2 stars resembling eyes.
13. Hastā	5 stars like human fingers.
14. Citrā	1 star shining like a pearl.
15. Svāti	1 star like a sapphire.
16. Viśakhā	5 stars like a potter's wheel.
17. Anurādhā	3 stars resembling an umbrella.
I8. Jyeṣṭha	3 stars resembling an umbrella.
19. Mūla	5 stars like a crounching lion.
20. Pūrvāṣāḍhā	2 stars each resembling the points of a square.
21. Uttarā-ṣāḍhā	2 stars each resembling the points of a square.
22. Śrāvaṇa	3 stars like an arrow.
23. Dhaniṣṭhā	3 stars like a man's head.
24. Śatābhiṣā	A hundred stars in the shape of a flower.
25. Pūrvabhā-drapadā	2 stars each forming the sides of a cot.
26. Uttarābhā-drapadā	2 stars each forming the sides of a cot.
27. Revati	3 stars in the shape of a fish.

down wards, are favourable for digging tanks, wells and reservoirs of water and for cultivating lands and laying foundations of temples and dwelling houses.

गणितं ज्योतिषारम्भं खनिबिलप्रवेशनम्॥ १९॥
कुर्य्यादधोगतान्येव अन्यानि च वृषध्वज॥
रेवती चाश्विनी चित्रा स्वाती हस्ता पुनर्वसु॥ २०॥
अनुराधा मृगो ज्येष्ठा एते पार्श्वमुखाः स्मृताः॥
गजोष्ट्राश्वबलीवर्द्दमनं महिषस्य च॥ २१॥

When these stars and others, O bull-emblemed deity, go down it is the best time to begin the study of Mathematics, Astronomy and enter imo mines, ditches, etc. When Revatī, Aśvinī, Citrā, Svāti, Hastā, Punarvasu, Anurādhā, Mṛga, Jyeṣṭha, all these lies sideways it is the the best time for taming elephants, camels, bulls and buffaloes.

बीजानां वपनं कुर्य्याद्मनागमनादिकम्॥
चक्रयन्त्र रथानां च नावादीनां प्रवाहणम्॥ २२॥

For sowing seeds and for paying visits. The cows shuold also be tamed under the influence of these stars. The wheels and machineries of cars should be constructed and boats should be floated.

पार्श्वेषु यानि कर्माणि कुर्य्यादेतेषु तान्यपि॥
रोहिण्यार्द्रा तथा पुश्या धनिष्ठा चोत्तरात्रयम्॥ २३॥
वारुणं श्रवणं चैव नव चोर्ध्वमुखाः स्मृताः॥
एषु राज्याभिषेकं च पट्टबन्धं च कारयेत्॥ २४॥

When Rohiṇī, Ārdrā, Puṣyā, Dhaniṣṭhā, the three Uttarās, Vāruṇa, Śravaṇa,—these nine have their faces upwards it it the best time for installing asking in the kingdom, and putting on silk raiments.

ऊर्ध्वमुख्यान्युच्छ्रितानि सर्वायेतेषु कारयेत्॥
चतुर्थी चाशुभा षष्ठी अष्टमी नवमी तथा॥ २५॥
अमावास्या पूर्णिमा च द्वादशी च चतुर्दशी॥
अशुक्ला प्रतिपच्छ्रेष्ठा द्वितीयाचन्द्र सूनुना॥ २६॥
तृतीया भूमिपुत्रेण चतुर्थी च शनैश्चरे॥

The most inauspicious days are the fourth, sixth, eight, ninth and Amāvasyā. The full-moon, the twelfth, the fourteenth, and the first day of the dark fort-night, are most auspicious days as also the second day when presided over by the Moon's son (Mercury), the third, by the Earth's son (Mars) and the fourth, by Saturn.

गुरौ शुभा पंचमी स्यात्षष्ठीमङ्गलशुक्रयोः॥ २७॥
सप्तमी सोमपुत्रेण अष्टमी कुज भास्करौ॥
नवमी चन्द्रवा(सौ)रेण दशमी तु गौरौ शुभा॥ २८॥

The fifth day of a formight is auspicious when it is presided over by Jupiter, the sixth day, when by Mars and Venus, the seventh day when by Mercury, the eighth wnen, by Mars, the ninth day, when by the Moon, and the tenth, when by Jupiter.

एकादश्या गुरुशुक्रौ द्वादश्यां च पुनर्बुधः॥
त्रयोदशी शुक्रभौमौ शनौ श्रेष्ठा चतुर्दशी॥ २९॥
पौर्णमास्यप्यमावास्या श्रेष्ठा स्याच्च बृहस्पतौ॥

The Jupiter is auspicious and pure on the eleventh day of a fort-ninght, the Mercury, on the twelfth day, the Venus, on the thirteenth day, the Saturn on the fourteenth day, and Jupiter is the most auspicious buth on the Amāvasyā and the full-moon day.

द्वादशीं दहते भानुः शशी चैकादशीं दहेत्॥ ३०॥
कुजो दहेच्च दशमीं नवमीं च बुधो देहत्॥
अष्टमीं दहते जीवः सप्तमीं भार्गवो दहेत्॥ ३१॥

The Sun burns the twelfth day of a fortnight, the Moon the eleventh day, the Mars, the tenth day, the Mercury, the ninth day, the Jīva[1], the eighth day, Bhāragava (Venus), the seventh day.

सूर्य्यपुत्रो दहेत्षष्ठीं गमनाद्यासु नास्ति वै॥
प्रतिपन्नवमीष्वेव चतुर्दश्चष्टमीषु च॥ ३२॥
बुधवारेण प्रस्थानंदूरतः परिवर्जयेत्॥

And the Sun's son, the sixth. One should not leave his house on such a day.On the first, ninth, four tenth, and eighth day of a fortning, and on Wednesday one should postpone his departure for a distant country.

मेषे कर्कटके षष्ठी कन्यायां मिथुनेऽष्टमी॥ ३३॥
वृषे कुम्भे चतुर्थी च द्वादशी मकरे तुले॥
दशमी वृश्चिके सिंहे धनुर्मीने चतुर्दशी॥ ३४॥

1. The constellation Puṣya-the eighth lunar mansion (Scorpi) consisting of three stars.

एता दग्धा न गन्तव्यं पीडादिः किल मानवैः॥
विशाखात्रयमादित्ये पूर्वाषाढा त्रये शशी॥ ३५॥

The sixth day under the influence of Aries[1] and Cancer, the eighth day of Virgo and Gemini, the fourth day of Taurus and Aquaris, the twelfth day of Capricornus and Libra, the tenth day of Libra and Scorpio and the fourteenth day of Sigattarius and Pisces are all inauspicious, and no man should leave his house on any these of days.

धनिष्ठात्रितयं भौमे बुधे वै रेवतीत्रयम्॥
रोहिण्यादित्रयं जीवे शुक्रे पुष्यात्रयं शिव॥ ३६॥
शनिवारे वर्जयेच्च उत्तराफल्गुनीत्रयम्॥
एषु योगेषु चोत्पामृत्युरोगादिकं भवेत्॥ ३७॥

When the three stars of Dhaniṣṭha are in conjunction with Mars, when the three stars of Revatī are with Mercury, when the three stars of Viśākhā are with the sun, when the moon is in the three stars of Pūrvaṣāḍhā, when the three stars of Rohiṇī are in Puṣyā and when the three stars of Puṣyā are with Venus [they always forebode evil.) One should avoid the three stars of Uttara Phālguṇa on Saturday. These conjunctions forebode calamities either ending in death or a fatal disease.

मूलेऽर्कः श्रवणे चन्द्रः प्रोष्ठपद्युत्तरे कुजः॥
कृत्तिकासु बुधश्चैव रुद्र पुनर्वसुः॥ ३८॥
पूर्वफल्गुनी शुक्रे च स्वातिश्चैव शनैश्चरे॥
एते चामृतयोगाः स्युः सर्वकार्य्यप्रसाधकाः॥ ३९॥

कालं प्रवध्यन्नि? शक्तिदा? नेष्टमं द? ॥
शेषे पर्वादिस्तु ज्ञेयः कालः कालविशारदैः॥ ४०॥
एकीकृत्याक्षरान्मात्रं नाम्नोः स्त्रीपुंसयोस्त्रिभिः॥
भागे द्विशेषे स्त्रीनाशः पुसः स्यादेकशून्ययोः॥ ४१॥

When the Sun is in conjunction with Mūla, when the moon is with Śrāvaṇā, when Mars in with Pūrva and Uttara Bhādrapadā, when Mercury is with Kṛttikā when Jupiter is with Punarvasu, when Venus is with Pūrva Phālguna, when Saturn is with Svati these conjunctions are called *Amṛtayoga* which yields success in all undertakings.

विष्कम्भे घटिकाः पंच शूले सप्त प्रकीर्तिताः॥
षड्गण्डे चातिगण्डे च नव व्याघातवज्रयोः॥ ४२॥

Viṣkumbhayoga lasts for five hours. Śūlayoga lasts for seven hours. Gaṇḍa and Atigaṇḍa, yogas, last for six hours, and Vyāghātavajra, for nine hours. .

व्यतीपाते च परिघे वैधृते च दिनेदिने॥
एते मृत्युयुता ह्येषु सर्वकर्माणि वर्जयेत्॥ ४३॥

And Vyatipāt, and Parigha, yogas, last for one whole day. These combinations may even bring on death and therefore a man should avoid then every work.

हस्तेऽर्कश्च गुरु पुष्ये अनुराधा बुधे शुभा॥
रोहिणी च शनौ श्रेष्ठा सौमं सोमेन वै शुभम्॥ ४४॥
शुक्रे च रेवती श्रेष्ठा अश्विनी मंगले शुभा॥
एतेषु सिद्धियोगा वै सर्वदोषविनाशंनाः॥ ४५॥

The combination between Hastā and the Sun, Jupiter and Puṣya, Mercury and Anurādhā, Rohiṇī and Saturn, Moon and Souma, Venus and Revati and Mars and Aśvinī is always auspicious. These combinations are called Siddhi yogas and they avert every form of calamity.

भार्गवे भरणी चैव सोमे चित्रा वृषध्वज!॥
भौमे चै वोत्तराषाढा धनिष्ठा च बुधे हर॥ ४६॥
गरौ शतभिषा रुद्र! शुद्र! शुक्रे वै रोहिणी तथा॥
शनौ च रेवती शम्भो! विषयोगाः प्रकीर्त्तिताः॥ ४७॥

The combinations between the Sun and Bharaṇī, the Moon and Citrā, Mars, Uttara-Aṣādā, Mercury and Dhaniṣṭhā, Saturn and

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1. The following arc the English equivalents of the Rāśis or signs of the Zodiac under the unfluence of which men are born.

Meṣa	Aries	1st sign.
Karka	Cancer	4th "
Kanyā	Virgo	6th "
Mithuna	Gemini	3rd "
Vṛṣa	Taurus	2nd "
Kumbha	Aquaris	11th "
Makara	Capricornus..	10th "
Tulā	Libra	7th "
Vrścika	Scorpio	8th "
Simha	Leo	5th "
Dhanu	Sagittarius	9th "
Mīna	Pisces	12th "

Revatī are called, O Śambhu, Viṣa-yogas (poisonous combinations).

पुष्यः पुनर्वसुश्चैव रेवती चित्रया सह॥
श्रवणं च धनिष्ठा च हस्ताश्विनीमृगास्तथा॥ ४८॥
कुर्य्याच्छताभिषायां च जातकर्मादि मानवः॥
विशाखा चोत्तरात्रीणि मघार्द्रा भरणी तथा॥
आश्लेषा कृत्तिका रुद्र! प्रस्थाने मरणप्रदाः॥ ४९॥

When the combination takes place between Puṣya, Punarvasu, Revatī, Citrā, Śrāvaṇa, Dhaniṣṭha. Hastā, Aśivinī, Mṛga, and Śatabhiṣā, a man should perform rites consequent upon the birth of a child. O Rudra, if a child. O Rudra, if a man kayes home for another place under the combination of any three planets of Viśākhā, Uttarā, Maghā, Ārdrā, Bharaṇī Aśleṣā and Kṛttikā, he meets with death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे ज्योतिःशास्त्रे नक्षत्रतद्देवतादग्धयोगादिनिरूपणं नामैकोनषष्टितमोऽध्यसयः॥ ५९॥

अध्यायः ६० / Chapter 60

हरिरुवाच

षडादित्ये दशा ज्ञेया सोमे पञ्चदश स्मृताः॥
अष्टावंगारके चव बुधै सप्तदश स्मृताः॥ १॥
शनैश्चरे दश ज्ञेया गुरोरेकोनाविंशतिः॥
राहोर्द्वाशवर्षाणि एकविंशतिर्भार्गवे॥ २॥

Hari said :—The Daśā, or the maximum influence of the Sun lasts for six years, that of the Moon for fifteen years, that of Mars, for eight years, that of Mercury, for seventeen years, that of Saturn, for ten years, that of Jupiter, for nineteen years, that of Rāhu, for twelve years, and that of Venus, for twenty one years.

रवेर्दशा दुःखदा स्यादुद्वेगनृपनाशकृत्॥
विभूतिदा सोमदशा सुखमिष्टान्नदा तथा॥ ३॥

The influence of the Sun produces misery and anxiety and brings on the destruction of a king. The influence of the Moon yields wealth, happiness and savoury edibles.

दुःखप्रदा कुजदशा राज्यादेः स्याद्विनाशिनी॥
दिव्यस्त्री दा बुधदशा राज्यदा कोशवृद्धिदा॥ ४॥

The influence of Mercury gives heavenly bride and kingdom and increases wealth.

शनेर्दशा राज्यनाशबन्धुदुःखकारी भवेत्॥
गुरोर्दशा राज्यदास्यात्सुखधर्मादिदायिनी॥ ५॥

The influence of Saturn brings on the destruction of kingdoms and the misery of friends. The influence of Jupiter gives kingdom, happiness and virtue.

राहोर्दशा राज्यनाशवयधिदा दुःखदा भवेत्॥
हस्त्यश्वदा शुक्रदशा राज्यस्त्रीलाभदा भवेत्॥ ६॥

The influence of Rāhu brings on the destruction of kingdoms, misery and diseases. The influence of Venus gives elephants, horses, kingdom and women.

मेष अंगारकक्षेत्रं वृषः शुक्रस्य कीर्त्तितः॥
मिथुनस्य बुधो ज्ञेयः सोमः कर्कटस्य च॥ ७॥
सूर्य्यक्षेत्रं भवेत्सिंहः कन्या क्षेत्रं बुधस्य च॥
भार्गवस्य तुला क्षेत्र वृश्चिकोगारकरस्य च॥ ८॥
धनुः सुर गुरोश्चैव शनेर्मकरकुम्भकौ॥
मीनः सुरगुरोश्चैव ग्रहक्षेत्रं प्रकीर्तितम्॥ ९॥

The constellation of Aries is the houses of Mars; Tauras, is of Jupiter; Gemini, is of Mercury; Cancer, is of the Moon; Leo, of the sun; Virgo is of Mercury; Libra, is of Venus; Scorpio, is of Mars Sagittarius, is of Jupiter; Capricornus and Aquaris are the houses of Saturn; Pisces, is of Jupiter.

पौर्णमास्याद्वयंतत्र पूर्वाषाढाद्वयं भवेत्॥
द्विराषाढः स विज्ञेयो विष्णुः स्वपिति कर्कके॥ १०॥

When tl1ere are two full-moon nights in one month, two Pūrva Āṣaḍhās and two Āṣḍhās Viṣṇu sleeps in Cancer.

अश्विनी रेवती चित्रा धनिष्ठा स्यादलङ्कृतौ॥
मृगाहिकापिमार्जारश्वानः सूकरपक्षिणः॥ ११॥
नकुलो मूषकश्चैव यात्रा यां दक्षिणे शुभः॥

The sars Aśvini, Revatī, Citrā, and Dhaniṣṭhā are the most auspicious stars for starting for a new place. Deer, monkey, cat, dog,

parrot, mungoose and mouse, when seen on the right side, are auspicious at tl1e time of departure.

विप्रकन्या शिवा एषां शङ्खभेरीवसुन्धरा:।। १२।।
वेणुस्त्रीपूर्णकुम्भाश्च यात्रायां दर्शनं शुभम्।।
जम्बूकोष्टखराद्याश्च यात्रायां वामके शुभा:।। १३।।

The daughter of a Brāhmaṇa, a dead body, conch-shell, bugie, earth, bamboo, a woman, a pitcher full of water are auspicious when seen at the time of departure. A jackal, camel, and ass the auspicious when seen on the left hand side at the time of departure.

कार्पासौषधितैलं च पक्वाङ्गारभुजङ्गमा:।।
मुक्तकशी रक्तमाल्यग्नाद्यशुभमीक्षितम्।। १४।।

Cotton, oil of a medicinal plant, burning embers, snakes, a woman with dishevelled hairs, a garland of red flowers and a naked person are always inauspicious when seen.

हिक्काय लक्षणं वक्ष्ये लभत्पूर्वे महाफलम्।।
आग्नेये शोकसंतापौ दक्षिणे हानिमाप्नुयात्।। १५।।

I will now describe the characteristic marks of hiccough. When a man stands facing the east hiccough produces great fruits. When he faces the south-east it produces sorrow and anxiety.

नैर्ऋत्ये शोकसंतापौ मिष्टान्न चैव पश्चिमे।।
अथ प्राप्नोति वायव्ये उत्तरे कलहो भवेत्।। १६।।

When he faces the south it does unjury. When he faces the south-west it produces sorrow and anxiety. When he faces the west it gives sweet food. When he faces the north-west he obtains wealth. When he faces the north he enters on a quarrel.

ईशाने मरणं प्रोक्तं हिक्कायाश्च फलाफलम्।।
विलिख्य रविचक्रं तु भास्करो नरसन्निभ:।। १७।।
यस्मिन्नृक्षे वसद्भानुस्तादांदि त्रीणि मस्तके।।
त्रयं वक्त्रे प्रदातव्यमकैकं सकन्धयोर्न्यसेत्।। १८।।
एकैकं बाहुयुग्मे तु एकैकं ह्रस्तयोर्द्वयो: ।।
हृदये पञ्च ऋक्षाणि एकं नाभौ प्रदापयेत्।। १९।।
ऋक्षमेकं न्यसेद्‌गुह्ये एकैकं जानुके न्यसेत्।।
नक्षत्राणि च शेषाणि रविपादे नियोजयेत्।। २०।।

When he faces the north-east he is doomed to die. These are the good and evil. fruits of hiccough. Having drawn the solar circle one should imagine it to be the figure of a man. He should next calculate in what stars the Sun resides. He should then attribute three stars to the head; another three, to the face; one, to each shoulder; one, to each arm; one, to each hand; five star'to the heart; one, to the navel; one, to the buttock; and one, to each knee-joint. The remaining stars should be assigned to the feet of the Sun.

चरणस्थेन ऋक्षेण अलपायुर्जायते नर:।।
विदेशगमनं जानौ गुह्यस्थे परदारवान्।। २१।।

When one's presiding star is at the foot, the man be comes short-lived. When it is on the knee-joints, he goes to live in foreign countries. When it is on the buttock, he knows other people's wives.

नाभिस्थेनाल्पसंतुष्टो हृत्स्थेन स्यान्महेश्वर:।।
पाणिस्थेन भवेच्चौर: स्थानभ्रष्टो भवेद्भजे।। २२।।

When it is on the navel, he becomes contented with little. When it is on heart, he becomes Maheśvara. When it is on the hands, he becomes a heroe. When it is on the arms, he loses his position.

स्कन्धस्थिते धनपतिर्मुखे मिष्टान्नमाप्नुयात्।।
मस्तके पट्टवस्त्रं स्यान्नक्षत्रं यदि स्थितम्।। २३।।

When it is on the mouth, he obtains dainty dishes. When it is on the head he obtains silk raiments.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योति:शास्त्रे ग्रहदशादिनिरूपणं नाम षष्टिमोऽध्याय:।। ६०।।

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सप्तमोपचयसाद्यस्थश्चन्द्रः सर्वत्र शोभनः॥
शुक्लपक्षे द्वितीयस्तु पंचमो नवमस्तथा॥ १॥

Hari said :—When the Moon is on the increase from its seventh digit it is always and everywhere favourable.

संपूज्यमानो लोकैस्तु गुरुवद्दृश्यते शशी॥
चन्द्रस्य द्वादशावस्था भवन्ति शृणु ता अपि॥ २॥

It should be adored by people and the Moon is seen like Jupiter. There are twelve Daśās or stages of the Moon. Hear them.

त्रिपुत्रिषु च ऋक्षेषु अश्विन्यादि वदाम्यहम्॥
प्रवासस्थं पुनर्दृष्टं मृतावस्थं जयावहम्॥ ३॥
हास्यावस्थं नता (क्रीडा)वस्थं प्रमोदावस्थमेव च॥
विषादावस्थभोगस्थले ज्वरावस्थं व्यवस्थितम्॥ ४॥
कम्पा(न्या)वस्थं सुखावस्थं द्वादशावस्थगं भवेत्॥
प्रवासो हानिमृत्यु च जयो हासो रतिः सुखम्॥ ५॥
शोको भोगो ज्वरः कम्पः सुखं चेति क्रमात्फलम्॥

I will describe his station in every three stars beginning with Aśvinī. The twelve stages are Pravāsas (living in a foreing country), Punarnaṣṭa (lost again), Mṛta (dead), Jaya (success), Hāsya (smiling), Kriḍā (sporting), Pramoda (enjoying), Viṣāda (sorrowing), Bhoga (enjoying), Jvarā (decrepitude), Kampa (trembling) and Svastha (sound health). The Moon, in his condition of Pravāsa, brings on injury and death, and in that of Jaya, merriment, sexual pleasure, and happiness, the other stages, viz,. Śoka, Bhoga, Jvara, Kampa and Sukha respectively produce their destined fruits.

जन्मस्थः कुरुते तुष्टिं द्वितीये नास्ति निर्वृतिः॥ ६॥
तृतीये राजसन्मानं चतुर्थे कलहागमः॥
पञ्चमेन मृगांकेन स्त्रीलाभो वै तथा भवेत्॥ ७॥
घनधान्यागमः षष्ठे रतिः पूजा च सप्तम॥
अष्टमे प्राणसन्देहो नवमे कोशसञ्चयः॥ ८॥
दशमे कार्य्यनिष्पत्तिध्रुवमेकादशे जयः॥
द्वादशेन शशांकेन मृत्युरेव न संशयः॥ ९॥

When the Moon resides in the first house of constellation at the time of birth he always gives satisfaction; when in the second, the person does not feel satiation; when in the third, the person enjoys royal honours; when in the fourth, he quarrels with other people; when the moon is in the fifth house the person obtains a good wife; when in the sixth, the person acquires wealth and corns; when in the seventh, he enjoys sexual pleasures and becomes the adored of all; when in the eighth there is danger to his life; when in the nimh. his wealth is accumulated; when in the tenth, he hrings his work to a successful close; when in the eleventh, he meets with success; when the Moon is in the twelfth house there is, forsooth, death for the man.

कृत्तिकादौ च पूर्वेण सप्तर्क्षाणि च वै व्रजेत्॥
मघादौ दक्षिणे गच्छेदनुराधादि पश्चिमे॥ १०॥

Under the influence of the seven strs forming the constellation of Kṛttikā it is better to start for the east. Under the influence of Maghā it is better In start for the south; under the influence of Anurādhā it is better to start for the west.

प्रशस्ता चोत्तरे यात्रा धनिष्ठादिषु सप्तसु॥
अश्विनी रेवती चित्रा धनिष्ठा समलंकृतौ॥ ११॥
मृगाश्विचित्रापुष्याश्च मूला हस्ता शुभाः सदा॥
कन्याप्रदाने यात्रायां प्रतिष्ठादिषु कर्मसु॥ १२॥

Under the influence of Dhaniṣṭhā it is better to start for the north. Aśvinī, Revatī, Citrā, Dhaniṣṭhā, Mṛgaśirās, Puṣya, Mūla and Hastā are always tavourable in marriage, for giving away a daughter in marriage for going out on business. for consecrating temples and for other religious and social ceremonies.

शुक्रचन्द्रौ हि जन्मस्थौ शुभदौ च द्वितीयके॥
शशिज्ञशक्रजीवाश्च राशौ चाथ तृतीयके॥ १३॥

It the Moon and Jupiter reside in the second house at the time of birth they are auspicious. The Moon, Jupiter and Puṣya are auspicious when they live in the third house with Gemini.

भौममन्दशशांकार्का बुधः श्रेष्ठश्चतुर्थके॥
शुक्रजीवौ पञ्चमे च चन्द्रकेतुसमाहितौ॥ १४॥

Mars, Saturn, Moon, Sun and Mercury are most auspicious when they live in the fourth house.

मन्दार्कौ च कुजः षष्ठे गुरुचन्द्रौ च सप्तमै॥
ज्ञशुक्रावष्टमे श्रष्ठौ नवमस्थो गुरुः शुभः॥ १५॥

Saturn, Sun and Mars are auspicious in the sixth house, while Jupiter and Moon in the seventh. Venus is most auspicious in the eighth house, while Jupiter in the ninth.

अर्कार्किचन्द्रा दशमे ग्रहा एकादशे खिलाः॥
बुधोऽथ द्वादशे चैव भार्गवः सुखदो भवेत्॥ १६॥

The Sun and Moon are auspicious in the tenth house, while all the planets are auspicious in the eleventh house. Venus and Mercury are favourable in the twelfth house.

सिंहेन मकरः श्रेष्ठः कन्यया मेष उत्तमः॥
तुलया सह मीनस्तु कुम्भेन सह कर्कटः॥ १७॥
धनुषा वृषभः श्रेष्ठा मिथुनेन च वृश्चिकः॥
एतत्वडष्टकं ? प्रीत्यै भवत्येव न संशयः॥ १८॥

The combinations, between Leo and Capricornus, between Virgo and Aries, between Libra and Pisces, between Aquarius and Cancer, between Sagittaries and Taurus and between Gemini and Scorpio are most auspicious. These fourteen combinations always conduce to well being.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे ग्रहाणां शुभाशुभस्थानादिनिरूपणं नामैकषष्टितमोऽध्यायः॥ ६१॥

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उदयात्तु समारभ्य राशौ भानुः स्थितो हर॥
स्वराश्याद्यैर्व्रजेदह्नि षड्भिःषडभिस्तथा निशि॥१॥

Hari said :—Begining from the time of its rising the sun lives in the various Rāśīs (signs of the Zodiac), O Hara. He lives for six days and six nitlus in his won Rāśī.

मीने मेषे च पञ्च स्युश्चतस्रो वृष कुम्भयोः॥
मकरे मिथुने तिस्त्रः पंच चापे च कर्कटे॥ २॥

He lives for five hours in Pisces and Aris, four hours in Taurus and Aquaris, three hours in Capricorn us and Gemini, five hours in Sagittarius and Cancer.

सिंहे च वृश्चिके षट् च सप्त कन्यातुले तथा॥
एता लग्नप्रमाणेन घटिकाः परिकीर्त्तिताः॥ ३॥
रसपूर्वावसानेषु रसाब्धिष्वरिसागराः॥
लङ्कोदया हि तद्वत्त लग्ना मेषादयोऽथ वा॥ ४॥
मेषलग्ने भवेद्वन्ध्या वृषे भवति कामिनी॥
मिथुने सभगा कन्या वेश्या भवति कर्कटे॥ ५॥
सिंहे चैवाल्पपुत्रा च कन्यायां रूपसंयुता॥
तुलायां रूपमेश्वर्य्ये वृश्चिके कर्कशा भवेत्॥ ६॥
सौभाग्य धनुषि स्याच्च मकरे नीचगामिनी॥
कुम्भ चैवाल्पपुत्रा स्यान्मीने वैराग्यसंयुता॥ ७॥

Six hours in Leo and Scorpio and seven hours in Virgo and Libra. This is described as the extent of Lagna[1]. If a woman is born when the Sun is in Aries she becomes barren; when he is in Taurus she becomes handsome in person; when, in Gemini, she becomes lucky; when, in Cancer, she becomes dissolute; when, in Leo, she becomes the mother of few children; when, in Virgo, she becomes supremely beautiful; when, in Libra, she is endowed with both beauty and fortune; when, in Scorpio, she becomes foul mouthed; when, in Sagittarius, she becomes fortunate: when, in Capricornus, she becomes mean; when, in Aquaris, she becomes the mother of few children; when, in Pisces, she is endued with the spirit of disassociation from tile world.

तुला कर्कटको मेषो मकरश्चैव राशयः॥
चरकार्य्याणि कुर्य्याच्च स्थिरकार्य्याणि चैव हि॥ ८॥
पञ्चाननो वृषः कुभो वृश्चिकः स्युः स्थिराणि हि॥
कन्या धनुश्च मीनश्च मिथुनं द्विस्वभावतः॥ ९॥

1. The Sun's entrance into a Zodiacal sign.

द्विस्वभावानि कर्माणि कुर्य्यादेषु विचक्षणः॥
यात्रा चरेण कर्त्तव्या प्रवेष्टव्यं स्थिरेण तु॥ १०॥

The Rāśī Libra, Cancer, Aries, Capricornus are both moveable and fixed. Leo, Taurus, Aquaris, and Scorpio are all fixed groups of stars. Virgo, Sagittarius, Pisces, and Gemini, are endued' with twofold characters. It is better to leave any place under the influence of moving stara and enter tlte house under tltat of fixed ones.

देवस्थापनवैवाह्यं द्विस्वभावन कारयेत्॥
प्रतिपच्चाथ षष्ठी च नन्दा चैकादशी स्मृता॥ ११॥

The installation of an image of tile deity should be made under the influence of that group of stars which are both moveable and fixed. The first, sixth, or the eleventh, day of a fortnight is called Nandā.

द्वितीया सतमी भद्रा द्वादशी वृषभध्वज॥
जयाष्टमी तृतीया च स्मृता रुद्र त्रयोदशी॥ १२॥

O bull-emblemed deity, the second, seventh, or the twelfth day is called Bhadrā. The eight, third, of the thirteenth, day is called Jayā, O Rudra.

चतुर्थी नवमी रिक्ता सा वर्ज्याथ चतुर्दशी॥
पञ्चमी दशमी पूर्णा पूर्णिमा च शुभाः स्मृताः॥ १३॥

The fourth, or the ninth, day is call Riktā. The fourteenth day is called Varjyā. The fifth, or the tenth, day is called Purā. And the full-moon day is called Śubhā.

चरः सौम्यो गुरुः क्षिप्रो मृदुः शुक्रो रविर्ध्रुवः॥
शनिश्च दारुणो ज्ञेयो भौम उग्रः शशी समः॥ १४॥
चरक्षिप्रैः प्रयातव्यं प्रवेष्टव्यं मृदुध्रुवैः॥
दारुणोग्रैश्च योद्धव्यं क्षत्रियैर्जयकांक्षिभिः॥ १५॥

Mercury is always on circuit, Jupiter is always quick in motion, Venus is slow, the Sun is certain, Saturn is terrific, Mars is fierce, and the Moon is calm. Under tlte influence of Mercury and Jupiter one should leave his house; under the influence of Venus and Sun one should enter a houe; under the influence of Saturn and Mars the Kṣatriyas, who dsire for success, should be engaged in battle.

नृपाभिषेकोऽग्निकार्य्यं सोमवारे प्रशस्यते॥
सोमे तु लेपमानं च कुर्य्याच्चैव गृहादिकम्॥ १६॥

The installation of a. king and sacred fire shouls be done on a Monday. Under the influence of the Moon one should lay the foundation of a dwelling house.

सैनापत्यं शौर्ययुद्धं शस्त्राभ्यासः कुजे स्मृतः॥
सिद्धिकार्य्यं च मन्त्रश्च यात्रा चैव बुधे स्मृता॥ १७॥

Under the influence of Mars one should accept the command of an army, undertake a war and practise arms. Under the influence of Mercury any work, deliberation, or journey, is crowned with success. Under the influence of Jupiter one should study, adore the gods, and put on new habiliments and ornaments.

पठनं देवपूजा च वस्त्राद्याभरणं गुरौ॥
कन्यादानं गजारोहः शुक्रे स्यात्समयः स्त्रियाः॥ १८॥
स्थाप्यं गृहप्रवेशश्च गजबन्धः शनौ शुभः॥ १९॥

Under the influence of Venus it is better to give away a daughter in marriage, ride an elephant, enter into contracts, or espouse a wife. Under the influence of Saturn it is auspicius to enter a house for the first time, or entrap an elephant.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे लग्नघटिका प्रमाणादिनिरूपणं नाम द्विषष्टिमोऽध्यायः॥ ६२॥

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नरस्त्रीलक्षणं वक्ष्ये संक्षेपाच्छृणु शंकर॥
अस्वेदिनौ मृदुतलौ कमलोदरसन्निभौ॥ १॥
शिलष्टांगुली ताम्रनखौ सुगुल्फौ शिरयोज्झितौ॥
कूर्मोन्नतौ च चरणौ स्यातां नृपवरस्य हि॥ २॥

Hari said :—Hear, O Saṅkara, I will now describe in brief the characteristic marks of men and women. Tender plams like lotus petals and not perspiring, fingers adjoining each other, copper-coloured nails, beautiful ankles, well-formed head and feet, plump like a tortoise, mark out a man to be a king.

विरूक्षपाण्डुरनखौ वक्रौ चैव शिरानतौ॥
शूर्पाकारौ च चरणौ संशुष्कौ विरलांगुली॥ ३॥
दुःखदायिद्यदौ स्यातां नात्रा कार्य्या विचारणा॥
अल्परोमयुता श्रेष्ठा जंघा हस्तिकरोपमा॥ ४॥
रोमैकैकं कूपके स्याद्भूपानां तु महात्मनाम्॥
द्वेद्वे रोम्णी पण्डितानां श्रोत्रियाणां तथैव च॥ ५॥

Yellow nails, rough face, high head, feet like winnowing baskets, and withered fingers of the feet, are the marks for sorrow and poverty. There is no doubt about it. Thighs like the trunks of elephants containing few hairs, and one hair in the navel are the marks for great kings. The learned men and persons conversant with Śrutis have two hairs each on their thighs. .

रोमत्रयं दरिद्राणां रोगी निर्मांसजानुकः॥
अल्पलिङ्गी च धनवान्स्याच्च पुत्रादिवर्जितः॥ ६॥

Those, who are poor, have three hairs and diseased men have their knee-joints devoid of flesh. One, who has got a small genital organ, becomes a rich man with no issue.

स्थूललिंगो दरिद्रः स्याद्दुख्येकवृषणी भवेत्॥
विषमे स्त्रीचञ्चलो वै नृपः स्याद्वृषणे समे॥ ७॥

One, who has got a big genital organ, becomes poor. One, who has got one scrotum, becomes poor. One, who has got unequal testes, gets a fickle wife. One, who has got equal testes, becomes a king.

प्रलम्बवृषणोऽल्पायुर्निर्द्रव्यः कुमणिर्भवेत्॥
पाण्डुरैर्मलिनैश्चैव मणिभिश्च सुखी नरः॥ ८॥

One, with hanging testes, becomes shor-t-lived. One, having a bad wrist, becomes poor. With pale-coloured wrists a person becomes happy.

निःस्वाःसशब्दमूत्राः स्युर्नृपा निश्शब्दाधारया॥
भोगाढ्याः समजठरा निःस्वाः स्युर्घटसन्निभाः॥ ९॥

An idigent person passes urine with great sound. Those, who pass urine without any sound, become kings. Those, who have even bellies, enjoy various pleasures of life. Those, who have bellies like post, become indigent.

सर्पोदरा दरिद्राः स्यू रेखाभिश्चायुरुच्यते॥
ललटो यस्य दृश्यन्ते तिस्रो रेखाः समहिताः॥ १०॥
सुखी पुत्रसमायुक्तः स षष्टिं जीवते नरः॥
चत्वारिंशच्च वर्षाणि द्विरेखादर्शनान्नारः॥ ११॥

Those, who have serpentine bellies become poor. Liner marks indicate longevity. He, who has three lines on the forehead, becomes happy, gets sons, and lives for sixty years. One having two lines lives for forty years.

विंशत्यब्दं त्वेकरेखा आकर्णान्ताः शतायुषः॥ १२॥

One, who has a line on the fore-head extending to the ears, lives for twenty years. If one has three lines on the fore-head extending up to ears he lives for a hundred years.

सप्तत्यायुर्द्विरेखा तु षष्ट्यायुस्तिसृभिर्भवेत्॥
व्यक्ताव्यंक्ताभी रेखाभिर्विंशत्यायुर्भवेन्नरः॥ १३॥

One, having two lines, lives for seventy years. One, having three lines, lives for sixty years. The person, having two lines one clear and another indistinct, lives for twenty years.

चत्वारिंशच्च वर्षाणि हीनरेखस्तु जीवति॥
भिन्नाभिन्नश्चैव रेखाभिरमृत्युर्नरस्य हि॥ १४॥

One, who has short lines, lives for forty years. The person, who has broken lines, meets with an accidental death.

त्रिशूलं पट्टिशं वापि ललटे यस्य दृश्यते॥
धनपुत्र समायुक्तः स जीवेच्छरदः शतम्॥ १५॥

The person, on whose head are seen the marks of a trident of Paṭṭika, is favoured with riches and children, and lives for a hundred years.

तर्जन्या मध्यमांगुल्या आयूरेखा तु मध्यतः॥
संप्राप्ता या भवेद्रुद्र ! स जीवेच्छरदः शतम्॥ १६॥

The person, whose line of life passes through the middle and fore-fingers, lives for a hundred years, O Rudra.

प्रथमा ज्ञानरेखा तु ह्यंगुष्ठादनुवर्त्तते॥
मध्यमामूलगा रेखा आयूरेखा अतः परम्॥ १७॥
कनिष्ठिकां समाश्रित्य आयूरेखा समाविशेत्॥
अच्छिन्ना वा विभक्ता वा स जीवेच्छरदः शतम्॥ १८॥

The person, one whose palm the line of knowledge extends up to the thumb, and the line of life extends up to the foot of the middle fingers form the youngest in an unbroken and undivided condition, lives for a hundred years.

यस्य पाणितले रेखा आयुस्तस्य प्रकाशयेत्॥
शतवर्षाणि जीवेच्च भोगी रुद्र ! न संशयः॥ १९॥

The person, on whose palm the line of life appears in a distinct form, lives for a hundred years and becomes the happy recipient of all earthly blessings.

कनिष्ठिकां समाश्रित्य मध्यमायामुपागता॥
षष्ठिवर्षायुषं कुर्य्यादायूरेखा तु मानवम्॥ २०॥

The person, on whose palm the line of life extends also from the youngest to the middle finger, lives for eighty years.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिः शास्त्रे सामुद्रिके पुंल्लक्षणानिरूपणं नाम त्रिषटिमोऽध्यायः॥ ६३॥

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यस्यास्तु कुञ्चिताः केशा मुखं च परिमण्डलम्॥
नाभिश्च दक्षिणावर्त्ता सा कन्या कुलवर्धिनी॥ १॥

Hari said :—The maiden, who has got curling locks, a round face and a deep navel, increases her family.

या च काञ्चनवर्णाभा रक्तहस्तसरोरुहा॥
सहस्राणां तु नारीणां भवेत्सापि पतिव्रता॥ २॥

A woman, whose colour is like that of gold, and whose hands are red, is called Padminī. Such a woman, born one in' a thousand, is personification of chastity.

वक्रकेशा च या कन्या मण्डलाक्षी च या भवेत्॥
भर्त्ता च म्रियते तस्या नियतं दुःखभागिनी॥ ३॥

The woman, who has uneven hairs and round eyes, becomes widowed, and is always unfortunate in her surroundings.

पूर्णचन्द्रमुखी कन्या बालसूर्य्यसमप्रभा॥
विशालनेत्रा बिम्बोष्ठी सा कन्या लभते सुखम्॥ ४॥

The maiden, who has a face like the full moon, is effulgent like the rising Sun, has expensive eyes and Vimba-like lips, enjoys happiness.

रेखाभिर्बहुभिः क्लेशं स्वल्पाभिर्धनहीनता॥
रक्ताभिः सुखमाप्नोति कृष्णाभिः प्रेष्यतां व्रजेत्॥ ५॥

Many lines indicate misery and dearth of the same signifies poverty. One, having crimsoncoloured lines, enjoys happiness, and one, having dark blue lines, becomes unchaste.

कार्य्ये चमन्त्रीसत्स्त्रीस्यात्सती(खी) स्यात्करणेषुच॥
स्नेहेषु भार्य्या माता स्याद्वेश्या च शयने शुभा॥ ६॥

A wife is like a minister to her husband in works, a friend in enjoyments, a mother in affection, and a public women while on bed.

अंकुशं कुण्डलं चक्रं यस्याः पाणितले भवेत्॥
पुत्रं प्रसूयते नारी नरेन्द्रं लभते पतिम्॥ ७॥

The women, who has the marks of a goad, circle and discus on her plam, gives birth to a son and obtains a king as her husband.

यस्यास्तु रोमशौ पार्श्वौ रोमशौ च पयोधरौ॥
उन्नतौ चाधरोष्ठौ च क्षिप्रं मारयते पतिम्॥ ८॥

The women, whose two sides and breasts are covered with hairs and whose lips are high, soon destroys her husband.

यस्याः पाणितले रेखा प्राकारस्तोरणं भवेत्॥
अपि दासकुले जाता राज्ञीत्वमुपगच्छति॥ ९॥

The woman, who has the marks of a wall or gateway on her palms, becomes a queen even if she is born as a maid servant.

उद्वृत्ता कपिला यस्या रोमराजी निरन्तरम्॥
अपि राजकुले जाता दासीत्वमुपगच्छति॥ १०॥

One, who has rows of reddish and high hairs on her person, becomes a maid servant even if he is born in a royal family.

यस्या अनामिकाङ्गुष्ठौ पृथिव्यां नैव तिष्ठतः॥
पतिं मारयेते क्षिप्रं स्वेच्छाचारेण वर्त्तते॥ ११॥
यस्या गमनमात्रेण भूमिकम्पः प्रजायते॥
एतिं मारयते क्षिप्रं स्वेच्छाचारेण वर्त्तते॥ १२॥

One, who has got her thumb and ringfinger of an unusually high stature, soon kills her husband and leads a loose life.

चक्षुःस्नेहेन सौभाग्यं दन्तस्नेहेन भोजनम्॥
त्वचः स्नेहेन शय्यां च पादस्नेहेन वाहनम्॥ १३॥

One who is much heavy and who has thung walk kills her husband and be characterless. Oily eyes indicate good luck, oily teeth indicate good eating, oily skin indicates a good bed, and oily feet indicate conveyances.

स्निग्धोन्नतौ ताम्रनखौ नार्याश्च चरणौ शुभौ॥
मत्स्याङ्कुशाब्जचिह्नौ च चक्रलाङ्गललक्षितौ॥ १४॥
अस्वेदिनौ मृदुतलौ प्रशस्तौ चरणौ स्त्रियाः॥
शुभे जंघे विरोमे च ऊरू हस्तिकरोपमा॥ १५॥
अश्वत्थपत्रसदृशं विपुलं गुह्यमुत्तमम्॥
नाभिः प्रशस्ता गम्भीरा दक्षिणावर्त्तिका शुभा॥
अरोमा त्रिवली नार्य्या हृत्स्तनौ रोमवर्जितौ॥ १६॥

The auspicious signs of women are cool and high breasts, copper-coloured nails, beautiful feet, marks of fish, goad, lotus, discus and plough-share on the soles and palms which do not perspire, a beautiful hip without hairs, thigh like the trunk of an elephant, most excellent and capacious buttock like a fig leaf, spacious and deep navel and chest and breast shorn of hairs.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे ज्योतिःशास्त्रे सामुद्रिके स्त्रीलक्षणनियपणं नाम चतुःषष्टिमोऽध्यायः॥ ६४॥

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समुद्रोक्तं प्रवक्ष्यामि नरस्त्रीलक्षणं शुभम्॥
येन विज्ञातमात्रेण अतीतानागतप्रमा॥ १॥

Hari said :—I will now describe the auspicious marks of men and women as described by Samudra (Palmistry) by knowing which one may without any labour calculate the past and future.

अस्वेदिनौ मृदुतलौ कमलोदरसन्निभौ॥
श्लिष्टाङ्गुली ताम्रनखौ पादावुष्णौ शिरोज्झितौ॥ २॥
कूर्मोन्नतौ गूढगुल्फौ सुपार्ष्णी नृपतेः स्मृतौ॥
शू (स)र्पाकारौ विरूक्षौ च वक्रौ पादौ शिरालकौ॥ ३॥
संशुष्कौ पाण्डुरनखौ वि:स्वस्य विरलाङ्गुली॥

Unperspiring palms, lotus-like belly, fingers adjoining one another, copper-coloured nails, warm feet like tortoise, strong ankles and beautiful sides are the marks of a king. Rough, uneven feet like winnowing baskets, dry locks, twany coloured nails and distantly placed fingers are the marks of poverty.

मार्गायोत्कंटकौ पादौ कषायदृशौ तथा॥ ४॥
विच्छित्तिदौ चवंशस्य ब्रह्मघ्नौ शङ्कु (पक्व) सन्निभौ॥
अगम्यागमने प्रीतौ जंघा विरलरोमिका॥ ५॥
मृदुरोमा समा जंघा तथा करिकरप्रभा॥
ऊरवो जानवस्तुल्या नृपस्योपचिताः स्मृताः॥ ६॥

Well-formed and red feet, equal shanks without hairs, thighs like the trunks of elephants and equal knee joints are the characteristic marks of a king.

निःस्वस्य सृगालजंघा रोमैकैकं च कूपके॥
नृपाणां श्रोत्रियाणां च द्वेद्वे श्रिये च धीमताम्॥ ७॥

The indigent have shankles like those of a jackal and have hairs in the navel. The kings the Śrotriyas and the intelligent have two hairs each.

त्र्याद्यैर्निःस्वा मानवाः स्युर्दुःस्वभाजश्च निन्दिताः॥
केशाश्च वै कुञ्चिताश्च प्रवासे म्रियते नरः॥ ८॥

Persons, having there hairs, become poor, miserable and are always objects of censure. A person, having curling hairs, dies in a foreign counrty.

निर्मांसजानुः सौभाग्यमल्पैर्निम्नै रतिः स्त्रियाः॥
विकटैश्च दरिद्राः स्युः समांसै राज्यमेव च॥ ९॥

A knee-joint without sufficient flesh indicates good luck (in a man). With a knee joint of insufficient flesh one knows degraded women. One, having beformed knee joints, becomes poor and one having plumps ones. obtains a kingdom.

महद्भिरायुराख्यातं ह्यल्पलिङ्गो धनी नरः॥
अपत्यरहितश्चैव स्थूललिङ्गो धनोज्झितः॥ १०॥

A person, having a short genital organ, lives long and becomes rich and has few offspring.

One, having a huge genital organ, becomes proud of his wealth.

मेढ्रे वामनते चैव सुतार्थरहितो भवेत्॥
वक्रेऽन्यथा पुत्रवान्स्याद्दारिद्र्यं विनतेत्वधः॥ ११॥

When the left testes is swollen the person does not get sons. When the testes are uneven the person obtains sons; and when they are bent down it indicates poverty.

अल्पे त्वतनयो लिङ्गे शिरालेऽथ सुखी नरः॥
स्थूलग्रन्थियुते लिंगे भवेत्पुत्रादिसंयुतः॥ १२॥

When the genital organ is small a person obtains sons; when the head of the genital organ is plump the person becomes happy; when there are thick chords in the organ the person becomes happy.

कोशग्रूढे नृपो दीर्घैर्भुग्नैश्च धनवर्जितः॥
बलवान्युद्धशीलश्च लघुशेफः स एव च॥ १३॥

When the testes are thick-set the person becomes a king; and when they are long and rugged the person becomes poor. One, who has a small testicle, becomes a strong and powerful warrior.

दुर्बलस्त्वेकवृषणो विषमाभ्याञ्चलः स्त्रियाम्॥
समाभ्यां क्षितिपः प्रोक्तः प्रलम्बेन शताब्दवान्॥ १४॥

One, who has got me teste, becomes weak; and one, who has got uneven testes, gets a fickle wife. One, who has got even restes, becomes a king; and one, who has got a long testicle, lives for a hundred years.

उद्धृ(द्ध) ताभ्यां च बह्वायू रूक्षैर्मणिभिरीश्वरः॥
पाण्डैरर्मणिभिर्निः स्वा मलिनैः सुखभागिनः॥ १५॥

One, who has got high wrists, lives for many years; one, who has got rugged wrists, becomes a master. With yellow-coloured wrists people become poor, and with dark wrists they enjoy happiness.

सशब्दनिःशब्दमूत्राः स्युर्दरिद्राश्च मानवाः॥
एकद्वित्रिचतुःपञ्चषड्भिर्धाराभिरेव च॥ १६॥
दक्षिणावर्त्तचलितमूत्राभिश्च नृपाः स्मृताः॥
विकीर्णमूत्रा निःस्वाश्च प्रधानसुखदायिकाः॥ १७॥

Persons, who pass urine either with or without any sound, become poor. When urine comes out in one, two, three, four, five, or six lines and passes towards the right, it indicates the signs of kinghood. Those, who pass urine in a scattered way, become indigent, those, who pass urine in a strong flow, become happy and obtain good wives.

एकाधाराश्च वनिताः स्निग्धैर्मणिभिरुन्नतैः॥
समैः स्त्रीरत्नधनिनो मध्ये निम्नैश्च कन्यकाः॥ १८॥

When urine remains on an equal level a man obtains wife, gems and riches, and when it goes down he obtains maidens.

शुष्कैर्निस्वा विशुष्कैश्च दुर्भगाः परिकीर्त्तिताः॥
पुष्पगन्धे नृपाः शुक्रे मधुगन्धे धनं बहु॥ १९॥

When the semen is dry a person becomes indigent and when there is scent of flower in the semen he becomes king. When there is smell of honey in it he acquires immense riches.

पुत्राः शुक्रे मत्स्यगन्धे तनुशुक्रे च कन्यकाः॥
महाभोगी मांसगन्धे यज्वा स्यान्मदगान्धिनि॥ २०॥

When there is the smell of fish in the semen he gets a son. When semen is scanty he obtains maidens. When there is the small of meat he enjoys various luxuries of life; when there is the smell of wine he becomes a priest.

दरिद्रः क्षारगन्धे च दीर्घायुः शीघ्रमैथुनी॥
अशीघ्रमैथुन्यल्पायुःस्थूलस्फिक् स्याद्धनोज्झितः॥ २१॥

When there is smell of ashes he becomes poor. One, who finishes soon his sexual inter course, lives long. He, whose sexual intercourse lasts long, is short-lived.

मांसलस्फिक् सुखी स्याच्च सिंहस्फिक् भूपतिः स्मृतः॥
भवेत्सिंहकटी राजा निःस्वःकपिकटिर्नरः॥ २२॥

One, having big buttocks, becomes proud of his wealth. One having fleshy buttocks becomes happy; and one having loinine buttocks becomes a king. One; having a monkey-like waist, becomes indigent.

सर्पोदरा दरिद्राः स्युः पिठरैश्च घटैः समैः॥
धनिनो विपुलैः पार्श्वैर्निःस्वा रक्तैश्च निम्नगैः॥ २३॥
समकक्षाश्च भोगाढ्या निम्नकक्षा धनोज्झिताः॥
नृपाश्चोन्नतकक्षाः स्युर्जिह्मा विषमकक्षकाः॥ २४॥

Persons, having serpentine bellies, become

poor. Those, having pan or pot like bellies, become rich. People, having spacious arm-pits, become indigent; those, having equal arm-pits, enjoy various objects of life; those, who have hollowed arm-pits, become pround of wealth; those, who have elevated arm-pits, those, who have uneven arm-pits, and those, who have crooked arm-pits, become kings.

मत्स्योदरा बहूधना नाभिभिः सुखिनः स्मृताः॥
विस्तीर्णाभिर्बहुलाभिर्निम्नाभिः क्लेशभागिनः॥ २५॥

Those, who have got fish-like bellies and navels, become happy. Those, who have got capacious or low navels, are doomed to suffer miseries.

बलिमध्यगता नाभिः शूलबाधां करोति हि॥
वामावर्त्तश्च साधयं वै मेधां दक्षिततस्तथा॥ २६॥

If there is wrinkle inside a navel it brings on death at the stake for the person. If there is wrinkle on one side the man lives for ever.

पार्श्वायता चिरायुर्दा तूपविष्टा धनेश्वरम्॥
अधो गवाढ्यं कुर्याच्च नृपत्वं पद्मकर्णिका॥ २७॥

If it is a equinoctial position he becomes the possessor of riches. If it is downwards he becomes the possessor of kine. If it is of the shape of a pericarp of a lotus he becomes a king.

एकबलिः शतायुः स्याच्छ्रीभोगी द्विवलिः स्मृतः॥
त्रिवलिः क्ष्माप आचार्य्य ऋजुभिर्वलिभिः सुखी॥ २८॥

If there is one wrinkle the person lives for a hundred years. If there are two he enjoys prosperity. If there are three wrinkles he becomes a preceptor. If the wrinkles are straight the person becomes happy.

अगम्यागामी जिह्मबलिर्भूपाः पार्श्वैश्च मांसलैः॥
मृदुभिः सुसमैश्चैव दक्षिणावर्त्तरोमभिः॥ २९॥

If the wrinkle is awry he knows women unworthy of being known. If the arm-pits are fleshy, tender, even and covered with rows of hairs on the right side, the person becomes a king.

विपरीतैः परप्रेष्या निर्द्रव्याः सुखवर्जिताः॥
अनुद्धतैश्चूचुकैश्च भवन्ति सुभगा नराः॥ ३०॥

If the rows of hairs tend towards the opposite direction the person becomes devoid of all objects and happiness. If the nipples of the breasts are not high the persons become very lucky.

निर्धना विषमैर्दीर्घैः पीतोपचितकैर्नृपाः॥
समोन्नतं च हृदयम कम्पं मांसलं पृथु॥ ३१॥

But if they are uneven, high and of yellow colour they become poor. The kings have high and fleshy chests which do not tremble, are sinewy and covered with strong hairs going downwards.

नृपाणामधमानां च खररोमशिरालकम्॥
अर्थवान्समवक्षाः स्यात्पीनैर्वक्षोभिरूर्जितः॥ ३२॥

A rich man has an even chest. One, having plump chest, becomes very powerful.

वक्षोभिर्विषमैर्निःस्वः शस्त्रेणनिधनास्तथा॥
विषमैर्जुत्रभिर्निःस्वा अस्थिनद्धैश्च मानवाः॥ ३३॥
उन्नतैर्भोगिनो निम्नैर्निःस्वाः पीनैर्धनान्विता॥
निःस्वश्चिपिट कण्ठः स्याच्छिराशुष्कगलः सुखी॥ ३४॥

Persons, having uneven chests, become indigent and are killed by weapons. Persons, having rugged collar-bones. become indigent. Those, having elevated collar-bones, enjoy various objects of life; those, having depressed ones, become indigent; and those, having plump ones, become rich. One, who has a flat neck becomes indigent. He who has got the arteries of his neck, not very prominent, becomes happy.

शूरः स्यान्महिषग्रीवः शास्त्राप्तो मृगकण्ठकः॥
कम्बुग्रीवश्च नृपतिर्लम्बकण्ठोऽतिभक्षकः॥ ३५॥

He. who his buffalo necked, becomes a hero. He who has a neck like that of a deer, masters the Holy Scriptures. One, who has a neck like a conch-shell, becomes a king; whereas one, who has a long neck, becomes a voracious eater.

अरोमशा भुग्नपृष्ठं शुभं चाशुभमन्यथा॥
कक्षाश्वत्थदला श्रेष्ठा सुगन्धिर्मृगरोमिका॥ ३६॥

A back, not covered with hairs and even in shape, always indicates auspiciousness, while of any other kind it is the forerunner of inauspiciousness.

अन्यथा त्वर्थहीनानां दारिद्र्यस्य च कारणम्॥
संमासौ चैव भुग्नाल्पौ श्लिष्टौ च विपुलौ शुभौ॥ ३७॥

The most auspicious arm-pit is that of the shape of a fig-leaf, which is covered with brown hairs and from which good smell comes out. Any other description is the mark of poverty. Fleshy, well-formed and well-joined anus are the most auspicious.

आजानुलम्बितौ बाहू वृत्तौ पीनौ नृपेश्वरे॥
निःस्वानां रोमशौ ह्रस्वौ श्रेष्ठौ करिकर प्रभौ॥ ३८॥

Well-rounded and fleshy arms, extending up to the knees, indicate the signs of royalty. Short arms, covered with hairs, indicate signs of poverty. Arms, like the trunks of elephants, are the best.

हस्तांगुलय एव स्युवायुद्धारयुताः शुभाः॥
मेधाविनां चसूक्ष्माः स्युर्भृत्यानां चिपिटाः स्मृताः॥ ३९॥

Fingers of the hands, when straight, are most auspicious. Those of the intelligent are short and those of the servants are flat.

स्थूलांगुलीभिर्निःस्वाः स्युर्नताः स्युः सुकृशैस्तदा॥
कपितुल्यकराः निःस्वा व्याघ्रतुल्यकरैर्बलम्॥ ४०॥

The indigent have either fat, crooked or bent and lean fingers. Those, who have hands like those of a monkey, become indigent. That like a tiger indicates strength.

पितृवित्तविनाशश्च निम्नात्करतलान्नराः॥
मणिबन्धैर्निगूढैश्च सुश्लिष्टैः शुभगन्धिभिः॥ ४१॥
नृपा हीनाः करच्छैदैः सशब्दैर्धनवर्जिताः॥
संवृतैश्चैव निम्नैश्च धनिनः परिकीर्त्तिताः॥ ४२॥

The depressed palm of a person indicates the destruction of his paternal property. The kings have well-formed, thick-set and sweet-scented wrists. Those, whose fingers make a sound when handled, become degraded and poor.

प्रोत्तानक रदातारो विषमैर्विषमा नराः॥
करैः करतलैश्चैव लाक्षाभैरीश्वरातलैः॥ ४३॥

Persons, who have uneven fingers, always pay taxes. Those, who have red hands and palms, become very rich.

परदाररताः पीतैरूक्षैर्निःस्वा नरा मताः॥
तुषतुल्यनखाः क्लीबाः कुटिलैः स्फुटितैर्नराः॥ ४४॥

Those, who have yellow-coloured and rough ones, become indigent and addicted to other people's wives.

Those who have nails like husks, become eunuchs. Those, who have rugged and broken nails, become indigent.

निःस्वाश्च कुनखैस्तद्वद्विवर्णैः परतर्ककाः॥
ताम्रैर्भूपा धनाढ्याश्च अंगुष्ठैः सयवैस्तथा॥ ४५॥

Those, who have discoloured and disfigured nails, always pry into other's busi-ness. Those, who have copper-coloured nails, become kings. Those, who have the mark of a barley on their thumbs, become rich.

अंगुष्ठमूलजैः पुत्री स्याद्दीर्घांगुलिपर्वकः॥
दीर्घायुः भुसगश्चैव निर्धनो विरलांगुलिः॥ ४६॥

When there is such a mark at the foot of the thumb a person gets sons. If a person has long knots in the fingers he lives a long life and becomes lucky. He, who has disjoined fingers, becomes poor.

घनांगुलिश्च सधनस्तिस्रो रेखाश्च यस्य वै॥
नृपतेः करतलगा मणिबन्धात्समुत्थिताः॥ ४७॥

He, who has got close fingers, become a rich man. The person, on which plams three lines appear from the wrist, becomes a king. When the figures of two fishes appear on the palm the person becomes a great sacrificer.

युगमीनांकितनरो भवेत्सत्रप्रदो नरः॥
वज्राकाराश्च धनिनां मत्स्यपुच्छनिभा बुधे॥ ४८॥

The sign of a thunder-bolt appearing on the palm indicates the possession of riches. The sign of the tail of a fish indicates intellect.

शंखातपत्रशिविकागजपद्मोपमा नृपे॥
कुम्भांकुशपताकाभा मृणालाभा निधीश्वरे॥ ४९॥

The signs of conch-shell, umbrella, vehicle, elephant and lotus indicate royalty. The marks of a pitcher, goad, flag and lotus-stalk indicate the possession of gems.

दामाभाश्च गवाढ्यानां स्वस्विकाभा नृपेश्वरे॥
चक्रासितोमरधनुःकुन्ताभा नृपतेः करे॥ ५०॥

The mark of a chord indicates the possession of kine; that of Svāstika indicates royalty. The marks of discus, sword, Tomara, bow and teeth appear on the hands of a king.

उलूखलाभा यज्ञाढ्या वेदीभा चाग्निहोत्रिणि॥
वापीदेवकुल्याभास्त्रिकोणाभाश्च धार्मिके॥ ५१॥

The mark of a mortar appears on the palms of a person who celebrates sacrifices and that of a sacrificial altar appears on the palm of an Agnihotri. The marks of a tank and triangle indicate righteousness.

अंगुष्ठमूलगा रेखाः पुत्राः सूक्ष्माश्च दारिकाः॥
प्रदेशिनीगता रेखा कनिष्ठामूलगामिनी॥ ५२॥
शतायुषं च कुरुते छिन्नया तरुतो भयम्॥
निःस्वाश्च बहुरेखाः स्युनिर्द्रव्याश्चिबुकैः कृशैः॥ ५३॥

Lines, origination from the root of the thumb, indicate the possession of sons and happiness. A line, extending from the tip of the thumb to-that of the fore-finger and originating from the root of the youngest finger, makes one live for a hundred years. When it is broken it indicates danger from a tree. Many lines indicate poverty.

मांसलैश्च धनोपेता आरक्तैरधैरर्नृपाः॥
बिम्बोपमैश्च स्फुटितैरेष्ठिरूक्षैश्च खण्डितैः॥ ५४॥

A spare chin indicates want; while a fleshy one indicates riches. Red lips indicate royalty. Smiling and tender lips, resembling Bimba fruits, indicate the same. Those who have rugged lips become poor.

विषमैर्धनहीनाश्च दन्ताः स्निग्धा घनाः शुभाः॥
तीक्ष्णादन्ताः समाः श्रेष्ठा जिह्वारक्ता सम शुभा॥ ५५॥

Thick-set and cool teeth are the best. Sharp but even teeth are also most auspicious. Red tongue is also most auspicious.

श्लक्ष्णा दीर्घा च विज्ञेया तालू श्वेते धनक्षये॥
कृष्णे च परुषो वक्त्रं समं सौम्यं च संवृतम्॥ ५६॥

Blue and tall tongue is also the best and a white palate indicates the destruction of wealth. There arc two kinds of faces-dark and rough; tender and gentle.

भूपानाममलं श्लक्ष्णं विपरीतं च दुःखिनाम्॥
महादुःखं दुर्भगाणां स्त्रीमुखं पुत्रमाप्नुयात्॥ ५७॥

Clean and tender face indicates royalty and its oppositc indicates poverty. A son, possessing the face of his mother, suffers great miseries.

आढ्यानां वर्त्तुलं वक्त्रं निर्द्रव्याणां च दीर्घकम्॥
भीरुवक्त्रः पापकर्मा धूर्त्तानां चतुरश्रकम्॥ ५८॥

A rich person has a round face and a poor man a tall one. The vicious have cowardly faces and the wicked cunning ones.

निम्नं वक्रमपुत्राणां कृपणानां च ह्रस्वकम्॥
सम्पूर्णं भोगिनां कान्तं श्मश्रु स्निग्धं शुभं मृदु॥ ५९॥

Those who have depressed faces get no sons. The misers have short faces. The happiest of men, who enjoys all the luxuries of life, has tender, thin and beautiful beards.

संहतं चास्फुटिताग्रं रक्तश्मश्रुश्च चौरकः॥
रक्ताल्पपरुषश्मश्रुकर्णाः स्युः पापमृत्यवः॥ ६०॥

A thief has got thick, short and crimson-coloured heards. The, sinful persons have red and rugged heards.

निर्मांसैश्चिपिटैर्भोगाः कृपणा ह्रस्वकर्णकाः॥
शंकुकर्णाश्च राजानो रोमकर्णा गतायुषः॥ ६१॥

The misers have short ears. Those who have got spear like ears become kings. Those, who have got hairs on their ears, die soon.

बृहत्कर्णाश्च धनिनो राजानः परिकीर्त्तिताः॥
कर्णैः स्निग्धावनद्धैश्च व्यलम्बैर्मांसलैर्नृपाः॥ ६२॥

Persons, having big ears, become kings and rich men. Persons, endued with hanging and fleshy ears, also become kings.

भोगी वे निम्नगण्डः स्यान्मंत्री सम्पूर्णगण्डकः॥
शुकनासः सुखी स्याच्च शुष्कनासोऽतिजीवनः॥ ६३॥

One having depressed cheeks, enjoys all the luxuries of life. One, having well-formed cheeks, becomes a minister. One, having a nose like that of a parrot, becomes happy. One, who has got a thin nose, lives long.

छिन्नाग्रकूपनासः स्यादगम्यागमने रतः॥
दीर्घनासे च सौभाग्यं चौरश्चाकुञ्चितेन्द्रियः॥ ६४॥

One, who has got a well-like nose with its tip broken, knows women unworthy of being known. One, who has got a long nose, enjoys good luck. A thief has got a flat nose.

मृत्युश्चिपिडनासे स्याद्धीनो भाग्यवतां भवेत्॥
स्वल्पच्छिद्रौ सुपुटौ च अवक्रौ च नृपेश्वरे॥ ६५।

A flat nose also indicates death and misfortune. A straight nose, with beautiful tip and small nostrils, indicates the signs of royalty.

क्रूरे दक्षिणवक्रा स्याद्बलिनां च क्षुतं सकृत्॥
स्याद्विनिष्पिण्डितं ह्यादि सानुनादं च जीवकृत्॥ ६६॥

A little curve on the right side indicates crookedness. Continual sneezing indicates strength. A flat nose indicates the possession of delight and that with sound indicates the possessor as being the supporter of all creatures.

वक्रान्तैः पद्मपत्राभैर्लोचनेः सुखभागिनः॥
मार्जारलोचनैः पाप्मा दुरात्मा मधुपिङ्गलैः॥ ६७॥

Persons, having eyes like lotus-petals with a little curve at the comers, enjoy all the luxuries of life. Sinful persons have eyes like those of a cat and wicked wights have twany-coloured eyes.

क्रूराः केकरनेत्राश्च हरिताक्षाः सकल्मषाः॥
जिह्मैश्च लोचनैः शूराः सेनान्यो गजलोचनाः॥ ६८॥

The crooked are squint-eyed and the sinful persons have yellow-coloured eyes. The heroes have oblique eyes and the warriors have eyes like those of an elephant.

गम्भीराक्षा ईश्वराः स्युर्मन्त्रिणः स्थूलचक्षुषः॥
नीलोत्पलाक्षा विद्वांसः सौभाग्यं श्यामचक्षुषाम्॥ ६९॥

The kings have got grave eyes and the ministers fleshy ones. The leamed have eyes like the petals of a red lotus; while the fortunate men have dark-blue eyes.

स्यात्कृष्णतारकाक्षणामक्ष्णामुत्पाटनं किल॥
मण्डलाक्षाश्च पापाः स्युर्निःस्वाः स्युर्दिनलोचनाः॥ ७०॥

Dark blue pupils and the absence of eyelids indicate the destruction of the possessor. The sinful wights have round eyes and the indigent have poorly-looking eyes.

दृक् स्निग्धा विपुला भोगे अल्पायुरधिकोन्नता॥
विशालोन्नता सुखिनी दरिद्रा विषमभ्रुवः॥ ७१॥

Those, who have got cool skin, enjoy the various objects of life. Those, who have got elevated navels, live for a short time. Those, who have got capacious and elevated navels, become happy. Those, who have got uneven eye-brows, become poor.

घनदीर्घासुसक्तभ्रूर्बालेन्दून्नतसुभ्रुवः ॥
आढ्योनिःस्वश्च खण्डभ्रूर्मध्ये च विनतभ्रुवः॥ ७२॥
स्त्रीषु गम्यासु सक्ताः स्युः सुतार्थे परिवर्जिताः॥

Long but unconnected eye-brows indicate riches. He, who has got creascent-shaped eye-brows, becomes rich. One, who has got a cut between the two eye-brows, becomes indigent. Those, who have got bent down eye brows, know women unworthy of being known.

उन्नातैर्विपुलै शङ्खैर्ललाटैर्विषमैस्तथा॥ ७३॥
निर्धना धनवन्तश्च अर्द्धन्दुसदृशैर्नराः॥
आचार्य्याः शुक्तिविशालैः शिरालैः पापकारिणः॥ ७४॥

A high, capacious, conch-shell-like and rugged fore-head indicates poverty. Persons, having crescent-shaped foreheads, become rich. Persons, having sinew fore-heads, become sinners.

उन्नताभिः शिराभिश्च स्वस्तिकाभिर्धनेश्वराः॥
निम्नैर्ललाटैर्बन्धार्हाः क्रूरकर्मरतास्तथा॥ ७५॥

Persons, having high and triangular fore-heads, become the possessors of wealth. Persons, having depressed fore-heads, are addicted to wicked deeds and worthy of being slain.

संवृतैश्च ललाटैश्च कृपणा उन्नातैर्नृपाः॥
अनश्रु स्निग्धारुदितमदीनं शुभदं नृणाम्॥ ७६॥

A round fore-head indicates miserliness. An elevated fore-head indicates royalty.

प्रचुराश्रु दीनं रूक्षं च रुदितं च सुखावहम्॥
अकम्पं हसितं श्रेष्ठं मीलिताक्षमघावहम्॥ ७७॥
असकृद्धसितं दुष्टं सोन्मादस्य ह्यनेकधा॥

A dry unperspiring for-head is not auspicious tor men. A sufficiently perspiring and rough fore-head indicates happiness. Untrembling and expensive fore-head is the best and expressive of happiness. A laughing and wicked fore-head indicates madness.

ललाटोपसृतास्तिस्रो रेखाः स्युः शतवर्षिणाम्॥ ७८॥
नृपत्वं स्याच्चतसृभिरायुः पञ्चनवत्यथ॥
अरेखेणायुर्नवतिर्विच्छिन्नाभिश्च पुंश्चलाः॥ ७९॥

Three lines on the fore-head indicate longevity for a hundred years. Four lines indicate royalty and longevity for ninety-five years. Absence of any line indicates longevity for ninety years. When the lines on the fore-head are broken a man becomes licentious.

केशान्तोपगताभिश्च अशीत्यायुर्नरो भवेत्॥
पञ्चभिः सप्तभि, षड्भिः पञ्चाशद्बहुभिस्तथा॥ ८०॥

If the lines extend up to hairs a person lives for eighty years. If there are five, seven or six lines, a person lives fifty years or more.

चत्वारिंशच्च वक्राभिस्त्रिंशद्भ्रूलग्नगामिभिः॥
विंशतिर्वामवक्रा भिरायुः क्षुद्राभिरल्पकम्॥ ८१॥

If they are dark-blue in colour a man lives forty years; and if they extend up to the eye-brows the person lives thirty years. When there are twenty lines bending towards the left it indicates longevity and when there are short lines it indicates short life.

छात्राकारैः शिरोभिस्तु नृपा निम्नशिरा धनी॥
चिपिटैश्च पितुर्मृत्युर्गवाद्याः परिमण्डलैः॥ ८२॥

An umbrella-like head indicates royalty, auspiciousness and riches. A bland head indicates the death of one's father while a circular head indicates riches.

घटमूर्द्धा पापरुचिर्धनाद्यैः परिवर्जितः॥
कृष्णैराकुञ्चितैः केशैः स्निग्धैरेकैकसम्भवैः॥ ८३॥

A pitcher-like head indicates vile desire and poverty. Black, straight, thin and not too much hairs indicate royalty.

अभिन्नाग्रैश्च मृदुभिर्न चातिबहुभिर्नृपाः॥
बहुमूलैश्च विषमैः स्थूलाग्रैः कपिलैस्तथा॥ ८४॥
निःस्वाश्चैवातिकुटिलैर्घनैरसित(धिक) मूर्द्धजैः॥
यद्यद्गत्रं महारूक्षं शिरालं मांसवर्जितम्॥ ८५॥
तत्तत्स्या दशुभं सर्वं शुभं ततोऽन्यथा॥
विपुलस्त्रिषु गम्भीरो दीर्घः सूक्ष्मश्च पञ्चसु॥ ८६॥

Hairs, having many roots, uneven, with gross tips, twany-coloured, bent down, thick and dark-blue also indicare signs of royalty. Highly rough, sinewy body, deviod of flesh, is most inauspicious. Any other description is auspicious.

षडुन्नतश्चतुर्ह्रस्वो रक्तः सप्तस्वसौ नृपः॥
नाभिः स्वरश्च स सत्त्वं च त्रयं गम्भीरमीरितम्॥ ८७॥

For kings there are three deep, spacious and long marks, five very fine, six elevated, four short and seven crimson coloured. Navel, voice and understanding these three should be deep.

पुंसः स्यादितिविस्तीर्णं ललाटं वदनं ह्युरः॥
चक्षुःकक्षा नासिका च षट् स्यु नृपकृकाटिकाः॥ ८८॥

Fore-head. face and chest should be broad. Eye, side. tooth, nose, mouth and back of the neck should be high.

उन्नतानि च ह्रस्वानि जङ्घा ग्रीवा च लिङ्गकम्॥
पृष्ठं चत्वारि रक्तारि करताल्वधरा नखाः॥ ८९॥
नेत्रान्तपादजिह्वौष्ठाः पञ्च सूक्ष्माणि सन्ति वै॥
दशनांगुलिपर्वाणि नखकेशत्वचः शुभाः॥ ९०॥

Shank, neck, genital organ and back-these four should be short. Palms. corners of the mouth, nails. corners of the eyes. feet. tongue and lips should be red. Teeth. knots of fingers. nails, hairs and skin- rhese five should be very fine.

दीर्घाः स्तनान्तरं बाहुदन्तलोचननासिकाः॥
नराणां लक्षणं प्रोक्तं वदामि स्त्रीषु लक्षणम्॥ ९१॥

The distance between breasts, arms, teeth, eyes and nose should be long. I have thus described the characteristic marks of men. I will now describe those of women.

राज्ञयाः स्निग्धौ समौ पादौ तलौ ताम्रौ नखौ तथा॥
श्लिष्टांगुली चोन्नताग्रौ तां प्राप्य नृपतिर्भवेत्॥ ९२॥

She, who has got cool and equal feet and palms, coppery nails, joining fingers with elevated tips, becomes a queen. One, obtaining her [as a wife] becomes a king.

निगूढगुल्फोपचितौ पद्मकान्तितलौ शुभौ॥
अस्वेदिनौ मृदुतलौ मत्स्यांकुशध्वजाङ्कितौ॥ ९३॥

Well formed ankle. lotus-like. tender and unperspiring palms containing the marks fish. goad and flag single out a woman for a queen.

वज्राब्जहलचिह्नौ च दास्याः पादौ ततोऽन्यथा॥
जङ्घे च रोमरहिते सुवृत्ते विशिरे शुभे॥ ९४॥

The feet of a queen bear the marks of a thunderbolt. lotus and plough-share. Well-

rounded hips, devoid of hairs and arteries, are most auspicious.

अनुल्बणं सन्धिदेशं समं जानुद्वयं शुभम्॥
ऊरू करिकराकारावमरोमौ च समौ शुभौ॥ ९५॥

Well-formed joints and even knee-joints are most auspicious. Thighs, like the trunk of an elephant, even and without hairs, are most auspicious.

अश्वत्थपत्रसदृशं विपुलं गुह्यमुत्तमम्॥
श्रोणीललाटकं स्त्रीणामूरु कूर्मोन्नतं शुभम्॥ ९६॥
गूढो मणिश्च शुभदो नितम्बश्च गुरुः शुभः॥
विस्तीर्णमांसोपचिता गम्भीरा विपुला शुभा॥ ९७॥

A capacious buttock. like unto a fig-leaf. is most auspicious. Loins, fire-head and chest, when they are of the fonn of a tortoise. are most auspicious. Fleshy wrists and hips are most auspicious for women.

नाभिः प्रदक्षिणावर्त्ता मध्यं त्रिबलिशोभितम्॥
अरोमशौ स्तनौ पीनौ घनावविषमौ शुभौ॥ ९८॥
कठिनौ रोमशा शस्ता मृदुग्रीवा च कम्बुभा॥
आरक्तवधरौ श्रेष्ठौ मांसलं वर्त्तुलं मुखम्॥ ९९॥

A navel, capacious. deep and fleshy with three wrinkles inside, is most auspicious. Even and pointed breasts without hairs are most auspicious. Red lips are most auspicious and round and fleshy mouth is the best.

कुन्दपुष्पसमा दन्ता भाषितं कोकिलासमम्॥
दाक्षिण्ययुक्तमशठं हंसशब्दसुखावहम्॥ १००॥

Teeth must be like Kunda flowers and speech must be sweet like the notes of a cuckoo. She should be able to adjustable and acts like a swan.

नासा समा समपुटा स्त्रीणां तुरुचिरा शुभा॥
नीलोत्पलनिभं चक्षुर्नासालग्नं न लम्बक्॥ १०१॥

Mercy, simplicity and even nose are the most beautiful marks for women.

न पृथु बालेन्दुनिभे भ्रुवौ चाथ ललाटकम्॥
शुभमर्द्धेन्दुसंस्थानमतुङ्गं स्यादलोमशम्॥ १०२॥
सुमांसलं कर्णयुग्मं समं मृदु समाहितम्॥
स्निग्धा नीलाश्च मृदवो मूर्द्धजाः कुञ्चिताः कचाः॥ १०३॥

Eyes like blue lotuses well attached to the nose, eye-brows not very plump and like unto the rising moon, fore-head not very elevated and without hairs, not very fleshy and tender ears of equal size, and tender, curling and dark hairs are the most auspicious marks.

स्त्रीणां समं शिरः श्रेष्ठ पादे पाणितलेऽथ वा॥
वाजिकुञ्जरश्रीवृक्षयूपेषुयवतामरैः॥ १०४॥
ध्वजचामरमालाभिः शैलकुण्डलवेदिभिः॥
शङ्खातपत्रपद्मैश्च मत्स्यस्वस्तिकसद्रथैः॥ १०५॥
लक्षणैरंकुशाद्यैश्च स्त्रियं स्यू राजवल्लभाः॥

Well-formed head and soles or plams, bearing the marks of horse, elephant, tree, sacrificial stake, wheat, Tomara, flag, chowri, garland, hill, well, altar, conch-shell, umbrella, lotus, fish. Svāstika, car and goad are the signs of royalty in Women.

निगूढमणिबन्धौ च पद्मगर्भोपमौ करौ॥ १०६॥
न निम्नं नोन्नतं स्त्रीणां भवेत्करतलं शुभम्॥
रेखांन्वितं त्वविधवां कुर्य्यात्संभोगिनां स्त्रियम्॥

The auspicious marks in women are well-formed wrists and hands like lotuses and palms not depressed nor very elevated. Linear marks on the palms are the signs which show that a woman will not be widowed and enjoy her life.

रेखा या मणिबन्धोत्था गता मध्यांगुलिं करे॥ १०७॥
गता पाणितले या च योर्द्धपादतले स्थिता॥
स्त्रीणां पुंसां तथा सा स्याद्राज्याय च सुखाय च॥ १०८॥

If a line rising from the wrist goes to the middle finger it indicates the possession of kingdom and happiness in women.

कनिष्ठिकामूलभवा रेखा कुर्य्याच्छतायुषम्॥
प्रदेशिनीमध्यमाभ्यामन्तरालगता सती॥ १०९॥

A line originating from the root of the youngest tinger indicates life for a hundred years. If a line passes from the tip of the thumb to that of the fore-finger it indicates the shortness of life.

ऊना ऊनायुषं कुर्य्याद्रेखाश्चांगुष्ठमूलगाः॥
बृहत्यःपुत्रास्तन्व्यस्तु प्रमदाः परिकीर्त्तिताः॥ ११०॥

If a line originates from the foot of the thumb and is long it indicates the possession of sons; and if it is short it indicates the possession of women.

स्वल्पायुषोबहु (लघु)च्छिन्ना दीर्घाछिन्ना महायुषम्॥
शुभं तु लक्षणं स्त्रीणां प्रोक्तं त्वशुभमन्यथा॥ १११॥

If that line is broken at many places in indicates the shortness of life; and if it is broken at a long interval it indicates longevity. These are the auspicious marks for women and others are inauspicious.

कनिष्ठिकानामिका वा यस्या न स्पृशते महीम्॥
अंगुष्ठं वा गतातीत्यतर्जनीकुलटा च सा॥ ११२॥

The woman, whose youngest or ring finger does not touch the ground or whose thumb is bigger than the forefinger, becomes unchaste.

ऊद्ध्वं द्वाभ्यां पिण्डिकाभ्यां जङ्घे चातिशिरालके॥
रोमशे चातिमांसे च कुम्भाकारं तथोदरम्॥ ११३॥

Elevated calves, sinewy, hairy or fleshy hips, pitcher-like belly, depressed and small buttock are the signs of misery.

वामावर्त्त निम्नमल्पं दुःखितानां च गुह्यकम्॥
ग्रीवया ह्रस्वया निःस्वा दीर्घया च कुलक्षयः॥ ११४॥

Short neck is the sign of poverty and a long one is the sign of the extinction of the family.

पृथुलया प्रचण्डाश्च स्त्रियः स्युर्नात्र संशयः॥
केकरे पिङ्गले नेत्रे श्यामे लोलेक्षण सती॥ ११५॥
स्मिते कूपे गण्डयोश्च सा ध्रुवं व्यभिचारिणी॥
प्रलम्बिनी ललाटे तु देवरं हन्ति चाङ्गना॥ ११६॥

Fat women are forsooth terrific. Squint and twany-coloured eyes, dark-blue smiling looks, and smiling and depressed cheeks are the signs of unchastity. If a woman has a tall forehead she kills the younger brother of her husband.

उदरे श्वशुरं हन्ति पातिं हन्ति स्फिचोर्द्वयोः॥
या तु रोमात्तरौष्ठी स्यान्न शुभा भर्त्तुरेव हि॥ ११७॥

If the belly is long she kills her father-inlaw and if the-hips are high she kills her husband. Hairy lips are most inauspicious for husbands.

स्तनौ सरोमावशुभौ कर्णौ च विषमौ तथा॥
कराला विषमादन्ताः क्लेशाय च भवन्ति ते॥ ११८॥

Hairy breasts, rugged ears, sharp and uneven teeth conduce to their miseries.

चौर्य्याय कृष्णमांसाश्च दीर्घाभुर्त्तश्च मृत्यवे॥
क्रव्यादरूपैर्हस्तैश्च वृककाकादसन्निभैः॥ ११९॥

If the flesh is dark-blue it shows she will be a thief and if it is tough it indicates the death of her hushand and she acts like a crow and should not believe on them.

शिरालैर्विषमैः शुष्कैर्वित्तहीना भवन्ति हि॥
समुन्नतोत्तरोष्ठी या कलहे रूक्षभाषिणी॥ १२०॥

A sinewy, uneven and dry body indicate poverty. If the upper lip is high it shows she will be quarrel some and harsh-speeched.

स्त्रीषु दोषो विरूपासु पत्राकारो गुणास्ततः॥
नरस्त्रीलक्षणं प्रोक्तं वक्ष्ये तज्ज्ञानदायकम्॥ १२१॥

Want of accomplishments and an ugly feature are both short-comings in women. I have thus described the characteristic marks of men and women which confer wisdom on men.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांख्ये आचारकाण्डे ज्योतिःशास्त्रे सामुद्रिके स्त्रीनरलक्षणं नाम पञ्चषष्टिमोऽध्यायः॥ ६५॥

अध्यायः ६६ / Chapter 66

हरिरुवाच

निर्लक्षणा शुभा स्याच्च चक्राङ्कितशिलार्चनात्॥
आदौ सुदर्शनो मूर्तिर्लक्ष्मीनारायणः परः॥ १॥

Hari said :—It is better to adore a stone which has no characteristic marks than the one which has a circular mark on it.

त्रिचक्रोऽसावच्युतः स्याच्चतुश्चक्रश्चतुर्भुजः॥
वासुदेवश्च प्रद्युम्नस्ततः सङ्कर्षणः स्मृतः॥ २॥
पुरुषोमश्चाष्टमः स्यान्नव्यूहो दशात्मकः॥

The first image is Sudarśana. The second is Lakṣmī Nārāyaṇa. The third is Tri-Cakra (three discus), the fourth is Acyuta, the fifth is Caturcakra and- the sixth is Caturbhuja (fourarmed). The next is Vasudeva, then Pradyumna, then Saṅkarśaṇa and the eighth is Puruṣottama. Navavyuha is the tenth.

एकादशोऽनिरुद्धः स्याद्द्वाशो द्वादशात्मकः॥ ३॥
अत ऊर्ध्वमनन्तः स्याच्चक्रे रेखादिकैः क्रमात्॥
सुदर्शना लक्षिताश्च पूजिताः सर्वकामदाः॥ ४॥

Aniruddha is the eleventh, then Ekādaśa and then Dvādaśātmā. Ananta is on the top of all the lines. Where there is Śālagrāma stone there lives the lord of Dvāravatī (Viṣṇu). Where is the meeting hetween these two there is forsooth emancipation.

शालग्रामशिला यत्र देवो द्वार वतीभवः॥
उभयोः संगमो यत्र तत्र मुक्तिर्न संशयः॥ ५॥
शालग्रामो द्वारका च नैमिषं पुष्करं गया॥
वाराणसी प्रयागश्च कुरुक्षेत्रं च सूकरम्॥ ६॥
गंगा च नर्मदा चैव चन्द्रभागा सरस्वती॥
पुरुषोत्तमो महाकालस्तीर्थान्येतानि शंकर॥ ७॥
सर्वपापहराण्येव भुक्तिमुक्तिप्रदानि वै॥

Śālagrāma, Dvārakā, Naimiṣa, Puṣkara, Gayā, Vārāṇasī, Prayāga, Kurukṣetra, Gaṅgā, Narmadā, Candrabhāgā, Sarasvatī, Puruṣottama, and Mahākāla these are the sacred shrines, O Śaṅkara, which dissipate all sins and yield enjoyment and emancipation.

प्रभवो विभवः शुक्लः प्रमोदोऽथ प्रजापतिः॥ ८॥
अंगिराः श्रीमुखो भावः युवा धाता तथैव च॥
ईश्वरो बहुधान्यश्च प्रमाथी विक्रमो विषुः॥ ९॥
चित्रभानुः स्वभानुश्च तारणः पार्थिवो व्ययः॥
सर्वजित्सर्वधारी च विरोधी विकृतिः खरः॥ १०॥

Prabhāva, Vibhāva, Śukra, Pramoda, Prajāpati, Aṅgira, Śrīmukha, Bhāva, Pūṣā, Dhātā, Īśvara, Vahudhanaya, Pramāthi, Vikrama, Vidhu, Citrabhānu, Svarbhānu, Druṇa, Irarthiva. Vyaya, Ṣarvajit, Sarvādhārī. Virodhi, Vikṛta, Khara.

नन्दनो विजयश्चैव जयो मन्मथदुर्मुखौ॥
हेमलम्बो विलंबश्च विकारः शर्वरी प्लवः॥ ११॥
शुभकृच्छोभनः क्रोधी विश्वासुपराभवौ॥
प्लवंगः कीलकः सौम्यः साधारणविरोधकृत्॥ १२॥
परिधावी प्रमादी च आनन्दो राक्षसो नलः॥
पिंगलः कालसिद्धार्थौ रौद्रिवैं दुर्मतिस्तथा॥ १३॥
दुन्दुभी रुधिरोद्गारी रक्ताक्षः क्रोध नोऽक्षयः॥
अशोभनाः शोभनाश्च नाम्नैवैते हि वत्सराः॥ १४॥

Nandana, Vijaya, Jaya, Manmatha. Darmukha, Hemalamva, Vilamya, Vikāra, Śarvaṛī, Plavā, Śubhakṛt, Śobhana, Krodha, Viśvāvasu, Parābhava, Plavaṅga, Kīlaka, Soumya, Sādhārama, Virodhakṛt, Paridhāra, Pramādi; Ananda, Rākṣasa, Nala, Piṅgala, Kālasiddhartā, Durmati, Sumatī, Dundubhī, Rudhirodgārī, Raktākṣa, Krodhana, Akṣaya- are the names which indicate years to be either auspicious or inauspicious.

कालं वक्ष्यामि संसिद्ध्यै रुद्र पंचस्वरोदयात्॥
राजा सा(मा)जा उदासा च पीडा मृत्युस्तथैवच॥ १५॥

O Rudra, I will now describe time leading to success according to the system of Pāñcasuara[1] (five vowels). They are Rājā, Sājā, Sājā, Udāsā, Pīḍā and Mṛtyu.

आ ई ऊ ऐ और स्वरांश्च लिखेत्पंचाग्निकोष्ठके॥
ऊर्ध्वतिर्य्यगते रेखैः षड्वह्निक्रममागतैः॥ १६॥

In (he figure of five fires one should write the vowels A, I, U, E, OU. Six fires should come from the lines drawn upwards or askance.

तिथी एकाग्निकोष्ठेषु त्रयो राजाथ सा (मा) जयाः॥
उदासामृत्युपीडाश्च कुजः सोमसुतः क्रमात्॥१७॥
गुरुशुक्रौ च मन्दश्च रविचन्द्रौ यथोदितम्॥
रेवत्यादिमृगान्तश्च ऋक्षाणि प्रथमाकला॥ १८॥

In (he house of one fire the times Rājā, Sājā, Udāsā, Pīḍā and Mṛtyu are in order presided over by Mars, Mercury, Jupiter, Venus, Saturn, the sun and the moon. the first division of the time is presided over by the stars beginning with Revatī and ending with Mrgaśirā.

पंचपंचान्यत्र भानि चैत्राद्य उदयस्तथा॥
द्वादशाहैर्द्वयोर्मासनाम्नोराद्यक्षरं तथा॥ १९॥

Beginning with the month of Caitra each group of five stars appears. From the first letters of the names of the stars twelve days and two months are derived.

कलालिंगा च या तिष्ठेत्पंचमस्तस्य वै मृतिः॥
कला तिथिस्तथा वारो नक्षत्रं मासमेव च॥ २०॥
नामोदयस्य पूर्वं च तथा भवति नान्यथा॥

In the fifth house of the figure the

1. *Pañcasāra* is one of the divisions of Hindu Jyotiṣ (astrology). It refers to the five clements viz, emlh, air. fire. water and ether which compose the human body. Auspiciousness and in auspiciousness of time is calculated according to the Pañcasāra by the increase or decrease of all these clements severally.

characteristic marks of the various divisions of Time are found. Form the first letter of the name of any article pronounced by a party divisions of Time, the various Tithis, various days, stars and months are calculated.

ओं क्षौं (क्षौः) शिवाय नमः।। २१।।
क्षामाद्यंगशिवामीक्षा विषग्रहमतिर्हर।।
त्रैलोक्यमोहनं बीजं नृसिंहस्य तु पद्म(न्त्र)गम्।। २२।।
मृत्युंजयो गणो लक्ष्मी रोचनाद्यैस्तु लेखितः।।
भूर्जे तु धारिताः कण्ठे बाहौ चेति जयादिदाः।। २३।।

The mantram is "Om, Kṣoum, Śivāya Namaḥ." It is called Trailokyamohana. It counteracts the influence of evil stars on mental faculties and yeilds success, when written on a Bhurja leaf with Gorocana and along with the names of Śiva, Gaṇa and Lakṣmī, it is placed on the neck or arms.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्योतिःशास्त्रे शालग्रामषष्ट्यब्दस्वरोदयानां निरूपणं नाम षट्षष्टितमोऽध्यायः।।६६।।

।। (इति ज्योतिःशास्त्रं समाप्तम्) ।।

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सूत उवाच

हरेः श्रुत्वा हरो गौरीं देहस्थं ज्ञानब्रवीत्।। १।।

Sūta said :—Now I shall narrate to you the science of divination which the god Har learned from Hari and disclosed to his consort Gaurī, and the data of which can be gathered from one's own internal system or organism.

कुजो वह्नी रविः पृथ्वी सौरिरापः प्रकीर्त्तितः।।
वायुसंस्थापितो राहुर्दक्षरन्ध्रावभासकः।। २।।
गुरुः शुक्रस्तथा सौम्यश्चन्द्रश्चैव चतुर्थकः।।
वामनाडीं तु मध्यस्थां कारयेदात्मनस्तथा।। ३।।

The Mars, the Fire-God, the Sun, the Earth, the Saturn, the Water-God and the Nodes (Rāhu), should be deemed as seated in, or permeating with their respective influences, the air or the vital wind that blows through the right nostril of a man; whereas the Jupiter, the Venus, the Mercury and the Moon should be regarded as the presiding planets of the wind that escapes through his left nostril.

यदाचर इलायुक्तस्तदा कर्म समाचरेत्।।
स्थानसेवां तथा ध्यानं वाणिज्यं राजदर्शनम्।। ४।।
अन्यानि शुभकर्माणि कारयेत प्रयत्नतः।।
दक्षनाडीप्रवाहे तु शनिर्भौमश्च सैंहिकः।। ५।।
इनश्चैव तथाप्येव पापानामुदयो भवेत्।।

Rites or incantations undertaken or practised for the acquisition of territories or a place in the king's service, as well as acts such as the first starting of a trade or the first interview of a king, and auspicious works in general, should be performed when the breath-wind would blow through one's left nostril. The Saturn, the Nodes, the Mars, the Sun, and the Planet of Water, should be deemed as ascendent when the process of respiration would be performed through the right nostril, and all baneful priniples should be likewise regarded as dominant with them.

शुभाशुभविवेको हि ज्ञायते तु स्वदोरयात्।। ६।।
देहमध्ये स्थिता नाड्यो बहुरूपाः सुविस्तराः।।

The good or evil fate of a man can be divined from the escapage of the breath-wind through the different nostrils as well as from the predominance of the concomitant principles (Svarodayā) in the diviner. Net works of nerves of varied shape and immense extensions run through the body in all directions.

नाभेरधस्ताद्यः कन्दस्त्वंकुरास्तत्र निर्गताः।। ७।।
द्विसप्ततिसहस्राणि नाभिमध्ये व्यवस्थिते।।
चक्रवच्च स्थितास्तास्तु सर्वाः प्राणहराः स्मृताः।। ८।।

From the nerve-bulb or nerve ganglion alone, situated below the umbilicus, there branch out no less than seventy-two thousand nerves, rolled up in the form of a coil or wheel, each carrying away the stream of life in their course.

तासां मध्ये त्रयः श्रेष्ठा वामदक्षिणमध्यमाः॥
वामा सोमात्मिका प्रोक्ता दक्षिणा रविसन्निभा॥ ९॥
मध्यमा च भवेदग्निः फलंती कालरूपिणी॥
वामा ह्यमृतरूपा च जगदाप्यायने स्थिता॥ १०॥

Three out of these innumerable nerves, pre-eminently rank as the most important. These three (occult) nerves run below the spinal column of a man, the left one being called the Iḍā, and the right one, the Piṅgalā. The central one of this nerve system is called the Suṣumnā. The Moon is the presiding deity of the Ida or the left nerve, the Piṅgalā or the right nerve is effulgent with the light of the sun, while the Suṣumnā or the central one owns the Fire God as its tutelary divinity, and it the destroyer of all phenomenal life. The Iḍā or the left nerve flows with the stream of divine ambrosia and laves the shores of the organic world with a perpetual flow of lite.

दक्षिणा रौद्रभागेन जगच्छोषयते सदा॥
द्वयोर्वाहे तु मृत्युः स्यात्सर्वकार्य्यविनाशिनी॥ ११॥

The Piṅgalā or the right nerve is permeated with the essence of the god of destruction (Rudra) and carries within it the principle of universal dissolution. The concerted work of these two nerves (the left and the right) leads to death and ushers in an absolute breakdown of all undertakings.

निर्गमे तु भवेद्वामा प्रवेशे दक्षिणा स्मृता॥
इडाचारे तथा सौम्यं चन्द्रसूर्य्यगतस्तथा॥ १२॥

Inspiration or taking ih of the breath wind is performed by means of the Iḍā, while respiration or the process of letting in out, is done with the help of the Piṅgalā.

All blissful or auspicious acts, should be undertaken when the vital energy of the doer would remain confined to the Iḍā, while all fatal, or harmful incantations should be practised when the same would be lodged in the Pingalā.

कारयेत्क्रूर कर्माणि प्राणे पिंगलसंस्थिते॥
यात्रायां सर्वकार्येषु विषापहरणे इडा॥ १३॥
भोजने मैथुने युद्धे पिंगला सिद्धिदायिका॥
उच्चाटमारणाद्येषु कर्मस्वेतेषु पिंगला॥ १४॥

Sojourn to a distant land and all processes for the elimination of poison from the human system, should be started under the auspices of the flowing of the vital stream through the Iḍā, while a predominance of the Piṅgalā (flowing of the life stream through Piṅgalā) in a man, should be deemed as the most auspicious occasion for taking his dinner, or visiting his wife, or tighting his antagonist. Similarly a predominance of the Piṅgalā should be made use of, in practising incantations which are fatal in their effect or can send one' s adversary crazy from his household.

मैथुने चैव संग्रामे भोजने सिद्धिदायिका॥
शोभनेषु च कार्य्येषु यात्रायां विषकर्मणि॥ १५॥

A battle, or a sexual intercourse, partaken of, entered into, or commenced during the assendency of the Piṅgalā, is sure to be crowned with success.

शान्तिमुक्त्यर्थसिद्ध्यै च इडा योज्या नराधिपैः॥
द्वाभ्यां चैव प्रवाहे च क्रूरसौम्यविवर्जने॥ १६॥
विषवत्तं तु जानीयात्संस्मरेत्तु विचक्षणः॥
सौम्या दिशुभकार्येषु लाभादिजयजीविते॥ १७॥

Kings and crowned heads, should take advantage of such a state of the Iḍā, in undertaking all acts which tend to make men happy, as well as in commencing a sojourn to a distant country, or in practising venomous charms or those which bring about the fruition (realishation) of one' own speech.

गमनागमने चैव वामा सर्वत्र पूजिता॥
युद्धादिभोजने घाते स्त्रीणां चैव तु संगमे॥ १८॥
प्रशस्ता दक्षिणा नाडी प्रवेशे क्षुद्रकर्मणि ॥
शुभाशुभानि कार्य्याणि लाभालाभौ जयाजयौ॥ १९॥

A simultaneous flowing of the life current through both of these occult nerves (Iḍā and Piṅgalā) should be interpreted to indicate on occasion when charms of both blissful and fatal virtues, should not be practised, and such a state should be deemed as the equator of life.

जीवाजीवाय यत्पृच्छेन्न सिध्यति च मध्यमा॥
वामाचारेऽथवा दक्षे प्रत्यये यत्र नायकः॥ २०॥

तनुस्थः पृच्छते यस्तु तत्र सिद्धिर्न संशयः॥
वैच्छन्दो वामदेवस्तु यदा वहति चात्मनि॥ २१॥
तत्र भागे स्थितः पृच्छेत्तिसिद्धिर्भवति निष्फला॥
वामे वा दक्षिणे वापि यत्र संक्रमते शिवा॥ २२॥
घोरे घोराणि कार्य्याणि सौम्ये वै मध्यमानि च॥
प्रस्थिते भागतो हंसे द्वाभ्यां वै सर्ववाहिनी॥ २३॥
तदा मृत्युं विजानीयाद्योगी योगविशारदः॥
यत्रयत्र स्थितः पृच्छेद्वामदक्षिणसंमुखः॥ २४॥
तत्रतत्र समं दिश्याद्वातस्योदयनं सदा॥
अग्रतो वामिका श्रेष्ठा पृष्ठतो दक्षिणा शुभा॥ २५॥
वामेन वामिका प्रोक्ता दक्षिणे दक्षिणा शुभा॥
वामे वामा शुभे चैव दक्षिणे दक्षिणा शुभा॥ २६॥

A predominance of the left occult nerve is the most auspicious occasion for the purposes of a journey and for practising all lucky incantations, as well as for undertaking all works of profit and victory and those that contribute to the preservation of health and life. Similarly an ascendency of the right occult nerve, Piṅgalā, should be deemed as the signal moment for starting on a military expedition, on for visiting the bed of a woman and for undertakIng all monor acts in general.

जीवो जीवति जीवेन यच्छून्यं तस्त्वरो भवेत्॥
यत्किञ्चित्कार्य्यमुद्दिष्टं जयादिशुभलक्षणम्॥ २७॥
तत्सर्वं पूर्णनाड्यां तु जायते निर्विकल्पतः॥
अन्यनाड्यादिपर्य्यन्तं पक्षत्रयमुदाहृतम्॥ २८॥
यावत्षष्ठी तु पृच्छायां पूर्णायां प्रथमो जयेत्॥
रिक्तायां तु द्वितीयस्तु कथयेत्तदशङ्कितः॥ २९॥
वामाचारसमो वायुर्जायते कर्मसिद्धिदः॥
प्रवृत्ते दक्षिणे मार्गे विषमे विषमाक्षरम्॥ ३०॥
अन्यत्र वामवाहे तु नाम वै विषमाक्षरम्॥
तदासौ जयमाप्नोति योधः संग्राममध्ययतः॥ ३१॥
दक्षवातप्रवाह तु यदि नाम समाक्षरम्॥
जा(ज)यते नात्र सन्देहो नाडीमध्ये तु लक्षयेत्॥ ३२॥

A battle should be commenced, when the general or the warrior leading the attack, would feel his vital wind blowing through the occult nerves of rthe Sun and the Moon, and a person with such a state of vital air, enquiring about the probable result of the battle, should be assured of the success of the, party on whose behalf he had consulted the diviner. Such a party is sure to conquer the whole country lying at the angle of the compass which the vital wind blows to, even if the lord of the celestials confronts his army as an opposing rival. The ten occult nerves, such as the Aries, etc., and which are arranged in both sides of a human frame, represent the Lagnas such as the Cara (mobile) the Sthira (fixed), etc.

पिंगलान्तर्गते प्राणे शमनीयाहवं जयेत्॥
यावन्नाड्युदयं चारस्तां दिशं यावदापयेत्॥ ३३॥
न दातुं जायते सोऽपि नात्र कार्य्या विचारणा॥
अथ संग्राममध्ये तु यत्र नाडी सदा वहेत्॥ ३४॥
सा दिशा जयमाप्नोति शून्ये भंगं विनिर्दिशेत्॥
जातचारे जयं विद्यान्मृतके मृतमादिशेत्॥ ३५॥
जयं पराजयं चैव यो जानाति स पण्डितः॥
वामे वा दक्षिणे वापि यत्र सञ्चरते शिवम्॥ ३६॥
कृत्वा तत्पदमाप्नोति यात्रा सन्ततशोभना॥
शशिसूर्य्यप्रवाहे तु सति युद्धं समाचरेत्॥ ३७॥
यस्तु पृच्छति तत्रस्थः स साधुर्जयति ध्रुवम्॥
यां दिशं वहते वायुस्तां दिशं यावदाजयः॥ ३८॥
जायते नात्र संदेह इन्द्रो यद्यग्रतः स्थितः॥
मेष्याद्या दश या नाड्यो दक्षिणा वाम संस्थिता;॥ ३९॥

The diviner or prophet should hold up his face, in the shape of a bell after the enquirer had finished putting his query, and he would take ill or let out his breath wind simultaneously with the inspiration or respiration of the enquirer. O Śiva, the five fundamental material principles of the universe, are situated in the right and left sides of a human organism. The predominance of the principles of fire in a human system, should be inferred from the escaping of the vital wind along the upper part of the nostril, while the ascendency of the water principle, should be judged its outflow, touching the bottom line of the nostril. In the same manner the escaping of the breath-wind in a slanting direction, would indicate the predominance of the principle of wind. The predominence of the earth priniciple would be indicated by the breath-wind keeping a middle path inside the nostril, while the predominance of the principle of sky shold be inferred from

the outflow of the breath as stuffing the nostril and running in all directions.

चरेस्थिरे तद्विमार्गे तादृशेतादृशे क्रमात्॥
निर्गमे निर्गमं याति संग्रहे संग्रहं विदुः॥ ४०॥
पृच्छकस्य वचः श्रुत्वा घण्टाकारेण लक्षयेत्॥
वामे वा दक्षिणे वापि पञ्चतत्त्वस्थितः शिवे॥ ४१॥
ऊद्र्ध्वेऽग्निरध आपश्च तिर्य्यक्संस्थः प्रभञ्जनः॥
मध्ये तु पृथिवी ज्ञेया नभः सर्वत्र सर्वदा॥ ४२॥
ऊद्र्ध्वे मृत्युरः शान्तिस्तिर्य्यक् चोच्चाटयेत्सुधीः॥
मध्ये स्तम्भं विजानीयान्मोक्षः सर्वत्र सर्वगे॥ ४३॥

Incantations, endued with the mystic virtue of destroying life, should be practised during the ascendency of the principle of fire, rites of pacification during the predominance of the water-principle, charms for distracting human mind during the predominance of the wind, spells for benumbing the faculties of one's adversary during the ascendency of the earth principle, while penances for the emancipation of one's own self, should be practised during the predominance of the principle of the sky or ether.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे स्वरोदये शुभाशुभनिरूपणं नाम सप्तषष्टिमोऽध्यायः॥ ६७॥

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सूत उवाच

परीक्षां वच्मि रत्नानां बलो नामासुरोऽभवत्॥
इन्द्राद्या निर्जितास्तेन विजेतुं तैर्न शक्यते॥ १॥

Sūta said :—Now I shall discourse on the method of testing the genuineness of gems and precious stones. There lived in ancient time a demon, named Bala. Bala conquered the god Indra and his celestials, and reigned supreme and invincible in the universe.

वरव्याजेन पशुतां याचितः स सुरैर्मखे॥
बलो ददौ स (स्व) पशु तामतिसत्त्व सुरैर्हतः॥ २॥

The gods, on the occasion of a religious sacrifice, jocularly asked him to play the part of the animal of the sacrifice.

पशुवत्स विशस्तस्तैः स्ववाक्याशनियन्त्रितः॥
बलो लोकोपराय देवानां हितकाम्यया॥ ३॥
तस्य सत्त्वविशुद्धस्य विशुद्धेन च कर्मणा॥
कायस्यावयवाः सर्वे रत्नबीजत्वमाययुः॥ ४॥

This Bala consented to do and pledged his word for the performance of the part and suffered himself to be bound at the sacrificial stake. Whereupon the gods turned the jest into earnest and killed the invincible Bala in that mockery of a religious sacrifice. Thus Bala yielded up his ghost for the good of the universe and the welfare of the gods, and, behold, the severed limbs and members of his sanctified body, were converted into the seeds of gems.

देवानामथ यक्षाणां सिद्धानां पवनाशिनाम्॥
रत्नबीजंस्व(जम)यं ग्राहः सुमहानभवत्तदा॥ ५॥
तेषां तु पततां वेगादिद्वमानेन विहायसा॥
यद्यत्पपात रत्नानां बीजं क्वचन किञ्चन॥ ६॥

Then the gods and the Yakṣas and the Siddhas and the Nāgas eagerly rushed to collect those seeds of gems and there were mighty flutterings of celestial pinions and rustlings of celestial garments in heaven. The gods came riding in their aerial cars, and carried away the seeds of gems for their-own use, some of which dropped down of earth, through the violent concussion of the air.

महोदधौ सरिति वा पवर्त कानेनऽपि वा॥
तत्तदाकरतां यातं स्थानमाधेयगौरवात्॥ ७॥

Wherever they dropped, whether in oceans, rivers, mountains or wildernesses there origined mines of those gems through the celestial potency of their. respective seeds.

तेषु रक्षोविषव्यालव्याधिघ्नान्यघहानि च॥
प्रादुर्भवन्ति रत्नानि तथैव विगुणानि च॥ ८॥

Of the gems and precious stones, some are endued with the virtues of expiating all sins or of acting as a prophylactic against the effects of poison, snake bites, and diseases, while there are others which are possesed of contrary virtues.

वज्रं मुक्तमणयः सपद्मरागाः समरकताः प्रोक्ताः॥
अपि चेन्द्रनीलमणिवरवैदूर्य्याः पुष्पारागाश्च॥ ९॥
कर्केतनं सपुलकं रुधिराख्यसमन्वितं तथा स्फटिकम्॥
विद्रुममणिश्च यत्नादुद्दिष्टं संग्रहे तज्ज्ञैः॥ १०॥

Gems, such as the Padmarāga, the Emerald, the Indranīla, the Vaiḍūrya the Puṣparāga, the Diamond, the peral, the Karkeṭana, the Pulaka, Rudhiraktya (blood stone) the crystal, and the coral, should be carefully collected. subject to the advice of experts on the subject.

आकारवर्णौ प्रथमं गुणदोषौ तत्फलं परीक्षा च॥
मूल्यं च रत्नकुशलैर्विज्ञेयं सर्वशास्त्राणाम्॥ ११॥

First the shape, colour, defects or excellences of a gem should be carefully tested and then its price should be ascertained in consultation with a gem expert who has studied all the books dealing with the precious stones.

कुलग्नेषुपजायन्ते यानि चोपहतेऽहनि॥
दोषैस्तान्यपियुज्यन्ते हीयन्ते गुणसम्पदा॥ १२॥
परीक्षापरिशुद्धानां रत्नानां पृथिवीभुजा॥
धारणं संग्रहो वापि कार्य्यः श्रियमभीप्सता॥ १३॥
शास्त्रज्ञाः कुशलाश्चापि रत्नभाजः परीक्षकाः॥
त एव मूल्यमात्राया वेत्तारः परिकीर्त्तिताः॥ १४॥
महाप्रभावं विबुधैर्यस्माद्वज्रमुदाहृतम्॥

A king or a ruling chief with a view to acquire a greater prosperity, shall collecfa and wear a gem that has been found pure afater a satisf ctory test. Men, dealing in gems and experienced in the art of detecting its defects and well versed in the knowledge relating to the appraising of precious stones, should be deemed as the only persons capable of fixing the price and ascertaining the water of a gem.

वज्रपूर्वा परीक्षेयं ततोऽस्माभिः प्रकीर्त्यते॥ १५॥
तस्यास्थिलेशो निपपात येषु भुवः प्रदेशेषु कथञ्चिदेव॥
वज्राणि वज्रायुधनिर्जितोऽपर्बन्ति नानाकृतिमन्ति तेषु॥ १६॥

Since the learned hold diamond to be the most effulgent of all precious stones, we shall first describe the mode of testing the diamond.

The least perticle of bone of the conquerer of Indra, tailing or dropping down from the sky in a country, germinates diamond-crystals of varied shapes.

हैममातंगसौराष्ट्राः पौण्ड्रकालिंगकोसलाः॥
वेण्वातटाः ससौवीरा वज्रस्याष्टविहारकाः॥ १७॥

The eight regions or divisions of the country in which diamond is found, are the Himālayas, the Mātaṅgas, the provinces of Aṅga, Saurāṣṭra. Pouṇḍra, Kaliṅga, Kośala, the basin of the river Veṇvā, and the country of the Souveras.

आताम्रा हिमशैलजाश्च शशिभा वेण्वातटीयाः स्मृताः॥
सौवीरे त्वसिताब्जमेघसृदशास्ताम्राश्च सौराष्ट्रजाः॥
कालिंगाः कनकावदारुचिराः पीतप्रभाः कोसले
श्यामाः पुंड्रभवा मतंगविषये नात्यन्तपीतप्रभाः॥ १८॥

Diamonds found in the region of the Himalāyas, are tinged with a little copper-colour, while those found in the basin of the Veṇvā are coloured like the disc of the full moon. Diamonds found in the country of the Souvera, are possessed of a lustre similar to the deep shade of a black rain cloud, while those found in the country of Sourāṣṭra, shine with a copper-coloured effulgence. Diamonds found in the country of Kaliṅga, are coloured like the molten gold, while those found in Kośala are yellow. Diamonds found in the country of Ponḍra, are coloured blue, while those found in the regions of the Mātaṅgas, are yellowish in their hue.

अत्यर्थं लघु वर्णतश्च गुणवत्पार्श्वेषु सम्यक् समं
रेखाबिन्दुकलङ्ककाकपदकत्रासादिभिर्वर्जितम्॥
लोकेऽस्मिन्परमाणुमात्रमपि यद्वज्रं क्कचिद्दृश्यते
तस्मिन्देवमाश्रयो ह्यवितथस्तीक्ष्णाग्रधारंयदि॥ १९॥
वज्रेषु वर्णयुत्तया देवानामपि विग्रहः प्रोक्तः॥
वर्णेभ्यश्च विभागः कार्य्यो वर्णाश्रयादेव॥ २०॥

Gods are supposed to dwell in a particle of diamond, wherever found, which is possessed of a clear, light shade and the usual commendable features, is smooth and even at the sides, and is divested of all threatening traits such as scratches, dot like impressions, marks of crow's feet, or clouding impurities in its interior. Coloured diamonds, should be regarded as presided over by different divinities according to their respective hues.

हरितसितपीतपिंगश्यामास्ताम्राः स्वभावतो रुचिराः॥
हरिवरुणशक्रहुतवहपितृपतिमरुतां स्वका वर्णाः॥ २१॥

Green, white, yellow, brown, blue and copper-coloured diamonds are ascribed to the direct tutelage of the Sun, Varuṇa, Indra, the Fire-God, the Lord of the Pitṛs and the Maruts, respectively.

विप्रस्य शङ्खकुमुदस्फटिकावदातः
स्यात्क्षत्रियस्य शशबभ्रुविलोचनाभः॥
वैश्यस्य कान्तकदलीदलसन्निकाशः
शूद्रस्य धौतकरवालसमानदीप्तिः॥ २२॥

A Brāhmaṇa is enjoined to wear a diamond which is coloured like a conch shell, or a Kumuda flower or a white crystal, whereas a Kṣatriya should wear one that is coloured brownish yellow like the eyes of a hare. A diamond possessed of il soft greenish colour like the tender leaves of a plantain tree, prove beneficial to a man of the Vaiśya class, while a Śūdra would do well to wear a diamond that has a lustre like that of a newly washed sword.

द्वौ वज्रवर्णौ पृथिवीपतीनां
सद्भिः प्रदिष्टौ न तु सार्वजन्यौ॥
यः स्याज्जवा विद्रुमभंगशोणो
यो वा हरिद्रारसन्निकाशः॥ २३॥

Diamonds which are coloured yellow or possessed of a hue like that of a coral or a Java flower, (China Rose) should be held as fit only for the use of a king and would prove positively harmful to any man occupying a lower position in life.

ईशत्वात्सर्ववर्णानां गुणवत्सार्वबर्णिकम्॥
कामतो धारयेद्राजा नत्वन्योऽन्यत्कथञ्चन॥ २४॥

A king in his capacity of the lord of all the castes, is privileged to wear diamonds of any colour he pleases, provided they are not vitiated by the prohibited features, whereas such a conduct on the part of an ordinary man is sure to be attended with evil consequences.

अधरोत्तरवृत्त्या हि यादृक् स्याद्वर्णसङ्करः॥
ततः कष्टतरो वज्रवर्णानां सङ्करो मतः॥ २५॥

A diamond possessed of a double or dubious shade or colour, should be looked upon as pertending the calamities like the bird of an illegimate or half caste child in the family, etc.

न च मागविभागमात्रवृत्त्यसा
विदुषा वज्रपरिग्रहो विधेयः॥
गुणवद्गुणसम्पदां विभूतिर्विपरीता
व्यसनोदय स्य हेतुः॥ २६॥

एकमपि यस्य शृंगं
विदलितमवलोक्यते विशीर्णं वा॥
गुणवदपि तन्न धार्य्यं वज्रं श्रेयोऽर्थिभिर्भवने॥ २७॥

A diamond should not be used only with a look to the caste or class it specifically belongs to, inasmuch as a diamond possessed of all the commendable features proves as a source of boundless prosperity to its wearer, whereas a diamond vitiated by any of the condenmable traits, tums out to be a spring of unmitigated evil.

स्फुटि ताग्नि विशीर्णशृंगदेशं
मलवर्णैः पृषतैरुपेतमध्यम्॥
न न हि वज्रभृतोऽपि वज्रमाशु
श्रियमप्याश्रयलालसां न कुर्य्यात्॥ २८॥

यस्यैकदेशः क्षत जावभासो
यद्वा भवेल्लो हितवर्णाचित्रम्॥
न तन्न कुर्य्याद्धियमाणमाशु
स्वच्छन्दमृत्योरपि जीवितान्तरम्॥ २९॥

कोट्यः पार्श्वानि धाराश्च षडष्टौ द्वादशेति च॥
उत्तुङ्गसमतीक्ष्णाग्राः वज्रस्याकरजा गुणाः॥ ३०॥

A diamond with one of its angles or homs broken or mutilated, or looking as if scratched, withered or trampled down, should not be retained in the household, though odder wise possessed of all commendable features, as it would certainly bring hosts of unsuspected evils in its train. The goddess of wealth is sure to part company with a person who is impudent enough to wear a diamond which emits a red glare through one of its mutilated horns or angels and looks cloudy and impure at the centre. A diamond scratched in any part of its body and which appears to be painted with stripes of red in the inside, robs the decent competence of its wearer, and subsequently brings on his death and ruin. A diamond found

in its natural state in the bed of a mine, is either hexagonal or octagonal in shape or appears like a polygon of twelve sides with all its exterior angles or points prominently marked and equally sharpened.

षट्कोटि शुद्धममलं स्फुटतीक्ष्णधारं
वर्णान्वितं लघु सुपार्श्वमपेतदोषम्।।
इन्द्रायुधांशुविसृतिच्छुरितान्तरिक्षमेवंविधिं
भुवि भवेत्सुलभं न वज्रम्।। ३१।।
तीक्ष्णाग्रं विमल पेतसर्वदोषं
धत्ते यः प्रयततनुः सदैव वज्रम्।।
वृद्धिस्तं प्रतिदिनमेति यावदायुः
स्त्रीसम्पत्सुतधनधान्यगोपशूनाम्।।३२।।
व्यालवह्निविषव्याघ्रतस्कराम्बुभयानि च।।
दूरात्तस्य निवर्त्तन्ते कर्माण्यसाथर्वणानि च।। ३३।।

A diamond, cut into the shape of a regular hexagon with well-smoothed sides and well-marked points or angles, and shedding a clear prismatic lustre from the inside and divested of all the harmful traits described in the books on gems and precious stones, is to be rerely founq even amidst the treasures of crowned heads. Prosperity, long, life, increase of wives and progeny and domestic animals, and the bringing home of a teeming harvest, attend on the use of a diamond, keen and well marked in its points, clear in lustre and divested of the characteristic baneful traits. Serpents, tigers, and thieves fly from the presence of a person wearing such a diamond. Fatal and dreadful poisons, secretly administered, prove inoperative in his system and all his possessions enjoy a sort of immunity from acts of incendiarism or erosions by water. The complexion of such a person improves in its healthful glow and all his undertakings become prosperous and thriving.

यदि वज्रमपेतसर्वदोषं बिभृया
तण्डलु विंशतिं गुरुत्वे।।
मणिशास्त्र विदो विदन्ति
तस्या द्विगुणं रूपकलक्षमग्रमूल्यम्।। ३४।।
त्रिभागहीनार्द्ध तदर्द्ध शेषं
त्रयोदशं त्रिंशद तोऽर्द्धभागाः।।
अशीतिभागोऽथ शतांशभागः
सहस्त्र भागोऽल्प समानयोगः।। ३५।।
यत्तण्डुलै र्द्वादशाभिः कृतस्य
वज्रस्य मूल्यं प्रथमं प्रदिष्टम्।।
द्वाभ्यां क्रमाद्धा निमुपागतस्य
त्वेकावमानस्य निश्चियोऽयम्।। ३६।।

A diamond, devoid of all the characteristic blemishes and weighing twenty taṇḍulam in weight, and worn by a man, should be regarded as double in value of the standard of appraising used in respect of ascertaining the water, lustre price and the commendable traits of diamond. Fractions such, as 1/3, 1/6, 1/10, 1/15, 1/80, or 1/100 should respectively used in computing the price of a diamond, wherever it would be found neccessary to appraise a diamond by the standard of another diamond of greater weight and brilliancy. An inflitesimally small fraction in such an instance, should be compated as equal to a thousandth part of the latter in price.

न चापि तण्डुलैरेव वज्राणां धरणक्रमः।।
अष्टाभिः सर्ष पैगौरैस्तंण्डुं परिकल्पयेत्।। ३७।।

Eight seeds of white sesamum equal a taṇḍulam in weight, and the use of a diamond weighing less than even the latter standard-measure is not prohibited.

यत्तु सर्वगुणैर्युक्तं वज्रं तरति वारिणि।।
रत्नवर्गे समस्तेऽपि तस्य धारणमिष्यते।। ३८।।

A diamond possessed, of all the commendable traits and found to float on the water is test, should be worn by a man in exclusion of all the other gems happening to be in his possession.

अल्पेनापि हि दोषेण लक्ष्यालक्ष्येण दूषितम्।।
स्व (स) मूल्याद्दशमंभागं वज्रं लभति मानवः।। ३९।।
प्रकटानेकदोषस्य स्वल्पस्य महतोऽपि वा।।
स्व (सु) मूल्याच्छतशोभागो वज्रस्य न विधीयते।। ४०।।
स्पष्टदोषमलङ्कारे वज्रं यद्यपि दृश्यते।।
रत्नानां परिकर्मार्थे मूल्यं तस्य भवेल्लघु।। ४१।।

A diamond found to be affected with small defects whether visible or invisible to the naked eyes, should be appraised at a price equal to a tenth part of that of a diamond of similar water

and weight, but devoid of all such blemishes. A diamond marked with many a patent defect, whether great, or small should not be appraised at a price even equal to a hundredth part of that of a similar stainless diamond. A diamond otherwise defective, but set in a prepared article of ornament, should be valued at a very low price. A diamond of the first 'water, but found to be otherwise possessed of any of the condemnable traits, should not be set in a royal ornament even for the purpose of decoration.

प्रथमं गुणसम्पदाभ्युपेतं प्रतिबद्धं
समुपैति यच्च दोषम्॥
अलमाभरणेन तस्य राज्ञो
गुणहीनोऽपि मणिर्न भूषणाय॥ ४२॥

Diamonds are prohibited as articles of female wear, as they are possessed of the mystic virtues of making them sterile and unhappy.

नार्य्या वज्रमधार्य्यं गुणवदपि सुतप्रसूतिमिच्छन्त्या॥
अन्यत्र दीर्घचिपिटत्र्यश्राद्यगुणैर्वियुक्ताच्च॥ ४३॥

A diamond which has a stunted, elongated or a flattened look like that of a thrashed paddy, should be looked upon as devoid of all commendable features.

अयसा पुष्परागेण तथा गोमेदकेन च॥
वैदूर्य्यस्फटिकाभ्यो च काचैश्चापि पृथग्विधेः॥ ४४॥
प्रतिरूपाणि कुर्वन्ति व्रजस्य कुशला जनाः॥
परीक्षा तेषु कर्त्तव्या विद्वद्भिः सुपरीक्षकैः॥ ४५॥

Imitation diamonds are made by skilful artisans with such substances as the iron, the Puṣparāga (topaz) the Gomeda, the Vaiḍuryyam (lapis-lazuli), the crystal and the glass, and hence their genuineness should be made to be tested by experts, well-versed in the art of recognising and appraising precious stones.

क्षारोल्लेखनशाणाभिस्तेषां कार्य्यं परीक्षणम्॥
पृथिव्या यानि रत्नानि ये चान्ये लोहधातवः॥ ४६॥

A diamond offered for sale, should be put to such tests, as scratching, Śāṇa (emery wheel) and immersion in alkaline solutions. A diamond would scratch all other metals or gems, such as the iron, etc., without being scratched by any of them in return.

सर्वाणि विलिखेद्वज्रं तच्च तैर्न विलिख्यते॥
गुरुता सर्वरत्नानां गौरवाधारकारणम्॥ ४७॥

Weight goes a long way towards the determination of a higher price of a gem of a metal, whereas the contrary should be regarded as the criterion of judgment in the case of a diamond, as laid down by the immortal gods.

वज्रे तां वैपरीत्येन सूरयः परिचक्षते॥
जातिरजातिं विलिखति जातिं विलिखति वज्रकुरुविन्दाः॥ ४८॥

A Kuruvinda of inferior water can be scratched; or written upon by a Kuruvinda of a higher water, while a disunond is alone capable of cutting a diamond.

वज्रैर्वज्रं विलिखति नान्येन विलिख्यते वज्रम्॥
वज्राणि मुक्तामण्यो ये च केचन जातयः॥ ४९॥
न तेषां प्रतिबद्धानां भा भवत्यूर्द्धगामिनी॥
तिर्य्यक् क्षतत्वात्केषाञ्चित्कथञ्चिद्यदि जायते॥
तिर्य्यग्विलिख्यमानानां सा(स)पार्श्वेषु विहन्यते॥ ५०॥
यद्यपि विशीर्णकोटिः सबिन्दुरेखान्वितो विवर्णो वा॥
तदपि धनधान्यपुत्रान्करोति सेन्द्रायुधो वज्रः॥ ५१॥

The lustre of all genuine gems, pearls or diamond, cut or set in an ornament, never shoot upwards, while those that are obliquely or laterally cut, emit a ray of slanting or lateral light.

A diamond scintillating with flashes of rainbow coloured hue at the centre, though otherwise stained and marked with dots and lines, or narrow at the sides, blesses its wearer with a prosperous family and well-filled grananes.

सौदामिनीस्फुरिताभिरामं राजा यथोक्तं कलिशंदधानः॥
पराक्रमाक्रान्तरप्रतापः समस्तसामन्तभवुं भुनक्ति॥ ५२॥

A king wearing a diamond dazzling with lightning flashes, is sure to subdue the prowess of his neighbouring monarchs and to exercise an unbounded control upon his vassals and liege subjects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
रत्नतद्विशेषवज्रपरीणादिवर्णनं नामाष्टषष्टितमोऽध्यायः॥ ६८॥

अध्यायः ६९ / Chapter 69

सूत उवाच

द्विपेन्द्रजीमूतवराहशंख-
मत्स्याहिशुक्त्युद्भव वेणुजानि॥
मुक्ताफलानि प्रथितानि लोके
तेषां च शक्त्युद्भवमेव भूमि॥ १॥
तत्रैव चैकस्य हि मूलमात्र
निविश्यते रतनपदस्य जातु॥
वेध्यं तु शुक्त्युद्भवमेव तेषां
शेषाण्यवेध्यानि वदन्ति तज्ज्ञाः॥ २॥

Sūta said :—Perals are found in the temples of elephants and wild boars, in conch-shells in oysters, in the hoods of cobras and in the hollow stems of bamboos. The orgin of a species of pearls is abscribed to the effect of thunder, Pearls found in Oyster shells, abound in numbers and are usually included within the category of gems. An oyster pearl is capable of being pierced with a hole in the middle (running through its entire length) while the remaining species do not admit of being similarly bored.

त्वक्सारनागेन्द्रतिमिप्रसूतं
यच्छंखजं यच्च वरा हजातम्॥
प्रायो विमुक्तानि भवन्ति भासा
शस्तानि माङ्गल्यतया तथापि॥ ३॥

Pearls found in the stems of bamboos or in the temples of elephants and wild boars or in the mouths of whales or in the entrails of conch-shells, are devoid of lustre, though possessed of other auspicious virtues.

या मौक्तिकानामिह जातयोऽष्टौ
प्रकीर्तिता रत्न विनिश्चयज्ञैः॥
कम्बूद्भवं तेष्वधमं प्रदिष्टमुत्पद्यते
यच्च गजेन्द्र कुम्भात्॥ ४॥

Of the eight species of pearls described by the connoisseurs of gems, those obtained from conch-shells and the temples of elephants should be deemed as standing in the bottom of the list as regards colour and brilliancy.

स्वयोनिमध्यच्छवि तुल्यवर्ण शांखं
बृहल्लो फल प्रमाणम्॥
उत्पद्यते वारणकुम्भमध्यादा-
पीतवर्णं प्रभया विहीनम्॥ ५॥

A conchshell pearl is usually as big as a large Koṇa (point of a rapier) and assumes a colour similar to that of the moll use it is found in.

ये कम्बवः शार्ंगमुखावमर्श-
पतिस्य शंखप्रवरस्य गोत्रे॥
मतंगजाश्चापि विशुद्ध वंश्यास्ते
मौक्तिकानां प्रभवाः प्रदिष्टाः॥ ६॥

A pearl found in the temple of an elephant, is marked by the absence of any definite colour and is lustreless like a pearl found in the stem of a bamboo.

उत्पद्यते मौक्तिकमेषु वृत्तमा-
पीतवर्णं प्रभया विहीनम्॥
पाठीनपृष्ठस्य समानवर्णं
मीनात्सुवृत्तं लघु चातिसूक्ष्मम्॥ ७॥
उत्पद्यते वारिचराननेषु
मत्स्याश्च ते मध्यचराः पयोधेः॥

A pearl found in the mouth of a fish, is a perfect shpere in shape and is marked by a yellowish hye, like the back of a pathenam fish as is occasionally found inside the mouth of a whale that frequents the unfathomable depths of ocean beds.

वराहदंष्ट्रा प्रभवं प्रदिष्टं
तस्यैव दंष्ट्रा कुरतुल्यवर्णम्॥ ८॥
क्वचित्कथञ्चित्स भुवः प्रदेशे
प्रजायते सूकर राड्विशिष्टः॥
वर्षोपलानां समवर्ण शोभं
त्वक्सारपर्वप्रभवं प्रदिष्टम्॥ ९॥
ते वेणवो दिव्यजनोपभोग्ये
स्थाने प्ररोहन्ति न सार्वजन्ये॥
भौजंगमं मीनविशुद्धवृत्तं
संस्थानतोऽत्युज्ज्वलवर्णशोभम्॥ १०॥
नितान्तधौतप्रविकल्प-
माननिस्त्रंशधारासमवर्णकान्ति॥

A boar-pearl resembles the tip of its tusk in colour, and is obtained in certain quarters of

the globe and is blissful like the boar incarnation of the divine Viṣṇu. A pearl obtained from inside the hollow stem of a bamboo, resembles a hailstone in colour, and is found only in a bamboo that grows in the land of the honest and the pious, and not in every tope of that grass.

A pearl found in the hood of a cobra is round in shape like th'e one obtained from the mouth of a fish and emits a dazzling effulgence from its own natural seat. After copious washing such a pearl assumes the lustre of a well-polished sword. The possessor of a cobra or serpent-pearl, meets with a rare good fortune, and becomes a pious and illustrious king in time, with a treasury full of other species of precious gems.

प्राप्यातिरत्नानि महाप्रभाणि
राज्यं श्रियं वा महतीं दुरापाम्॥ ११॥
तेजोऽन्विताः पुण्य कृतो भवन्ति
मुक्ताफलस्याहिशिरोभवस्य॥
जिज्ञासया रत्नधनं विधिज्ञैः शुभे
मुहूर्ते प्रयतैः प्रयत्नात्॥ १२॥
रक्षाविधानं सुमहद्विधाय
हर्म्योपरिष्ठं क्रियते यदा तत्॥
तदामहादुन्दुभिमन्द्रघोषै-
र्विद्युल्लताविस्फुरितान्तरालैः॥ १३॥
पयोधराक्रान्ति विलम्बिन
ग्रैर्घनैर्नवैरा व्रियतेऽन्तरिक्षम्॥
न तं भुजंगा न तु यातुधाना
न व्याधयो नाप्युपाददोषाः॥ १४॥
हिंसन्ति यस्याहिशिरः समुत्थं
मुक्ताफलं तिष्ठति कोशमध्ये॥

Dark clouds, hung down and heavily charged with rain and roaring with the voice of the eternal trumpets blown upon at the time of universal dissolution and spangled with flashes of lightning, closely envelop the sky, at the time, well versed in the religious and ceremonial proceedings, after enquiring about the acquisition of such a pearl, and having done the necessary rite of protection unto it, formally takes it into the interior of the house of its possessor. Neither the serpents, nor the Rakṣasas, nor diseases, nor disturbances of any kind would assail the man amidst whose treasure such a snake-peart would lie.

नाभ्येति मेघप्रभवं धरित्रीं
विप्रद्गत तद्विबुधा हरन्ति॥ १५॥
अर्चिः प्रभाना वृतदिग्विभोगमा-
दित्यवद्दुःखविभाव्यबिम्बम्॥
तेजस्तिरस्कृत्य हुताश नेन्दु
क्षत्रताराप्रभवंसमग्रम्॥ १६॥
दिवा तथा दीप्तिकरं तथैव
तमोऽव गाढा स्वपि तन्निशासु॥

A cloud-grown pearl rarely reaches this mortal globe, and usually falls to the Jot of the celestials. By illumining the four quarters of the sky with ils native lustre, a cloud begotten pearl, like the sun, dispels the gloom of a cloudy day. Outshining the combined effulgence of the fire, the moon, and the mynads of scintillating stars, such a pearl, like the dawn of day, can dispel the gloom of even the darkest night on earth.

विचित्ररत्नद्युतिचारुतोया
चतुः समुद्रा भरणोपपन्ना॥ १७॥
मूल्यं न वा स्यादिति निश्चयो
मे कृत्स्ना मही तस्य सुवर्णपूर्णा॥

The whole earth, girdled by the four oceans containing innumberable gems in their fathomless depths, cannot be deemed as the adequate price of such a pearl, even if she be covered over with layers of pure gold.

हीनोऽपि यस्तल्लभते कदाचिद्-
विपाकयोगान्महतः शुभस्य॥ १८॥
सापन्त्यहीनां स महीं समग्रां
भुनक्ति तत्तिष्ठति यावदेव॥

A man born in indigence and of humble parents, but happening to be the possessor of such a pearl, only through the transformation of a good deed done in a previous existence is sure to be the paramount sovereign of the entire surface of the Earth.

केवलं तच्छुभ कृन्नृपस्य भाग्यैः
प्रजानामपि तस्य जन्म॥ १९॥
तद्यो जनानां परितः सहस्त्रं
सर्वाननर्थान्विमुखी करोति॥

Not to the good deeds of the king alone, but to the better fortune of the whole humanity should be ascribed the advent of such a man on earth, and no evil would ever strike the land to the extent of a thousand Yojanas round the place of his birth.

नक्षत्रमालेव दिवो विशीर्णा
दन्ता वलिस्तस्य महासुरस्य॥ २०॥
विचित्रवर्णेषु विशुद्धवर्णा
पयःसु पत्युः पयसां पपात॥
सम्पूर्ण चन्द्रां शुकलाप
कान्तेर्मणि प्रवेकस्य महागुणस्य॥ २१॥
तच्छुक्ति मत्सु स्थितिमाप
बीजमासन्पुराऽप्यन्यभवानि यानि॥
यस्मिन्प्रदेशे ऽम्बुनिधौ पपात
सुचारुमुक्ता मणि रत्नबीजम्॥
तस्मिन्पय स्तोय धरावकीर्ण
शुक्तौ स्थितं मौक्तिकतामवाप॥ २२॥

The teeth of that great Vala lay scattered and perched up over the wide expanse of heaven like the gallaxy of stars, and dropped down one by one into the wonderfully coloured wdters of the oceans, and originated the seeds of gems viewing with the beams of the full moon, and the rainbow tint of a peacock's feadlers, in colour. Some of these seeds entered into the inner organisms of oysters that lay in the deep beds of oceans and gave rise to pearls.

सैंहलिकपारलौकिकसौराष्ट्रिकताम्रपर्णपारशवाः॥
कौवेरपाण्ड्यहाटकहेमकमित्याकरास्त्वष्टौ॥ २३॥

Pearls are divided into eight different species according of the places of their origin, such as the Saṁhalikā (off the coast of Ceylon), the Pāraloukika (heavenly) the Sourāṣṭrika (born in the country of Sourāṣṭra), the Tāmraparṇa (off the coast of modern Tāmluk), the Pāraśava (Persian), the Kouvera, the Paṇḍyahāṭaka and the Hemaka.

शुक्त्युद्भवं नातिनिकृष्टवर्ण प्रमाणसंस्थानगुणप्रभाभिः॥
उत्पद्यतेवर्द्धनपारसीकपाताललोकान्तरसिंहलेषु॥ २४॥

Pearls obtained from oysters fished off the coast of Ceylon. Vardhana and Persia or the coast of any other foreign or southern islands (Pātāla) do not lose much in comparison with the other species as regards shape, size, colour and other properties.

चिन्त्या न तस्याकरजा विशेषा
रूपे प्रामाणे च यतेत विद्वान्॥
न च व्यवस्थास्ति गुणागुणेषु
सर्वत्र सर्वाकृतयो भवन्ति॥ २५॥

The place of origin, should not be taken into account in determining the price of a pearl. A learned gem-expert shall only notice its shape and size. Nor c.an it be sid that defects or excellencies are restricted to any particlar species, since pearls of all shape and size can be obtained from oysters of the several fisheries described above.

एकस्य शुक्ति प्रभवस्य
मुक्ताफलस्य चान्येन समुन्मितस्य॥
मूल्यं सहस्राणि तु रूपकाणां
त्रिभिः शतैरप्यधिकानि पंच॥ २६॥

An oyster-pearl, grounded into a well round shape, should be appraised at a price of thirteen hundred and five silver coins.

यन्माष कार्द्धेन ततो
विहीनं तत्पंचभाग द्वयीनमूल्यम्॥
यन्माष कांस्त्रीन्बिभूयात्सहस्त्रे द्वे
तस्य मूल्यं परमं प्रदिष्टम्॥ २७॥

A pearl, weighing half a maṣaka less in weight than the former, should be valued at a sum of mony equal to a two-fifth part of that of the former. A pearl weighing three Māṣakas, should be valued at two thousand silver coins. According to a similar computation, the price. of a pearl weighing two Māṣakas and a half, shoilld be fixed at two thousand and three hundred sHyer coins.

अर्द्धाधिकौ द्वौ वतोऽस्य मूल्यं
त्रिभिः शतैरप्यधिकं सहस्त्रम्॥

द्विमाष कोन्मानितगौरवस्य शतानि
चाष्टौ कथितानि मूल्यम्॥ २८॥

A pearl, weighing two Māṣakas only, but otherwise belonging. to the conmlendable type, should be valued at eight hundred silver coins.

अर्द्धाधिकं माषक मुन्मितस्य
समं च विंशत्रितयं शतानाम्॥
गुंजाश्च षड्धार यतः शतो द्वे
मूल्यं परं तस्य वदन्ति तज्ज्ञाः॥
अध्यर्द्धमुन्मान(प)कृतं शतं स्यान्मूल्यं
गुणै स्तस्य समन्वितस्य॥ २९॥

A pearl weighing Māṣaka and a half, should be valued at three hunderd and twentyfive silver coins. Tlfe pirce of a pearl weighing six Guñjās, should be laid at two hundred silver coins, while a pearl, weighing half as much as the former, should be valued at a hundred silver coins only.

यदि षोडशभिर्भवेदनूनं धरणां
तत्प्रवदन्ति दार्वि काख्यम्॥
अधिकं दशभिः शतं च मूल्यं
समवाप्नोत्यपि बालिशस्य हस्तात्॥ ३०॥

A pearl, weighing less than the preceding one by sixteen Dharṇas, is called a Darvikam as regards it weight, and can fetch a price of hundred and ten silver coins only from the hends of the ignorant.

द्विगुणैर्दशभिर्भवेदनूनं धरणं
तद्भवकं वदन्ति तज्ज्ञाः॥
नवसप्ततिमाप्नुयात्स्व मूल्यं यदि
न स्याद्गुणसम्पदा विहीनम्॥ ३१॥

A pearl, weighing less than the forgoing one by twenty Dharaṇas, is called a Bhavakam by the experts and should not be valued at a higher sum than seventy-nine silver coins.

त्रिंशता धरणं पूर्णं शिक्यं, तस्येति कीर्त्यते॥
चत्वारिंशद्भवेत्तस्याः परं मूल्यं विनिश्चयः॥ ३२॥

A string of thirty pearls, each weighing a Dharaṇam, should be valued at forty-four coins.

चत्वारिंशद् भवेत्तस्यास्त्रिंशन्मूल्यं लभेत सा॥
पंचाशत्तु भवेत्सोमस्तस्य मूल्यं तु विंशतिः॥ ३३॥

A string of forty-four pearls of Śyiktha class, should be valued at thirty sliver coins. A string of sixty pearls, each weighing a Nikaṣa, should be valued at fourteen silver coins.

षष्टिर्निकरशीर्षं स्थात्तस्या मूल्यं चतुर्दश॥
अशीतिर्नवतिश्चैव कूप्येति परिकीर्त्तिता॥
एकादश स्यान्नव च तयोर्मूल्यमनुक्रमात्॥ ३४॥
आदाय तत्सकलमेव ततोऽन्नभाण्डं
जम्बीरजात रसयोजनया विपक्वम्॥
घृष्टं ततो मृदुतनूकृपिण्डमूलैः
कुर्य्याद्यथेष्टमनु मौक्तिकमाशु विद्धम्॥ ३५॥

A string of eighty or ninety petals; of the Kūpya class, should be respectively valued at eleven and nine silver coins. The process of cleansing and perforating the pearl, seeds, is as follows :—First, all the pearls should be collected and kept in a bowl of boild rice, preciously saturated with the expressed juice of the Jambīra fruits (lime). Then the whole contents of the bowl, should be kept simmering for a while, after which the pearls should be taken out and rubbed with the liquid exteact of boiled rice.

मृल्लितत्स्यपुट मध्यगतं तु कृत्वा
पश्चात्पचेत्तनु ततश्च बिडालपुट्या॥
दुग्धे ततः पयसि तं विपचेत्सुधायां
पक्वं ततोऽपि पयसा शुचिचिक्कणेन॥ ३६॥
शुद्धं ततो विमलवस्त्रनिघर्षणेन
स्यान्मौक्तिकं विपुलसद्गुणकांतियुक्तम्॥
व्याडिर्जगाद जगतां हि महाप्रभावः
सिद्धो विदग्धहिततत्परया दयालुः॥ ३७॥

Thus softened they, should be pierced through as desired. The process of cleansing consists in gently heating the pearl seeds placed in a covered crucible, known as the Matsapuṭa and covered over with a plaster of clay, after which they should be boiled in milk, water or wine, according to the process known as the Vitānapati. Then the pearls should be gently rubbed with a piece of clean line, until they would begin to shine with their characters tic lustre, which would indicate the completion of the process of cleansing. This is what the mighty

Vyādhī laid down as regards the cleansing of pearls out of his compassion towards the good and the erudite.

श्वेतकाचमसं तारं हेमांशशतयोजितम्॥
रसमध्ये प्रधार्य्येत मौक्तिकं देहभूषणम्॥ ३८॥
एवं हि सिंहले देशे कुर्वन्ति कुशला जनाः॥
यस्मिन्कृत्रिमसन्देहः क्वचिद्भवति मौक्तिके॥ ३९॥

Pearls used for the personal decorations of kings and noblemen, should be kept immersed in mercrury contained in a glass receptacle saturated with a solution of gold. This is what is done by experts in the island of Śri Laṅka. A pearl of suspected genuineness, should be kept immersed, for a night, in warm oil saturated with a quantity of common salt. Its genuineness should be pronounced in the event of its successfully stood the preceding test.

उष्णे सलवणे स्नेहे निशां तद्वासयेज्जले॥
व्रीहिभिर्मर्दनीयं वा शुष्कवस्त्रोपवेष्टितम्॥ ४०॥
यत्तु नायाति वैवर्ण्यं विज्ञेयं तदकृत्रिमम्॥

In the alternative, a pearl of questionable appearance, should be covered with a piece of dry linen and rubbed with a seed of Vrīhi grass, and its genuineness should be presumed from the fact of its colour having not been any way affected by the friction.

सितं प्रमाणवत्स्निग्धं गुरु स्वच्छं सुनिर्मलम्॥ ४१॥
तेजोऽधिकं सुवृत्तं च मौक्तिकं गुणवत्स्मृतम्॥ ४२॥
प्रमाणवद्गौरवरश्मियुक्तं
सितं सुवृत्तं समसूक्ष्मवेधम्॥
अक्रेतुरप्यावहति प्रमोदंय
यन्मौक्तिकं तद्गुण वत्प्रदिष्टम्॥ ४३॥
एवं समस्तेन गुणोदयेन
यन्मौक्तिकं योगमुपागतं स्यात्॥
न तस्य भर्त्तारमनर्थजात
एकोऽपि कश्चित् समुपैति दोषः॥ ४४॥

A pearl which is white, of good size, heavy, transparent, round and possessed of cool and effulgent lustre, should be regarded as the best of its kind. A pearl, which is possessed of a pretty large size, is white, and round, emits rays of effulgent lustre, is pierced with a hole of uniform girth throughout its length and evokes even the pleasure of a persson riot disposed to purchase less the same, should be looked upon as a pearl of rare virtues. Not even a single evil can befall the posesor of a pearl which is possessed of all the commendable features and qualities enumerated in the present chapter.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मुक्ताफलप्रमाणादिवर्णनं नाम मुक्ताफलपरीक्षा नामैकोनसप्ततिमोऽध्यायः॥ ६९॥

अध्यायः ७० / Chapter 70

सूत उवाच

दिवाकरस्तस्य महामहिम्नोः महासुरस्योत्तमरत्नबीजम्॥
असृग्गृहीत्वा चरितुं प्रतस्थे निस्त्रिंशनीलेन नभःस्थलेन॥१॥
जेत्रासुराणां समरेष्वजस्त्रं वीर्य्यावलेपोद्धतमानसेन॥
लंकाधिपेनार्द्धपथे समेत्य स्वर्भानुनेव प्रसभं निरुद्धः॥ २॥
तत्सिंहलीचारुनितम्बबिम्बविक्षोभितागाधमहाह्रदायाम्॥
पूगद्रुमाबद्धतटद्वयायां मुमोच सूर्य्यः सरिदुत्तमायाम्॥ ३॥

Sūta said :—The sun-god, having collected the gem-begetting blood of that great demon (Vala) who was high in dignity and mighty in prowess, attempted to stealthily flyaway by scaling the expanse of ether, blue like the colour of a newly polished sword blade, when Rāvaṇa the king of Laṅkā, the conqueror of the celestials in a thousand battles; intoxicated with his prowess, strength and victory, obstructed his path in heaven like a second Rāhu (Nodes). The sun god, afraid of his dreadful presence, dropped that blood in dismay into the unfathomable depth of the pool of Laṅkā, tossing with myriads of sun-lit waves and girdled with- a belt of Arecanut trees.

ततः प्रभृति सा गंगा तुल्यपुण्यफलोदया॥
नाम्ना रावण गंगेति प्रथिमानमुपागता॥ ४॥

From that day, the pool has acquired the celebrity of the Rāvaṇa Ganges and ranks equally with the sacred Ganges in respect of religious merit and sanctity.

ततः प्रभृत्येव च शर्वरीषु कूलानि रत्नैर्निचितानि तस्याः॥
सुवर्णनाराचशतैरिवान्तर्बहिः प्रदीप्तैर्निशितानि भान्ति॥ ५॥

From that day, the fore shores of that sanctified pool are found to be strewn over with innumerable precious gems, and shine with wonderful effulgence in the night as if pierced with hundreds of gloden shafts (Naracas).

तस्यास्तटेषूज्जवल चारु रागा
भवन्ति तोयेषु च पद्मरागाः॥
सौगन्धिकोत्थाः कुरुविन्द जाश्च
महागुणाः स्फाटिक संप्रसूताः॥ ६॥
बन्धू कगुंजा सकलेन्द्रगोपज
वासमासृक् समवर्ण शोभाः॥
भ्राजिष्णवो दाडिम बीज
वर्णास्तथापरे किंशुक पुष्पभासः॥ ७॥

On its banks are originated the bright and the beautiful-co loured Padmarāgas (Ruby) and crystals and Kuruvinda and untold virtues are begotten of the perfume wafted from its' fragrant foreshores. Several of the Kuruvindaras (which belong to the family of the crystals, as are found in the country of Sougandhika) resemble the flowers of the Vandhuka, the Guñjā and the Kiṁśuka trees in colours, some are coloured like the human blood, while several of them resemble the colour obtained from the insects known as the Indragopas or that of the seeds of a pomegranate.

रिवन्दूरपद्मोत्पलकुंकमानां
लाक्षारसस्यापि समानवर्णाः॥
सांद्रेऽपि रागे प्रभया स्वयैव
भान्ति स्वलक्ष्याः स्फुटमध्यशोभाः॥ ८॥

Several of them are coloured like vermilion of the Utpala flowers or saffron or like the dye obtained from the solution of shellac, which though coloured uniformly deep throughout their body, shine with a special intrinsic light at their centre.

भानोश्च भासामनुवेध
योगमासाद्य रश्मि प्रकरणे दूरम्॥
पार्श्वानि सर्वाण्य नुरंजयंति
गुणापपन्नाः स्फटिकप्रसूताः॥ ९॥

These members of the family of crystals, illuminated by the light of the sun, shoot forth rays of wonderful colour and brilliancy from their sides which lighten up the surrounding space and are refractred in all directions.

कुसुंभनीलव्यतिमिश्रराग
प्रत्युग्ररक्ताम्बुजतुल्यभासः॥
तथापरेऽरुष्करकण्टकारिपुष्पत्विषो
हिंगुलत्त्विषोऽन्ये॥ १०॥

Some of these gems are coloured like the water dyed with indigo and the expressed juice of the Kusumbha flowers. Some of them vie with the extremely deep red of the Utpala flowers. Some of them are tinged with a hue similar to dlat of the flowers of a Kaṇṭakārī plant, while several species bear the colour of asafoetida.

चकोरपुंस्कोकिलसारसानां
नेत्राभासश्च भवन्ति केचित्॥
अन्ये पुनः सन्ति च पुष्पितानां
तुल्यत्विषा कोकनदोत्तमानाम्॥ ११॥

Some of them shine with an effulgence which resembles the eyes of a cakora or a male cuckoo in colour, while the rest of the group are tinged deep red like the flower of a Kokonada plant (red lotus).

प्रभावकाठिन्यगुरुत्वयोगैः प्रायः
समानाः स्फुटिकोद्भवानाम्॥
आनीलरक्तोत्पलचारुभासः
सौगन्धिकोत्था मणयो भवन्ति॥ १२॥

Gems, born of Sougandhika, which are coloured like the red Utpala flowers, or are possessed of a bluish hue, are nearly equal to those of the crystal family, as regards brightness, hardness, heaviness, etc.

कामं तु रागः कुरुविन्दजेषु स
नैव यादृक् स्फटिकोद्भवेषु॥
निरर्चिषोऽन्त र्बहुला भवन्ति
प्रभाववन्तोऽपि नतैः समस्तैः॥ १३॥

The colour of the gems belonging to the Kuruvinda family, is not so deep as that which characterises the species of crystals, the former

being somewhat dull-hued and devoid of brilliancy, though there are several shining Kuruvindas which, are decidedly inferior to the crystals in point of lustre and brilliancy.

ये तु रावणगंगायां जायन्ते कुरुविन्दकाः॥
पद्मरागघनं रागं बिभ्राणाः स्फटिकार्चिषः॥ १४॥

Kuruvindas, found in the bed of the river Rāvaṇa, Gaṅgā, are possessed of a deep and hue like the gems known as the Padmarāgas, and can be favourably compared with the members of the crystal family, as regards lutre and brilliancy.

वर्णानुयायिनस्तेषामान्ध्रदेशे तथा परे॥
न जायन्ते हि ये केचिन्मूल्यलेशमवाप्नुयुः॥ १५॥

A species of gems, resembling the Kuruvindas in colour, is not usually found inthe country of the Āndhras and fetches an inferior price, if accidentally obtained in that division of Bhāratavarṣa.

तथैव स्फाटिकोत्थानां देशे तुम्बुरुसंज्ञके॥
सधर्माणः प्रजायन्ते स्वल्प मूल्या हि ते स्मृताः॥ १६॥

Similarly, gems, possessed of properties kindred to those of the crystal family, are found in the country of Tamvaru and are valued at a lower price.

वर्णाधिक्यं गुरुत्वं च स्निग्धता समताच्छता॥
अर्चिष्मत्ता महत्ता च मणीनां गुणसंग्रहः॥ १७॥

Brilliancy of colour, heaviness, coldness, equal transparency throughout its body, effulgence and dimension are the good features of a gem.

ये कर्करच्छिद्रमलोपदिग्धाः
प्रभाविमुक्ताः परुषा विवर्णाः॥
न ते प्रशस्ता मणयो भवंति
समानतो जातिगुणैः समस्तैः॥ १८॥

A gem, though genuine and otherwise possessed of the characteristic features of the family it belongs to, should not be commended to use or wearing, if found to be stained, or snady or cracked in the inside, or rough dull and lustreless.

दोषोपसृष्टं मणिमप्रबोधाद्
बिभर्त्ति यः कश्चन कश्चिदेव॥
तं शोकचिन्तामयमृत्युवित-
नाशादयो दोष गणा भजंते॥ १९॥

Grief, care, disease, death, run and loss of fortune over take the man who wears such a gem of the condemnable sort, even out of ignorance or lack of sufficient knowledge about the properties of precious stones.

कामं चारुतराः पंच जातीनां प्रतिरूपकाः॥
विजातयः प्रयत्नेन विद्वांस्तानुपलक्षयेत्॥ २०॥

The five genuine species of beautiful gems are usually substituted with the inferior or the alien one's which the wise and the intelligent would carefully mark at the time of purchase or selection.

कलशपुरोद्भवसिंहलतुम्बुरुदेशोत्थमुक्तपाणीयाः॥
श्रीपूर्णकाश्च सदृशा विजातयः पद्मरागाणाम्॥ २१॥

The gems, found in the countries of Kalaśapura, Siṁhala, Tamburu, Muktapaniya and Śrīparṇakas, which go by the name of the Padmarāgas, are allied to one another, hand should be regarded as alien to a Padmarāga of the genuine species.

तुषोपसर्गात्कलशाभिधानमा-
ताम्रभावादपि तुम्बुरूत्थम्॥
कार्ष्यात्तथा सिंहल देशजातं
मुक्ताभिधानं नभसः स्वभावात्॥ २२॥
श्री पूर्णकं दीप्ति विनाकृत
त्वाद्विजातिलिंगाश्रय एव भेदः॥
यस्ताम्रिकां पुष्यति पद्मरागो
योगात्तुषाणामिव पूर्णमध्यः॥२३॥
स्नेहप्रदिग्ध प्रतिभाति यश्च
योवा प्रवृष्टः प्रजहाति दीप्तिम्॥
आक्रान्तमूर्द्धा च तथाङ्गुलिभ्यां यः
कालिकां पार्श्वगतां बिभर्त्ति॥ २४॥

The first of the above named species (kalaśa) is marked by a frosty or husky aspect. The alien species, found in the country of the Tamburu, is characterised by a redish or copper coloured hue, that found in the island of Siṁhala, looks thin and perched up, the Muktapānīyam is

marked by a shade of sky blue tint, while the Śrīparṇakam is devoid of lustre and brilliancy. These, is conjunction with the following, form the distinctive traits of the several alien species of the Padmarāga, *viz.*, that they are either marked by a copper tint, or look frosty at the centre, or seem to be clouded with an oily coating, or shine with a faded or discoloured light after rubbing, or cast a dark shade at the sides, if pressed on the head with the fingers.

संप्राप्य चोत्क्षिप्य यथानुवृत्तिं
विभर्ति यः सर्वगुणानतीव॥
तुल्य प्रमाणस्य च तुल्यजातेर्यो
वा गुरुत्वेन भवेत्तु तुल्यः॥
प्राप्यापि रत्नाकरजा स्वजातिं
लक्षेद्गुरुत्वेन गुणेन विद्वान्॥ २५॥

In testing a Padmarāga, which excels in lustre and brilliancy all other remembers of its own family, but which bears a weight unequal to the specific weight of a gem of its own class and size, the wise should give their verdict, as regards genuineness, to the one of greater weight of the two gems compared.

अप्रणश्यति संदेहे शाणे तु परिलेखयेत्॥
सु (स्व) जातकसमुत्थेन लिखित्वापि परस्परम्॥ २६॥
वज्रं वा कुरुविन्दं वा विमुच्यानेन केनचित्॥
नाशक्यं लेखनं कर्त्तुं पद्मरागेन्द्रनीलयोः॥ २७॥

In a case of doubtful and bewildering testimonies, the gem should be subjected to the test of a testing stone, or examined by scratching it with a gem of the same species. Excepting diamond and Kuruvinda,no othe r gem can cut or scratch a bit of Padmarāga or Indranīla.

जात्यस्य सर्वेऽपि मणेर्न जातु
विजातयः सन्ति समानवर्णाः॥
तथापि नानाकरणार्थ मेव
भेदप्रकारः परमः प्रदिष्टः॥ २८॥
गुणोपपन्नेन सहाव बद्धोमणिर्न
धार्यो विगुणो हि जात्या॥
न कौस्तुभेनापि सहावबद्धं
विद्वान्वि जातिं बिभृयात्कदाचित्॥ २९॥

A gem, belonging to an alien or an incompatible group, should not be worn with one of the genuine species and possessed of great virtues. Even the wearing of such a gem is forbidden, if strung together with the Koustabha of divine potency.

चाण्डाल एकोऽपि यथा द्विजातीन्-
समेत्य भूरी नपि हन्त्ययत्नात्॥
अथो मणिन्भूरिगुणोपपन्नाञ्छक्नोति
विप्लापयितुं विजातयः॥ ३०॥

As a Cāṇḍāla in the company of a host of mighty Brāhmaṇas, can defile them without the least effort, so a gem of the incompatible type, can unllify the potencies of all other precious stones, if worn or strung together.

सपत्नमध्येऽपि कृताधिवासं
प्रमाद वृत्तावपि वर्त्तमानम्॥
न पद्मरागस्य महागुणस्य
भर्त्तारमापत्स्पृशतहि काचित्॥ ३१॥

No even can befall the wearer of a genuine Padmarāga, even if he lives in the midst of his deadly enemies, or walks in the path of illusion and unrighteousness.

दोषोपसर्गप्रभवाश्च ये ते
नोपद्रवास्तं समभिद्रवन्ति॥
गुणैः समुत्तेजितचारुरागं यः
पद्मरागं प्रयतो बिभर्त्ति॥ ३२॥

Diseases, incidental ot the derangement of the vital humours, or disturbances of any kind. can never assail the man who wears a Padmarāga, burining with the effulgence of its own stirring and sterling properties.

वज्रस्य यत्तण्डलुसंख्ययोक्तं
मूल्यं समुत्पादितगौरवस्य॥
तत्पद्मरागस्य महागुणस्य
तन्माषकल्पाकलितस्य मूल्यम्॥ ३३॥

The price fixed for a taṇḍulam weight to cut and polished diamond, should be understood as equal to that of a Māṣaka weight of cleansed and polished Padmarāga.

वर्णदीप्त्युपपन्नं हि मणिरत्नं प्रशस्यते॥
ताभ्यसामीषदपि भ्रष्टं मणिमूल्यात्प्रहीयते॥ ३४॥

A gem is valued for its hue and brilliancy, and hence any deteriouration of these two qualities will correspondingly deteriorate its price of value.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे पद्मरागपरीक्षणं नाम सप्ततितमोऽध्यायः॥ ७०॥

अध्यायः ७१ / Chapter 71

सूत उवाच

दानवाधिपतेः पित्तमादाय भुजगाधिपः॥
द्विधा कुर्वन्निव व्योम सत्वरं वासुकिर्ययौ॥ १॥

Sūta Saịd :— Vāsuki, the lord of the serpents, carried away the bile of that chief of the demons (Vala) and rent in twain the vast expanse of heaven with the sweep of his mighty tail.

स तदा स्वशिरोरत्नप्रभादीप्ते नभोऽम्बुधौ॥
राजतः स महानेकः खण्डसेतुरिवाबभौ॥ २॥
ततः पक्षनिपातेन संहरन्निव रोदसी॥
गरुत्मान्पन्नगेन्द्रस्य प्रहर्तुमुपचक्रमे॥ ३॥

The body of that primordial Hydra, illumined with the effulgence of gems glowing on his thousand hoods, lay like a bridge of shining silver across the infmite deep of dark blue ether; whereupon behold, the mighty Gurada, whirling round with the strokes of his mighty pinions, darted down upon that lord of the nether worlds and obstructed his way.

सहसैव मुमोच तत्फणीन्द्रः
सुरसाभ्यक्ततुरुष्क(रुष्क) पादपायाम्॥
कलिकाघनगन्धवासितायां
वरमाणिक्यगिरेरुपत्यकायाम्॥ ४॥

Vāsuki in his turn, terrified at that dreadful presence, dropped that bile, in dismay, down in that vale of the mount of Māṇikya, shaded with the luscious boughs of resinous. Turakṣa trees, and perfumed with the scents of the forests of Nalika.

तस्य प्रपासमनन्तरकालमेव
तद्वद्वरालयमतीत्य रमासमीपे॥
स्थानं क्षितेरुपपयोनिधितीरलेखं
तत्प्रत्ययान्मरकताकरतां जगाम्॥ ५॥
तत्रैव किञ्चित्पत तस्तु
पित्तदुपेत्य जग्राह ततो गरुत्मान्॥
मूर्च्छापरीतः सहसैव घोणारन्ध्रद्वयेन

तत्प्रत्ययान्मरकताकरतां जगाम॥ ५॥
तत्रैव किञ्चित्पततस्तु
पित्तादुपेत्य जग्राह ततो गुरुत्मान्॥
मूर्च्छापरीतः सहसैव घोणारन्ध्र-
द्वयेन प्रमुमोच सर्वम्॥ ६॥

Simultaneously with the fall described above, a portion of the bile dropped down in the country, situated beyound the Himālayas (Varālaya) and graced with the presence of the goddess of fortune; and the coast of the land-locked sea of that country was transformed into one bed of Emerald The mighty Garuḍa, the lord of the celestial birds, picked up a few of the emeralds with his beaks, even from the coast of that inland sea, but he soon dropped down in a fit of fainting and all the emeralds were cast forth through the apertures of his nostrils.

तत्राकठोरशुककण्ठशिरीषपुष्प-
खद्योतपृष्ठचरशाद्वलशैवलानाम्॥
कल्हारशष्पकभुजङ्गभुजाञ्च
पत्लप्राप्तत्विषो मरकताः शुभदा भवन्ति॥ ७॥

An emerald, possessed of a colour resembling the tint of the neck of a parrot, or that of a Ahiriṣa flower, or tinged like the blade of a green grass or a new grown moss, or glowing with a hue that marks the feathers of a peacock or the back of a fire-fly, should be deemed as possessed of the virtue of bringing good luck to its possessor.

तद्यत्र भोगीन्द्रभुजाभियुक्तं
पपात पित्तं दितिजाधिपस्य॥
तस्याकरस्यातितरां स देशो
दुःखोपलभ्यश्च गुणैश्च युक्तः॥ ८॥

The country in which the bile of the lord of the demons dropped down from the beaks of that dreadful destroyes of the serpents (Garuḍa), thus originating the veins of emerald

therein, is very difficult to get at, though Nature has bestowed her bounties upon it with the most lavish hand.

तस्मिन्मरकतस्थाने यत्किश्चिदुपजायते॥
तत्सर्वं विषरोगाणां प्रशमाय प्रकीर्त्यते॥ ९॥
सर्वमन्त्रौषधिगणैर्यन्ना शक्यं चिकित्सतुम्॥
महाहिदंष्ट्राप्रभवं विषं तत्तेन शाम्यति॥ १०॥
अन्यदप्याकरे तत्र यद्दोषैरुपवर्जितम्॥
जायते तत्पवित्राणामुत्तमं परिकीर्त्तितम्॥ ११॥

An Emerald found in that emerald bed, is endued with the virtue of neutralising the effects of posions. Poison, secreted from the fangs of a Mahā-Sarpa (*lit.* : the great serpent, black cobra) or incidental to the bite by such as nake, which baffles the virtues of all medicinal herbs and incantations, is neutralisesd by its simple touch. An emerald, not found in the abovesaid bed, but mined from any other place in the same country, is the holiest of the holies.

अत्यन्तहरितवर्णं कोमलमर्चिविर्भभेदजटिलं च॥
काञ्चनचूर्णस्यान्तः पूर्णमिव लक्ष्यते यच्च॥ १२॥
युक्तं संस्थानगुणैः समरागं गौरवेण न विहीनम्॥
सवितुः करसंस्पर्शाच्छुरयति सर्वाश्रमं दीप्त्या॥ १३॥
हित्वा च हरितभावं यस्यान्तर्विनिहिता भवेद्दीप्तिः॥
अचिरप्रभाप्रभाहतनवशाद्वलसन्निभा भाति॥ १४॥
यच्च मनसः प्रसादं विदधाति निरीक्ष्यमतिमात्रम्॥
तन्मरकतं महागणमिति रत्नविदां मनोवृत्तिः॥ १५॥
वर्णस्याति विभुत्वाद्यस्यान्तःस्वच्छकिरणपरिधानम्॥
सान्द्रस्निग्धविशुद्धं कोमलबहिप्रभादिसमकान्ति॥ १६॥

The gem experts accord the highest praise to an emerald, which is possessed of a dark green colour, and sheds a soft glow, and looks as if stuffed with powders of gold in the inside, in company with the one which is coloured with an uniform shade of green all through its body, is heavy in weight, is devoid of the condemnable traits and shoots forth rays of effulgence with the reflection of the sunlight.

वर्णोज्ज्वलयाकान्त्या सान्द्राकारो विभासया भाति॥
तदपि गुणवत्संज्ञामाप्नोति हि यादृशी पूर्वम्॥ १७॥

An emerald whose inside changes its natural green hue and shines with a dazzling light like that of a flash of lightning modified with a greenish shade, as well as the one which pleases the mind of the onlooker at the first sight, should be deemed as possessed of the most excellent qualities. An emerald, possessed of a transparent hue at the centre, though coloured like the tender blade of a kuśā grass in its body, ranks very high as regards value and quality. An emerald, simply glowing with its native dark green hue, should be deemed inferior to one of the preceding type.

शबलकठोरमलिनं रूक्षं पाषणकर्करोपेतम्॥
दिग्धं शिलाजतुना मरकतमेवंविधं विगुणम्॥ १८॥

An emerald, blackish (dark blue), lustreless, looking sand-grained, dry and hard, and encrusted with Śilājatu (bitumen) shoduld be deemed as of a very inferior sort.

यत्सन्धिशोषितं रत्नमन्यन्मरकताद्भवेत्॥
श्रेयस्कामैर्न तद्धार्य्यं क्रेतव्यं वा कथञ्चन॥ १९॥

A person seeking his own good and prosperity, shall never wear, nor purchase a gem which has been made to look like an emerald by means of dying or any other chemical process. Similarly, the use of an emerald, possessed of a double shade of colour,is prohibited by the injunctions of the Śāstras.

भल्लातकी पुत्रिका च तद्वर्णसमयोगतः॥
मणेर्मरकतस्यैते लक्षणीया विजायतः॥ २०॥
क्षौमेणा वाससा मृष्टा दीप्तिं त्यजति पुत्रिका॥
लाघवेनैव काचस्य शक्या कर्त्तुं विभावना॥ २१॥
कस्यचिदनेकरूपैर्मरकतमनुगच्छतोऽपि गुणवर्णैः॥
भल्लातकस्यस्वनात्तु वैषम्यमुपैति वर्णस्य ॥ २२॥

An emerald coloured like a Putrika or a Bhallātaka, should be deemed as not belonging to the genuine type (vijạti), The colour or the glow of a Putrika-coloured emerald, is perceptible affected by rubbing it with a piece of line, which is often suspected to be a bit of glass for its lightness of weight. The colour of an emerald possessed of a variety of shades and attributed, is affected by the contact of a wind, saturated with the essence of the Bhallātaka.

वज्राणि मुक्ताः सन्त्यन्ये ये च केचिदिद्वजातयः॥
तेषां नाप्रतिबद्धानां भा भवत्यूद्र्ध्वगामिनी॥ २३॥

ऋजुत्वाच्चैव केषाञ्चिकथञ्चिपजायते॥
तिर्य्यगालोच्यमानानां सद्यश्चैव प्रणश्यति॥ २४॥

Diamonds, pearls, or any other gems belonging to the alien species, fail to shoot up rays in the upward direction when not set in an ornament. In certain cases the upward rays are perceptible, if the gems are cut straightwise or held longitudinally, which disappear as soon as they are held in a slanting position.

नानाचमनजप्येषु रक्षामन्त्रक्रियाविधौ॥
ददद्भिर्गोहिरण्यानि कुर्वद्भिः साधनानि॥ २५॥
दैवपि त्र्यातिथेयेषु गुरुसंपूजनेषु च॥
बाध्यमानेषु विविधैर्दोषजातेर्थ्वषोद्भवैः॥ २६॥
दौषैर्हीनं गुणैर्युक्तं काञ्चनप्रतियोजितम्॥
संग्रामे विचद्भिश्च धार्य्यं मरकतं बुधैः॥ २७॥

The wise and the intelligent, shonld wear an emerald set in gold. at the time of religious ablution, or of rinsing the mouth with water on the occasion of a religious sacrifice, or during the performance of protective incantions, or at the time of making gifts of cows and gold, or quring the performance of obsequious rites done unto the gods and one's departed manes, or for the cure of diseases, brought about by the deranged condition of the vital winds, or inddental to the effects of poison.

तुलया पद्मरागस्य यन्मूल्यमुपजायते॥
लभतेऽभ्यधिकं तस्माद्गुणैर्मरकतं युतम्॥ २८॥

Similarly an emerald devoid of all blemishes and set in gold, is possessed of the mystic virtue of bringing victory to its wearer, if engaged in a battle with his adversary.

तथा च पद्मरागाणां दोषैर्मूल्यंप्रहीयते॥
ततोऽस्याप्यधिका हानिर्दोषैर्मरकते भवेत्॥ २९॥

A pure emerald fetches a higher price than a ruby (Padmarāga) of equal weight, while a defective one should be valued at a lower price than a similarly defective Padma rāga of the same weight.

॥ इति श्रीगारुडे महपुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे मरकतपरीक्षणं नामैकसप्ततिमोऽध्यायः॥ ७१॥

अध्यायः ७२ / Chapter 72

सूत उवाच

तत्रैव सिंहलवधूकरपल्लवाग्र-
व्यालूनबाललवलीकुसुमप्रवाले॥
देशे पपात दितिजस्य नितान्तकान्तं
प्रोत्फुल्लनीरजसमद्युति नेत्र युग्मम्॥ १॥
तत्प्रत्ययादुभयशोभनवीचिभासा
विस्तारिणी जलनिधेरुपकच्छभूमिः॥
प्रोद्भिन्नकेतकवनप्रतिबद्धलेख-
सान्द्रेन्द्रनीलमणिरत्नवतीविभाति॥ २॥

Sūtā said :—The eyes of the lord of the demons (Vala) which resembled the full blown blue lilies in hue and shape, were severed from his dismembered organism and cast into a country where the beautiful damsels of Siṁhala cull the fragrant flowers from the stems of suppliant and and inviting creepers, in testimony where of the expanding foreshores of the ocean that washes the coasts of that favoured isle, edged with a slender border of the Ketaka plants, glow as paved with one continuous bed of sapphire (Indra-Nīla).

तत्रासिताब्जहल भृद्वसनासि
भृंगशार्ङ्गायुधांगरकण्ठकषायपुष्पैः॥
शुष्कैरैश्च कुसुमैर्गिरिकर्णि कायास्त-
स्माद्भवन्ति मणयः सदृशावभासः॥ ३॥

These gems are coloured like the black (dark blue) flowers of the mountain Kārṇika which grow on those banks and around which swarms of black bees hum day and night, and which. flowers are endued with a sour taste through the contact of the throat-serum of the Chakravākas (birds) that greedily such their luscious sap and flap about their gladsome wings.

अन्ये प्रसन्नपयसः पयसां
निधातुरम्बुत्विषः शिखिगणप्रतिमास्तथान्ये॥
नीलीरसप्रर्नवबुद्धुदभाश्च
केचित्केचित्तथा समदकोकिलकण्ठ भासः॥ ४॥

Several of these gems are coloured like the clear and transparent water of that tranquil sea, others are tinged like the breast-feathers of a peacock, others are possessed of a hue which resembles the colour of the bubbles that burst out on the surface of that dark bule, sea, while the rest are coloured like the hue that comes upon the breast of a male cuckoo in spring.

एकप्रकारा विस्पष्टवर्णशोभावभासिनः॥
जायन्ते मणयस्तस्मिन्निन्द्रनीला महागुणाः॥ ५॥
मृत्पाषाणशिलारन्ध्रकर्कराञासंयुताः॥
अभ्रिकापटलच्छायावर्णदोषैश्च दूषिताः॥ ६॥

An Indra-Nīla gem possessed of an uniform shade of colour throughout its body, and clear and effulgent in its lustre, should be deemed as a gem of a very high value. An Indra-Nīla possessed of a colour like that of an impregnated rain-cloud or any way scratched or splintered, or found encrusted with bits of stone, earth, or other ores or impurities, or looking sandy in its grain, should be regarded as possessed of dreadful features.

तत एव हि जायन्ते मणयस्तत्र भूरयः॥
शास्त्रसम्बोधितधियस्तान्प्रशंसन्ति सूरयः॥ ७॥

Learned men, wise in the wisdom of the Śāstras, are found in the praise of those excellent gems which are largely found in the foreshores of the sea of Siṁhala.

धार्य्यमाणस्य ये दृष्टा पद्मरागमणेर्गुणाः॥
धारणादिन्द्रनीलस्य तानेवाप्नोति मानवः॥ ८॥
यथा च पद्मरागाणां जातकत्रितयं भवेत्॥
इन्द्र नीलेष्वपि तथा द्रष्टव्यमविशेषतः॥ ९॥

Men acquire the same merit in and derive the same benefit from, using an Indra-Nīla which they derive from wearing a gem of the Padmarāga species, and in the case of doubt, an Indra-Nīla should be subjected to the same tests as are laid down in the case of a Padmarāga.

परीक्षापत्ययैर्यैश्च पद्मरागः परीक्ष्यते॥
त एव प्रत्यया दृष्टा इन्द्रनीलमणेरपि॥ १०॥

The features which characterise the three alien species of the Padmarāga, apply mutatis mutandis to the case of an Indra-Nīla, which should be carefully noticed at the time of purchase

यावन्तं च क्रमेदग्निं पद्मरागोपयोगतः॥
इन्द्रनीलमणिस्तस्मात्क्रमेत सुमहत्तरम्॥ ११॥
तथापि न परीक्षार्थं गुणानामभि(ति)वृद्धये॥
मणिरग्नौ समाधेयः कथञ्चिदपिकश्चन॥ १२॥
अग्निमात्रापरिज्ञाने दाहदोषैश्च दूषितः॥
सोऽनर्थाय भवेद्भर्त्तुः कारयितुस्तथा॥ १३॥

An Indra-Niīla would stand a greater amount of heat or fire than a Padmarāga of equal size and weight. But under no circumstance, a gem should be subjected to an ordeal of fire, inasmuch as a gem burnt for the purpose of being purged off of all impurities, or for a greater brilliancy, brings ill luck to the person who bums it, as well as to him on whose behalf such burning is performed.

काचोत्पलकखीरस्फटिकाद्या इह बुधैः सवैदूर्य्याः॥
कथिता विजातय इमे सदृशा मणिनेन्द्रनीलेन॥ १४॥

Glass, marble, Vaiḍūryya (lapis-lazuli) and crystals, though made to be possessed of a colour like the Indra- Nīla, should be regarded as alien to the latter in species.

गुरुभावकठिनभावावेतेषां नित्यमेव विज्ञेयौ॥
काचाद्यथावदुत्तरविवर्द्धमानौ विशेषेण॥ १५॥

The weight and hardness of these gems which are found to grow in an increasing ratio from the glass upward, should be always tested.

इन्द्रनीलो यथा कश्चिद्बिभर्त्याताम्रवर्णताम्॥
रक्षणीयौ तथा ताम्रौ करवीरोत्पलावुभौ॥ १६॥

An Indra-Nīla which shoots forth dark or faint rays of copper-coloured light from its inside, as well as the one shining with the blended colours of a Karavīra and a blue lotus, should be carefully preserves as a precious treasure.

यस्य मध्यगता भाति नीलस्येन्द्रायुधप्रभा॥
तमिन्द्रनीलमित्याहुर्महार्हं भुवि दुर्लभम्॥ १७॥

An Indra-Nīla which scintillates with the blended colours of a solar spectrum, should be looked upon as a rare find on earth.

यस्य वर्णस्य भूयत्वात्क्षीरे शतगुणे स्थितः॥
नीलतां तन्नयेत्सर्वं महानीलः स उच्यते॥ १८॥
यत्पद्म रागस्य महागुणस्य
मूल्यं भवेन्माष समुन्मि तस्य॥
तदिन्द्रनीलस्य महागुणस्य सुवर्ण
संख्या तुलितस्य मूल्यम्॥ १९।

An Indra-Nīla, inunersed in a quantity of milk weighing hundred times its own weight and tinging the latter with its native hue, is called the Mahā-Nīla. The price of a Māṣa weight of Padmarāga is same as that of the four Māṣa weights of Indra-Nīla.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे इन्द्रनीलपरीक्षणं नाम द्विसप्ततिमोऽध्यायः॥ ७२॥

अध्यायः ७३ / Chapter 73

सूत उवाच

वैदूर्य्यपुष्यरागाणां कर्केते भीष्मके वदे॥
परीक्षां ब्रह्मणा प्रोक्तां व्यासेन कथितां द्विजा॥ १॥

Sūta said :— O thou twice-born one, the mode of testing such gems as the Vaiḍūryya, the Padmarāga, the Karketana and the Bhīṣma-stone, were first described by the god Brahmā to the holy sage Vyāsa, who subsequently disclosed them to the world for the good of the human race.

कल्पान्तकालक्षुभिताम्बुराशे-
र्निर्ह्लाकल्पाद्दितिजस्यनादात्।
वैदूर्य्यमुत्पन्नमनेकवर्णं
शोभाभिरामुद्युतिवर्णबीमजम्॥ २॥

. The bosom of that primordial ocean was violently agitated by the thundering war-cry of that lord of the demons, whose swollen and frenzied waters began of madly lash the jagged faces of its rock-bound coasts; and behold, Vaiḍūryyas of varied colours and matchless brilliance, were showered down through the clefts of those water-river shores, turning them into beds of shining light.

अविदूरे विदूरस्य गिरेरुत्तुंगरोधसः ॥
कामभूमिकसीमानमनु तस्याकरोभवत्॥ ३॥

Accordingly the brown of the contiguous hill of Vidura was tans formed into a mine of Vaiḍūryya, which was originated by the war-cry of the demon Vala and is named after the rock in which it was first found to be imbeded.

तस्य नादसमुत्थत्वादाकार सुमहागुणः॥
अभूदुत्तरितो लोके लोकत्रयविभूषणमः॥ ४॥

तस्यैव दानवपतेर्निनदानुरूपाः
प्रावृट्पयोदवरदर्शित चारुरूपाः॥
वैदूर्य्यरत्नमणयो विविधावभासस्तस्मात्
स्फुलिंगनिवहा इव संबभूवुः॥ ५॥

The thunder like roar of the demon, gave rise to the formation of packs of sable clouds, and Vaiḍūryyas of varied colours were formed under their influence, as so many effulgent shootings off form that promordial sky.

पद्मरागमुपादाय मणिवर्णा हि ये क्षितौ॥
सर्वास्तान्वर्णं शोभाभिर्वैदूर्य्यमनुगच्छति॥ ६॥
तेषां प्रधानं शिखिकण्ठनीलं
यद्वा भवेद्वेणुदलप्रकाशम्॥
चाषाग्रपक्षप्रतिमश्रियो ये न ते
प्रशस्ता मणिशास्त्रविद्भिः॥ ७॥

Colours which mark the several classes of the Padmarāga, as well form the distinctive features of the several species of the Vaiḍūryya, of which those that are tinged like the breast-feathers of a peacock, or coloured pale green like the leaves of a bamboo, are the best as regards price and quality. A Vaiḍūryya, possessed of a blended hue like that of the primary or the exterior feathers of the wings of a Cāṣa (bird) occupies the lowet place in the list as regards value and intrinisc virtues, and accordingly its use if forbidden by the gem experts.

गुणवान्वैदूर्य्यमणिर्योजयति स्वामिनं परंभा(भो)ग्यैः॥
दोषैर्युक्तो दोषेस्तस्माद्यत्नात्परीक्षेते॥ ८॥

A Vaiḍūryya, belonging to the commendable type, brings good luck to its wearer, whereas the use of one of the condemnable

species, is attended with dreadful consequences. Hence a Vaiḍūryya should be carefully observed and tested before wearing.

गिरिकाचशिशुपालौ काचस्फटिकाश्चधूमनिर्भिन्नाः॥
वैदूर्य्यमणेरेति विजायतः सन्निभाः सन्ति॥ ९॥

Stones, known as the Girikāca, Śiśupāla, or glass crystals, appearing as clouded smoke, may be easily mistaken for a Vaiḍūryya, though they are alien to it in species.

लिख्याभावात्काचं लघुभावाच्छैशुपालकं विद्यात्॥
गिरिकाचसदीप्त्विात्स्फटिकं वर्णोज्वलत्वेन॥ १०॥

They should be pronounced as bits of glass in the event of their proving incapable of cutting or scratching a Vaiḍūryya of tested genuineness, whereas a Śaiśopālakam stone, simulating the properties of a Vaiḍūryya, should be detected by its lightness. A crystal, mistaken for a gem of the species under discussion, should detected by its greater brilliance.

यदिन्द्रनीलस्य महागुणस्य सुवर्णसंख्याकलितस्य मूल्यम्॥
तदेव वैदूय्यर्मणेः प्रदिष्टं पलद्वयोन्मापि तगौरवस्य॥ ११॥

The price of two pala weights of Vaiḍūryya, should be laid at the amount fixed for the value of a Suvama weight of Indra-Nīlam.

जात्स्य सर्वेऽपि मणेस्तु
यादृग्विजातयः सन्ति समानवर्णाः॥
तथापि नानाकरणानुमेय
भोदप्रकारः परमः प्रदिष्टः॥ १२॥
सुखोपलक्ष्यश्च सदा विचार्य्यो
ह्ययं प्रभेदो विदुषा नरेण॥
स्नेहप्रभेदो लघुता मृदुत्वं
विजातिलिंग खलु सार्वजन्यम्॥ १३॥
कुशलाकु शलैः प्रपूर्य्यमाणाः
प्रतिबद्धाः प्रतिसत्क्रियाप्रयोगैः॥

Gems apparently resembling a Vaiḍūryya in colour, but virtually belonging to the alien species, should be compared in respect of gloss, softness, lighter weight, etc., with a Vaiḍūryya of tested genuineness. The price of a Vaiḍūryya, in common with the rest of the gems, varies according to its setting and purification and depends upon the fact of its being possessed of auspicious or inauspicious features.

गुणदोष समुद्भवं लभन्ते
मणयोऽर्थान्तरमूल्यमेव भिन्नाः॥ १४॥
क्रमशः समतीतवर्त्तमानाः
प्रतिबद्धा मणिबन्धकेन यत्नात्॥
यदि नाम भवन्ति दोषहीना
मणयः षड्गुणमाप्नुवन्ति मूल्यम्॥ १५॥

A gem losing nothing of its excellence in course of ages, and carefully set by a jeweller in a suitable metal, or found in a mine of Samateta or in a country near the sea coast, should be valued at a price six times greater than that of an ordinary gem belonging to the same species.

आकरान्समतीतानामुदधेस्तीरसन्निधौ॥
मूल्यमेतन्मणीनां तु न सर्वत्र महीतले॥ १६॥

The price enumerated above, should be deemed as obtaining in markets near the sea coast and in vicinity of the gem mines.

सुवर्णो मनुना यस्तु प्रोक्तः षोडशमाषकः॥
तस्य सप्ततिमो भागः संज्ञारूपं करिष्यति॥ १७॥
शाणश्चतुर्माषमानो माषकः पंचकृष्णलः॥
पलस्य दशमो भागो धरणः परिकीर्त्तितः॥ १८॥
इत्थं मणिविधिः प्रोक्तो रत्नानां मूल्यनिश्चये॥ १९॥

Sixteen Māṣakas are equivalent to a weight, technically known as the Suvarṁam in the parlance of the gem dealers, a seventh part whereof is called a Śāṇa. Four Kṛṣṇalas make a Māṣa or a Māṣaka. A tenth part of a Pala makes a Dharaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैदूर्य्यपरीक्षणं
नाम त्रिसप्ततिमोऽध्यायः॥ ७३॥

अध्यायः ७४ / Chapter 74

सूत उवाच

पतिताया हिमाद्रौ तु त्वचस्तस्य सुरद्विषः॥
प्रादुर्भवन्ति ताभ्यस्तु पुष्प(ष्य)रागा महागुणाः॥ १॥

Sūts said:— Gems known as the Puṣpa rāgas (topaz) origined out of the perched skin of that dismembered body of Vala, which fell on the summits of the Himālaya and were thus naturally endued with high qualities.

आपीतपाण्डुरुचिरः पाषाणः पद्मरागसंज्ञस्तु॥
कौकण्टकनामा स्यात्स एव यदि लोहितापीतः॥ २॥

A topaz possessed of pale yellow colour, usually passes under the denomination of the Padmarāga, while the one tinged with the blending of a reddish and yellow hue, is called the Kourunda.

आलोहितस्तु पीतः स्वच्छः काषायकः स एवोक्तः॥
आनीलशुक्लवर्णः स्निग्धः सोमाल(न)कः सगुणः॥३॥

A topaz which is transparent and possessed of a reddish colour, is designated as the Kāṣāyaka, while the one, tinged with a cold shade of bluish white, is known by the denomination of Samānaka.

अत्युन्तलोहितो यः स एव खलु पद्मरागसंज्ञः स्यात्॥
अपि चेन्द्रनीलसंज्ञः स एव कथितः सुनीलः सन्॥ ४॥

A topaz coloured deep red or dark blue is known by the epithet of Padmarāga or Indra-Nīla.

मूल्यं वैदूर्य्यमणेरिव गदितं ह्यस्य रत्नसारविदा॥
धारणफलं च तद्वत्किं तु स्त्रीणां सुतप्रदो भवति॥ ५॥

The price of a topaz should be appraised at a rate as previously laid down by the gem experts in the case of a lapis-lazuli. The virtue of a topaz consists in removing the sterility of a woman, and in crowning her with the glory of maternity.

॥ इति श्रीगारुडे महापुराणु पूवखण्डे प्रथमांशाख्ये आचारकाण्डे पुष्परागपरीक्षणं नाम चतुःसप्ततितमोऽध्यायः॥ ७४॥

अध्यायः ७५ / Chapter 75

सूत उवाच

वायुर्नखान्दैत्यपतेर्गृहीत्वा
चिक्षेप सत्पद्मनवनेषु हृष्टः॥
ततः प्रसूतं पवनोपपन्नं
कर्केतनं पूज्यतमं पृथिव्याम्॥ १॥

Sūta said :— The nails of the deceased Vala, the paramount king of the demons, scattered by the wind in the lovely tufts of the lotus plants, were transformed into the seeds of the gems known as the Karketanam, the most prized of all gems in the world.

वर्णेन तद्रुधिरसोममधुप्रकाशमा-
ताम्रपीतदहनोज्ज्वलितं विभाति॥
नीलं पुनः खलु सितं परुषं विभिन्नं
व्याध्यादिदोषकरणेन च तद्विभाति॥ २॥

A Karketanam is usually found to be possessed of a hue like the colours of honey, blood, and the moon beam blended together, and shines with a peculiar dazzling effulgence of a yellowish copper-tingetl shade. A Karketanam which is blue or white Or lustreless, should be looked upon as of infener quality, or affected with the inauspicious traits, or with any disease, peculiar to minerals.

स्निग्धा विशुद्धाः समरागिणश्च
आपीतवर्णा गुरवो विचित्राः॥
त्रासव्रणव्यालविवर्जिताश्च
कर्केतनास्ते परमं पवित्रः॥ ३॥

Karketanas which are naturally coloured with an uniform shade of light yellow throughout their bodies, and are heavy, cool, glossy and devoid of all dreadful or inauspicious features as dullness of hue, cracks, fissures, etc., due to a deranged or defective (*lit.*, diseased) process of crystalization in the course of its growth, should be looked upon as exteremely rare and the holiest of the holies.

पत्रेण कांचनमयेन तु वेष्टयित्वा
तप्तं यदा हुतवहे भवति प्रकाशम्॥

रोग प्रणाशनकरं कलिनाशनं
तदायुष्करं कुलकरं च सुखप्रदं च॥ ४॥

A Karketanam, set in article or an ornament of gold, and appearing as if glowing with the blaze of a living fire, acts as the greatest Stones of inferior light, shade, lustre, known panaces and should be regarded as endued with the mystic virtue of increasing the progeny and duration of life of its warer, and of bringing propensities of his mind, which are the inseparable companions of the miscreant Kālī (the lord or creator of all moral evils).

एवंविधं बहुगुणं मणिमावहन्ति
कर्केतनं शुभमलङ्कृतये नरा ये॥
ते पूजिता बहुधना बहुबान्धवाश्च
नित्योज्ज्वलाः प्रमुदिता अपि ते भवन्ति॥ ५॥

Men who use such a Karketanam gem of high and wonderful virtues, whether for purposes of decoration, or otherwise, are sure to be the masters of untold wealth, and are glorified in the world, and enjoy universal fame and perptual felicity amidst the unsolicited affections of many a true, tested and devoted friends.

एकेऽपनह्य विकृताकुलनीलभासःप्रम्लानरागलुलिताः
कलुषा विरूपाः॥
तेजोऽतिदीप्ति कुलपुष्टिविहीनवर्णाः
कर्केतनस्य सदृशं वपुरुद्वहन्ति॥ ६॥

Stones of inferior light, shade, luster, weight and origin, may be found to simulae a karketana of the genuine species, which may be detected, at the first sight,by its high and inimitable excellence in respect of the foregoing points or attributes.

कर्केतनंयदि परीक्षितवर्णरूपं
प्रत्यग्रभास्वरदिवाकरसुप्रकाशम्॥
तस्योत्तमस्य मणि शास्त्रविदां महिम्ना
तुल्यं तु मूल्यमुदितं तुलितस्य कार्य्यम्॥ ७॥

A Karkeṭanam, clear and effulgent like the rays of the midday sun should be valued by a connoisseur at a poor and adequate price and according to its weight andnativexcellence.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्केतनपरीक्षणं नाम पञ्चसप्ततिमोऽध्यायः॥ ७५॥

अध्यायः ७६ / Chapter 76

सूत उवाच

हिमवत्युत्तरदेशे वीर्य्यं पतितं सुरद्विषस्तस्य॥
संप्राप्तमुत्तमानामाकरतां भीष्मरत्नानाम्॥ १॥

Sūta said : —The (seeds) semen of the lord of the demons which was contained in its natural receptacle at the time of his dissolution, was cast in a country situate to the north of the Himālayas, and was transformed into the mines of that excellent gem which is known as the stone of Bhīṣma.

शुक्लाः शंखाब्जनिभाः स्योनाकसन्निभा प्रभावन्तः॥
प्रभवन्ति ततस्तरुणा वज्रनिभा भीष्मपाषाणाः॥ २॥

A Bhīṣma stone is usually found to be of a white colour like that of a conch shell and resplendent like a ray of the unclonded sun, while the one of a comparatively later origin, is sometimes mistaken for a diamond.

हेमादिप्रतिबद्धाः शुद्धमपि श्रद्धया विधत्ते यः॥
भीष्ममणिं ग्रीवादिषु सुसम्पदं स सर्वदा लभते॥ ३॥
निरीक्ष्य पलायन्ते यं तमरण्यनिवासिनः समीपऽपि॥
द्वीपिवृकशरभकुञ्जरसिंहव्याघ्रदयो हिंस्राः॥ ४॥
तस्योत्कलतष्टतरोर्भवति भयं न चास्तीशमुपहसन्ति॥
भीष्ममणिर्गुणयुक्तो सम्यक्प्राप्तांगुलीकलत्रत्वः॥ ५॥

The man who devoutly wears a pure Bhīṣma stone, set in gold, about his neck, perpetually meets with the good in life. The wild and fierce beasts of the forest, such as wolves, leopards, Śarabhas (fabulous eight-feeted beasts of the rhinoceros tribe) elephants, tigers and lions, shun the presence of a man who wears a Bhīṣma stone about his neck, and hurriedly fly away even if happened to be near his person. Such a man can easily satisfy any number of wives, and usually gets the upper hand in matters of sexual enjoyment.

पितृतर्पणे पितॄणं तृप्तिर्बहुवार्षिकी भवति॥
शाम्यन्त्यद्भुतान्यापि सर्पाण्डजाखुवृश्चिकविषाणि॥
सलिलाग्निवैरितस्करभयानि भीमानि नश्यन्ति॥ ६॥

Libations of water or pbsequious oblations offered to ones departed manes with a hand, adorned with a ring set with a Bhīṣma stones, give them a satisfaction which lasts for years to come, and poisons of such venomous creatures, as serpents, moles, scorpions or of any other oviparous animals, however strong and active, readily yield to its mystic potency. The wearer of such a stone enjoys a son of immunity from the dangers of a watery grave and acts of incendiarism, and thieves and robbers dare not intrude upon the precincts of his house.

शैलबलाहकाभं पुरुषं पीतप्रभं प्रभाहीनम्॥
मलिनद्युति च विवर्णं दूरात्परिवर्जयेत्प्राज्ञः॥ ७॥

A wise man shall shun, from a distance. a Bhīṣma stone which is possessed of a blended colour (greenish blue) like the hues which respectively mark a rain cloud and the zoophytes (water plants,) or tinged with a dull, lifeless yellow, or faded and discoloured.

मूल्यं प्रकल्प्यमेषां विबुधवरैर्देशकालविज्ञानात्॥
दूरे भूतानां बहु किंचिन्निकटप्रसूतानाम्॥ ८॥

The intelligent shall fix the price of a Bhīṣma stone with an eye to the nature of the season of the year and the place of its origin, one obtained in a remote country fetching a higher price than its kindred of local origin, or obtained in a country which is not distant from the place of its sale.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैदूर्य्यपरीक्षणं नाम षट्सप्ततितमोऽध्यायः॥ ७६॥

अध्यायः ७७ / Chapter 77

सूत उवाच

पुण्येषु पर्वतवरेषु च निम्नगासु
स्थानान्तरेषु च तथोत्तरेशगत्वात्॥
संस्था पिताः स्वनखबाहुगतेः प्रकाशं
संपूज्य दानवपतिं प्रथिते प्रदेशे॥ १॥

Sūta said:—The serpents, naving worshipped the nails of the deceased lord of the demons, carried them away in their mouths and deposited them on the summits of the holy mountains (Himālayas) and in the beds of rivers which flow through the hallowed confines of the countries beyond (situate to the north of) those mountains.

दशार्णवागदर(व) मेकलकालगादौ
गुञ्जाञ्जन क्षौद्रमृणालवर्णाः॥
गन्धर्ववह्निकदली सदृशाभासा
एते प्रशस्ताः पुलकाः प्रसूताः॥ २॥

Pulakas (a kind of gem) found in the beds of rivers flowing through such countries as Daśārṇa (the estern part of modem Mālvā), Agadha, Makalal (Modern Amara-kaṇṭaka, the source of the Narmadā) and in the provinces of Gāndhāra (modern Afghanisthan) and Valhīka (Bactria or modern Balkh), and coloured like the seeds of the Guñjā (a kind of shrubs bearing redblack berries) honey and the stems of the lotus plants or earth-coloured, should be regarded as belonging to the most commendable type.

शंखाब्जभृङ्गार्क विचित्रभङ्गा
सूत्रैरु(र्व्य) पेताः परमाः पवित्राः॥
मङ्गल्ययुक्ता बहुभक्तिचित्रा
वृद्धिप्रदास्ते पुलका भवन्ति॥ ३॥

Pulakas possessed of variegated colours like those of conch shells, lotus flowers, black bees, and Arka flowers and chequered with lines, should be deemed as the most auspicious and holiest of their species, and as granting increase of wealth and progeny to their wearers.

काका(क) श्वरासभसृगाल-
वृकोग्ररूपैर्गृध्रैः समांसरुधिरार्द्र मुखैरुपेताः॥
मृत्युप्रदाश्च विदुषा परिवर्जनीया
मूल्यं पलस्य कथितं च शतानि पञ्च॥ ४॥

Pulakas possessed of a hue like the colour of a crow or of an ass or of a jackal or of a wolf or carried away and deposited in a place by

vultures in their blood-stained beaks, bring-death to the person who collects or keeps them in his possession. Hence the intelligent should avoid a Pulaka of any of the aforesaid characters. A Pulaka of the commendable type, weighing a Pala in weight, should be valued at five hundred silver coins.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पुलकप रीक्षणं नाम सप्तसप्ततितमोऽध्यायः॥ ७७॥

अध्यायः ७८ / Chapter 78

सूत उवाच

हुतभुग्रूपमादाय दानवस्य यथेप्सितम्॥
नर्मदायां निचिक्षेप किञ्चिद्धीनादिभूमिषु॥ १॥

Sūta said :—The Fire God, having picked up the complexion of the lord of the demons, cast it into the waters of the Narmadā, a portion of which fell into the low-lying lands of the vicinity, occupied by the communities of vile caste.

तत्रेन्द्रगोपकलितं शुकवक्त्रवर्णं संस्थानतः
प्रकटपीलु समानमात्रम्॥
नाना प्रकारविहितं रुधिराक्ष(ख्य)रत्नमुद्भूत्य
तस्य खलु सर्वसमानमेव॥ २॥

From the complexion so cast about, originated — the gem, known as the blood-stone, coloured — like the hue of the Indragopa insect blended with that of the mount of a parrot, and characterised by an uniform elevation and brightness of all its parts.

मध्येन्दुपाण्डुरमतीव विशुद्धवर्णं
तच्चेन्द्रनीलसदृशं पटलं तुले स्यात्॥
सैश्वर्य्यभृत्यजननं कथितं तदैव
पक्वञ्च तत्किल भवेत्सुवज्रवर्णम्॥ ३॥

Blood-stone of various colours have been obtained on different occasions, some of which are extremely clear and coloured pale red like the disc of the half moon. A blood stone should be subjected to the same test as a sapphire, and looked upon as possessing the mystic virtue of increasing the wealth and the number of servants of its wearer. A blood-stone fully matured, assumes the colour of a flash of lighting.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रुधिराक्षरत्नपरीक्षणं नामाष्टसप्ततितमोऽध्यायः॥ ७८॥

अध्यायः ७९ / Chapter 79

सूत उवाच

कावेरविन्ध्ययवनचीननेपालभूमिषु ॥
लाङ्गली व्यकिरन्मेदो दानवस्य प्रयत्नतः॥ १॥

Sūta said :—The god Lāṅgalī took up the fat of the deceased demon king, scattered it with his plough-share over the countries traversed by the river–Kaverī and the Vindhya mountain, as well as over the countries of Nepal and China and the tracts of land inhabited by the Yavanas.

आकाशशुद्धं तैलाख्यमुत्पन्नं स्फटिकं ततः॥
मृणालशङ्ख धवलं किञ्चिद्वर्णान्तरान्वितम्॥ २॥

The scattered bits of fat were transformed into crystals which assume a white colour like that of conch-shell or of the fibres found inside the stems of a lotus plant.

न तत्तुल्यं हि रत्नानामथवा पापनाशनम्॥
संस्कृतं शिल्पिना सद्यो मूल्यं किञ्चिल्लभेत्ततः(दा)॥३॥

No other gem can vie with the present one in respect of absolving the sin of a man. A crystal cut and polished by a skilful artisan, should fetch a higher price than one is its uncut or natural state.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे स्फटिकपरीक्षणं
नामैकोनाशीतितमोऽध्यायः॥ ७९॥

अध्यायः ८० / Chapter 80

सूत उवाच

आदाया शेषस्तस्यान्त्रं बलस्य केरलादिषु॥
चिक्षेप तत्र जायन्ते विद्रुमाः सुमहागुणाः॥ १॥

Sūta said :— The primordial hydra (Vāsuki) carried away the entrails of the lord of the demons and cast them into the countries of Kerala, etc., out of which the corals of high and excellent virtues were originated.

तत्र प्रधानं शशलोहिताभं गुञ्जाजपापुष्पनिभं प्रदिष्टम्॥
सुनीलकं देवकरोमकञ्च स्थानानि तेषु प्रभवंसुरागम्॥ २॥

Of these, those that are coloured like the blood of a hare or that of a Guñjā berry or of a China rose, should be deemed as the best of their kind, the countries of Romaka, Devaka and Sunilaka, being the places of their origin.

अन्यत्र जातं च न तत्प्रधानं मूल्यं
भवेच्छिल्पि विशेषयोगात्॥
प्रसन्नं कोमलं स्निग्धं
सुरागं विद्रुमं हि तत्॥ ३॥
धनधान्यकरं लोके विषार्तिभयनाशनम्॥
परीक्षा पुलकस्योक्ता रुधिराक्षस्य वै मणेः
स्फटिकस्य विद्रुमस्य रत्नज्ञानाय शौनक!॥ ४॥

Corals obtained from any other source are not so good as the aforesaid ones. The price of a coral depends upon its cutting. A coral which is coloured dark red and possessed of cool, pleasant and soft shade, should be deemed as belonging to the best species and as endued with the virtue of augmenting the riches and filling in the granaries of its wearer, as well as the best eliminator of poison and a safeguard against all dreaded evils. O Śaunaka, the corals and the crystals shoud be included within the category of gems and used in testing their genuineness.

॥ इति श्रीगारुडे महापुराण पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विद्रुमपरीक्षणं नामाशीतितमोऽध्यायः॥ ८०॥
॥ इति रत्नमुक्तादि परीक्षा समाप्ता॥

अध्यायः ८१ / Chapter 81
अथ तीर्थक्षेत्रमहात्म्यमारभ्यते

सूत उवाच

सर्वतीर्थानि वक्ष्यामि गङ्गा तीर्थोत्तमोत्तमा॥
सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा॥ १॥
गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे॥
प्रयागं परमं तीर्थं मृतानां भुक्तिमुक्तिदम्॥ २॥
सेवनात्कृतपिण्डानां पापजित्कामदं नृणाम्॥
वाराणसी परं तीर्थं विश्वशो यत्र केशवः॥ ३॥

Sūta said :—Now I shall describe the holy pools and sanctuaries of which the river Ganges pre-eminently stands as the most sacred, and which is easily accessible everywhere throughout its course, except in three places, such as Haridvāra, Prayāga and Sāgara (the Gangetic estuary) Prayāga is the best of all sanctuaries, inasmuch as a man quitting this life within the precincts of that sacred city, becomes alJiberated soul after death, and oblations offered therein for the absolution of the departed souls, fully serve their initiative purpose, and moreover because, men resorting to its, blessed sanctum for the fruition of any definite desire, are sure ot witness its realisation. The city of Banaras it the foremost of all the sacred places in which the god Keśava is transfonned into the shape of the god Viśveśa.

कुरुक्षेत्रं परं तीर्थं दानाद्यैर्भुक्तिमुक्तिदम्॥
प्रभासं परमं तीर्थं सोमनाथो हि तत्र च॥ ४॥

The field of Kurukṣetra is a great sanctuary where men by making gifts and doling out charities, become entitled to the privileges of an emancipated soul or to the enjoyment of creature comforts, as the case may be, in the life to come. The sacred pool at Prabhāsa, is a

great place of pilgrimage where the divine image of the god Somnath is installed.

द्वारका च पुरी रम्या भुक्तिमुक्तिप्रदायिका॥
प्राची सरस्वती पुण्या सप्तसारस्वतं परम्॥ ५॥

The fair city of Dvārakā is the holiest of the holy spots on earth and grants enjoyment of earthly cheers or salvation to those who resort to its sanctum. The eastern bank of the river Sarasvatī is holy and like wise is the country of the Sapta Sārasvatam.

केदारं सर्वपापघ्नं स(श)म्भलग्राम उत्तमः॥
नरनरायणं तीर्थं मुक्त्यै वदरिकाश्रमः॥ ६॥

The sanctuary at Kedāra has the merit of absolving a pilgrim from all sins, whereas the village of Sambhala is a good place of pilgrimage. The sanctuary of Nārāyaṇam is a great shrine, whereas a pilgrimage to the holy forest of Vadarikā, leads to the emancipation of self.

श्वेतद्वीपं पुरी माया नैमिषं पुष्करं परम्॥
अयोध्या चार्घ्यतीर्थं तु चित्रकूटं च गोमती॥ ७॥
वैनायकं महातीर्थं रामगिर्य्याश्रमं परम्॥
काञ्चीपुरी तुङ्गभद्रा श्रीशैलं सेतुबन्धनम्॥ ८॥
रामेश्वरं परं तीर्थं कार्त्तिकेयं तथोत्तमम्॥
भृगुतुङ्गं कामतीर्थं तीर्थं चारमकंटकम्॥ ९॥

Similarly, palces or pools or hills like Śvetadvīpa, Māyāpurī, Naimiṣa, Puṣkara, Ayodhyā, the Āryatīrtham, the Citrakūṭam, the Gomatī, the Vaināyaka, the hermitage of Rāmagirī, Kañcīpurī, the Tuṅga-Bhadrā, the Śrīśailam, Setubandh, Rameśvaram, the Kārtikeyam, the Bhṛgutuṅgam, the Cāmatīrtham, Kamaram and Katak, should be regarded as important, sacred pools, places or hills.

उज्जयिन्यां महाकालः कुब्जके श्रीधरो हरिः॥
कुब्जाम्रकं महातीर्थं कालसर्पिश्च कामदम्॥ १०॥

The god Mahākāla is the presiding deity of the sanctuary at the city of Ujjayanī, while the god Hari, installed in the shape of the imaged Śrī-dhara, is the guardian deity of Kubjaka. Likewise Kuvjābhrakam is a great place of pilgrimage, whereas a resort ot Kālasarpī fulfills the desires of a pilgrim.

महाकेशी चे कावेरी चन्द्रभागा विपाशया॥
एकाम्रं च तथा तीर्थ ब्रह्मेशं देवकोटकम्॥ ११॥
मथुरा च पुरी रम्या शोणश्चैव महानदः॥
जम्बूसरो महातीर्थ तानि तीर्थानि विद्धि च॥ १२॥
सूर्य्यः शिवो गणो देवी हरिर्यत्र च तिष्ठति॥

The other renowned places of pilgrimage are the rivers Mahākeśī, the Kaverī, the Candrabhāgā, the Vipāśā the secred forest of Ekamram, the Brahma-tīrtham, the Devakoṭkam, the beautuful city of Mathurā, the rivers Śoṇa, Mahānada and the Jambūsāra. Sacred is the spot where stands an image of the god Hari or of Hara or of Gaṇa or of the Sun-god.

एतेषु च यथान्येषु स्नानं दानं जपस्तपः॥ १३॥
पूजा श्राद्धं पिण्डदानं सर्वं भवति चाक्षयम्॥

Rites of religious ablutions, acts of worship, and charity. Śrāddha ceremonies, repetitions of Mantras, or offerings of oblations to one's departed manes, performed or done within the sanctum of any of the abovesaid pools or places, tend to bear immortal fruits.

शालग्रामं सर्वदं स्यात्तीर्थं पशुपतेः परम्॥ १४॥
कोकामुखं च वाराहं भा (भु)ण्डीरं स्वामिसंज्ञकम्॥
लो (मो) हदण्डे महाविष्णुर्मन्दारे मधुसूदनः॥ १५॥

A pilgrimage to the sacred village of Śālagrāma, is rewarded with the fruition of all desires, while the sanctuary sacreds to the god Paśupati, should be deemed as the holiest of all holy places, like those known as the Kokamukha, the Varāha, the Bhandiram and the Svamitīratham.

The Mahā (supreme) Viṣṇu manifestation of the god Hari, is the presiding deity of the sanctuary at Mohadaṇḍa, while the Madhusūdana manifestatin of the same deity is the tutelary god at the sanctuary at Mandara.

कामरूपं महातीर्थं कामाख्या(क्षा)यत्र तिष्ठति॥
पुण्ड्रवर्द्धनकं तीर्थं कार्त्तिकेयश्च यत्र च॥ १६॥

The sanctuary of Kāmarūpam where resides the goddess Kāmākhyā (Kāmakṣeyā), should be deemed as one of the most sacred spots on the globe, and likewise is the sanctuary at Puṇḍravardhanam where resides the god Kārtikeya.

विरजस्तु महातीर्थं तीर्थं श्रीपुरुषोत्तमम्॥
महेन्द्रपर्वतस्तीर्थं कावेरी च नदी परा॥ १७॥
गोदावरी महातीर्थं पयोष्णी वरदा नदी॥
विन्ध्यः पापहरं तीर्थं नर्मदाभेद उत्तमः॥ १८॥

Extremely holy are the sanctuaries at Viraja and Puruṣottam and sacred are the hills and rivers which go by the denominations of the Mahendra, the Kaverī the Godāvarī, the Payoṣṇī, and the sin absolving Vindhya.

गोकर्णं परमं तीर्थं तीर्थं माहिष्मती पुरी॥
कालञ्जरं महातीर्थं शुक्लतीर्थमनुत्तमम्॥ १९॥
कृते शौचे मुक्तिदं च शार्ङ्गधारी तदन्तिके॥
विरजं सर्वदं तीर्थं स्वर्णाक्षं तीर्थमुत्तमम्॥ २०॥

Similarly sacred are the hills and cities and pools which are known by the names of the Gokaraṇa, the city of Mahiṣmatipura, Kālañjara and the sanctuary of the Śukra- Tīrtham, where acts of charity and obsequious offerings performed and made in the presence of the bow wielding (Śārṅga-dhara) manifestation of Viṣṇu, lead to the emancipation of ones self, and grants a religious merit equal to that of resorting to a millon of other sancturies.

नन्दितीर्थं मुक्तिदं च कोटितार्थफलप्रदम्॥
नासिक्यं च महातीर्थं गोवर्द्धनमतः परम्॥ २१॥
कृष्णवेणी भीमरथी गण्डकी या त्विरावती॥
तीर्थे बिन्दुसरः पुण्यं विष्णुपादोदकं परम्॥ २२॥

The secred shrines at Nandī- Tīrtham, Nāsika, the Govardhana, the Kṛṣna, the Veṇī, the Bhīmaratha, the Gaṇḍakī, the Tvīṛāvatī, the Bindu-sara, as well as the washings of the feet of an image of Viṣṇu, should be beemed, as the sancto sanctum of all sancturies.

ब्रह्म ध्यानं परं तीर्थं तीर्थमिद्रियनिग्रहः॥
दमस्तीर्थं तु परमं भावशुद्धिः परं तथा॥ २३॥

A meditation upon the infinite self of Bramha, is the holiest of all sanctuaries. A control or subj.ugation of the senses is a great sanctuary. Holy is the sanctuary of one's curbing the evil propensities of one's own mind, and holy is the sanctuary of the purity of thought.

ज्ञानह्रदे ध्यानजले रागद्वेषमलापहे॥
यः स्नाति मानस तीर्थे स याति परमां गतिम्॥ २४॥

The man who makes an ablution in the waters of divine meditation of the pool of pure knowledge, undefiled by the sediments of passion and envy, attains to the highest station of spiritual existence.

इदं तीर्थमिदं नेति ये नरा भेददर्शिनः॥
तेषां विधीयते तीर्थगमनं तत्फलं च यत्॥ २५॥

Men who make any nice discrimination as regards the sacred or non-sacred chatacter of a particular sanctuary, alone acquire the merit of making any pligrimage.

सर्वं ब्रह्मेति योऽवेति नातीर्थं तस्य किञ्चन॥
एतेषु स्नानदानानि श्राद्धं पिण्डमथाक्षयम्॥ २६॥

The men who beholds the universe as but the manifestation of the one and the secondless Bramha, stands above the necessity of resorting to any so-called sacred place in the world. To him all places are alike, as being equally sanctified by the presence of that supreme entity.

सर्वा नद्यः सर्वशैलाः तीर्थे देवादिसेवितम्॥
श्रीरंगं च हरेस्तीर्थ तापी श्रेष्ठा महानदी॥ २७॥
सप्तगोवरं तीर्थं तीर्थं कोणगिरिः परम्॥
महालक्ष्मीर्यत्र देवी प्रणीता परमा नदी॥ २८॥
सह्याद्रौ देवदेवेश एकवीरः सुरेश्वरी॥
गंगाद्वारे कुशावर्त्ते विन्ध्यके नीलपर्वते॥ २९॥
स्नात्वा कनखलो तीर्थे स भवेन्न पुनर्भवे॥

All pools and rivers, all hills and mountains which are the favourite haunts of the gods, are hallowed shrines, and acts of religious ablutions and charities and the offerings of absequious cakes to ones departed manes on the occasions of Śrāddha ceremonies, done and performed at any of these sacred places, bear immortal fruits.

The sanctuary at Śrīraṅga, sacred to the god Hari, the holy river Tāpī, the seven sanctuaries along the banks of the Godāvarī, the sacred hill of Koṇa the sanctuary of Mahā-Lakṣmī with the close flowing sacred streamlet of the Praṇītā, situate in the brown of the Sahyādrī (the

western Ghāṭs) and'the shrines sacred to the deities Ekavīra and Sureśvarī, are renowned places of pilgrimage. A man by bathing in any of the sacred pools at the Gaṅga-Dvāra, Kuśavarta, Kaṅkhala, the Vindhyaka and the Nīla-Parvarta, never reverts to the miseries of human life.

सूत उवाच

एतान्यन्यानि तीर्थानि स्नानाद्यैः सर्वदानि हि॥ ३०॥
श्रुत्वाऽब्रवीद्धरेर्ब्रह्मा व्यासं दक्षादिसंयुतम्॥

Sūta said :— The god Bramha first heared of all these all-giving sanctuaries from the god Hari, and subsequently described their sacred characters to Vyāsa, Dakṣa and to the rest of the brotherhood of the sages.

एतान्युक्त्वा च तीर्थानिपुन स्तीर्थोत्तमोत्तमम्॥
गयाख्यं प्राह सर्वेषामक्षयं ब्रह्मलोकदम्॥ ३१॥

O Brāmhaṇa, a description of the origin and sanctity of the holy shrines at Gayā, a pilgrimage whereto ensures a perpetual residence in the region of Bramhā, formed the sequel to that sacred topic.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सर्वतीर्थ महात्म्यं नामैकाशीतितमोऽध्यायः॥ ८१॥

अध्यायः ८२ / Chapter 82

श्रीगणेशाय नमः

अथ गयामाहत्म्यं प्रारभ्यते

ब्रह्मोवाच

सारात्सारतरं व्यास गयामाहात्म्य मुत्तमम्॥
प्रवक्ष्यामि समासेन भुक्तिमुक्तिप्रदं शृणु॥ १॥

Said the god Bahmā :—Hear me, O Vyāsa, briefly discourse on the sanctity to the holy city of Gayā, which is the holiest of the holies, and a patient hearing where of entitles the listener to all the good things in this life and to salvation in the next.

गयासुरोऽभवत्पूर्वं वीर्य्यवान्परमः स च॥
तपस्त्य्यन्महाघोरं सर्वभूतोपतापनम्॥ २॥

Once on a time, there lived a mighty demon named Gaya, who agitated the whole universe with the energy of his own well-practised and austere penances.

तत्तपस्तापिता देवास्तद्वधार्थं हरिं गताः॥
शरणं हरिरूचे तान भवितव्यं शिवात्मभिः॥ ३॥

The gods scorched, as it were, with the fiery emanations of his austerities, deliberated his death in a synod duly convened, and resolved to seek the umbrage of the protecting arms of Viṣṇu to that end.

पात्येऽस्य महादेहो तथेत्यूचुः सुरा हरिम्॥
कदाचिच्छिवपूजार्थं क्षीराब्धेः कमलानि च॥ ४॥
आनीय कीकटे देशे शयनं चाकरोद्बली॥
विष्णुमायाविमूढोऽसौ गदया विष्णुना हतः॥ ५॥

The latter promised them protection and the impending fall of the mighty Gayāsura, and the Gods, encouraged by the words of that supreme divinity, repaired to their respective abodes.

Once upon a time, the mighty Gayāsura culled, several lotus flowers which decked the waters of the ocean of cream, the favourite haunt of Viṣṇu, with the object of offering them to the god Śiva in the course of a worship, and carried them away to the country of Kīkaṭa. Misguided by the illusive energy of Viṣṇu, the demon turned them to a sacrilegious purpose, by making a bed of them for his own use, and fell under the fatal stroke of the celestial mace of that divinity and departed his life in peace.

अतो गदाधरो विष्णुर्गयायां मुक्तिदः स्थितः॥
तस्य देहो लिङ्गरूपी स्थितः शुद्धे पितामहः॥ ६॥
जनार्द्दनश्च कालेशस्तथान्यः प्रपितामहः॥
विष्णुराहाथ मर्य्यादां पुण्यक्षेत्रं भविष्यति॥ ७॥

Since then, the mace-wielding Viṣṇu had been staying within the precincts of that sacred city (Gayā) and on the classified remains of that mighty demon, with the single object of granting salvation to those who might come

there on pilgrimage, and likewise the gods Bramhā and Kāleśa have been living ever since within their imaged embodiments, installed on the sanctified remains of that illustrious Gayā.

यज्ञं श्राद्धं पिण्डदानं स्नानादि कुरुते नरः॥
स स्वर्गं ब्रह्मलोकं च गच्छेन्न नरकं नरः॥ ८॥

"Now then," said the mace-beaming god" Behold, I shall make a sanctuary of this blessed city. The man who bathes in the hold pools which flow within its sacred confines, or makes any gift or performs the Śrāddha ceremonies in honour of his departed manes therein, shall ascend to the region of Bramha, and shall never be doomed to the sufferings of hell."

गयातीर्थं परं ज्ञात्वा यागं चक्रे पितामहः॥
ब्राह्मणान्पूजयामास ऋत्विरार्थमुपागतान्॥ ९॥

Then the god Bramhā, the grandfather of the celestials, having been informed of the sacredness of the city (Gayā) celebrated a religious sacrifice therein. The Brāmhaṇas who were invited on the occasion, were honoured with substancial tokens of devotfon, and the priests, who officiated at the sacrifice, were rewarded with as much gold as they could carry.

महानदीं रसवहां सृष्ट्वा वाप्यादिकं तथा॥
भक्ष्यभोज्यफलादींश्च कामधेनुं तथासृजत्॥ १०॥

Streams of milk, curd, cream and thickened milk, were made to flow through the city, and reservoirs of cordials and luscious drinks were opened free to the public, not to speak of other sweet and costly viands were served to all who were present there.

पञ्चक्रोशं गयाक्षेत्रं गयाक्षेत्रं ब्राह्मणेभ्यो ददौ प्रभुः॥
धर्मयागेषु लोभात्तुं प्रतिगृह्य धनादिकम्॥ ११॥

The god Bramhā, by way of sacrificial remuneration, transferred to the Brāmhaṇas the proprietary right of the whole city to the circuit of about ten miles, but cursed them for their greed of gold which they did not take the trouble of hiding on the occasion.

स्थिता विप्रास्तदा शप्ता गयायां ब्राह्मणास्ततः॥
मा भूत्त्रैपुरुषी विद्या मा भूत्त्रैपुरुषं धनम्॥ १२॥
युष्माकं स्याद्वारिवहा नदी पाषाणपर्वतः॥
शप्तैस्तु प्रार्थितो ब्रह्मानुग्रहं कृतवान्प्रभुः॥ १३॥

Thus addressed them the offended god:— "Cursed be ye all. Futile will be the knowledge acquired by yourselves and your fathers, and the studies of your progenies in the Vedic lore will fail to bear any fruit. The wealth acquired by you and your fathers shall be miserably squandered, and penury shall fall to the portion of your children. Cursed be the soil of your city, cursed be the hills which defend its borders, cursed be the clouds which bring rain to your country, and cursed be the rivers which irrigate your fields."

लोकाः पुण्या गयायां हि श्राद्धिनो ब्रह्मलोकगाः॥
युष्मान्ये पूजयिष्यन्ति तैरहं पूजितः सदा॥ १४॥

The Brāhmaṇas, on their turn, fell on their knees and propitiated the enraged divinity, who, in a relenting mood, assured them that men coming on a pilgrimage to their sacred city, would purchase their satisfaction for good value, and that they would live on the bounties contributed by persons' performing Śrāddha ceremonies in honour of their departed manes at Gayā.

ब्रह्मज्ञानं गयाश्राद्धं गोगृहे मरणं तथा॥
वासः पुंसां कुरुक्षेत्रे मुक्तिरेषा चतुर्विधा॥ १५॥

The fourfold means of salvation consists of a knowledge of the Supreme Brahma, performance of Śrāddha ceremonies in honour of ones departed forefathers at Gayā, death in a cowshed, and residence within the confmes of the holy field of Kuruṣetra.

समुद्राः सरितः सर्वा वापीकूपह्रदास्तथा॥
सनातुकामा गयातीर्थं व्यास यान्ति न संशयः॥ १६॥

O Vyāsa, all the holy oceàns and pools and rivers and wells attend upon the man who makes a religious ablution in any of the sacred pools at Gayā.

ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागमः॥
पापं तत्संगजं सर्वं गयाश्राद्धाद्विनश्यति॥ १७॥

Sins incidental to the murder of a Brāhmaṇa, or to the drinking of wine, or due to one's

defiling the bed of a superior person, or incidental to the company of a person guilty of any of the aforesaid crimes, is absolved by performing a Śrāddha ceremony in honour of his soul at Gayā.

असंस्कृता मृता य च परशुचोरहताश्च ये॥
सर्पदष्टा गयाश्राद्धान्मुक्ताः स्वर्गं व्रजन्ति ते॥ १८॥

Persons who have departed this life without the rites of purification done unto their souls, or killed by thieves and ferocious wild beasts, as well as the souls of persons died of snake bited, enter the region of paradise through the merit of a Śrāddha ceremony done unto them at Gayā.

गयायां पिण्डदानेन यत्फलं लभते नरः॥
न तच्छक्यं मया वक्तुं वर्षकोटिशतैरपि॥ १९॥

I cannot exhaust the merits and benefits which a man acquires and derives by offering an obsequious oblation at Gayā, if I go on relating them even for millions and millions of years.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम द्व्यशीतितमोऽध्यायः॥ ८२॥

अध्यायः ८३ / Chapter 83

ब्रह्मोवाच

कीकटेषु गया पुण्या पुण्यं राजगृहं वनम्॥
विषयश्चारणः पुण्यो नदीनां च पुनः पुना॥ १॥

Said the God Brahmā :—The city of Gayā is a sacred sanctuary in the country of Kīkaṭa and likewise is the forest of Rājagṛha (modem Rājgīr) in that part of the continent of India. Sacred is the place called the Viṣaya Caraṇa, and the rivers which drain the aforesaid tracts are the holiest of the holies.

मुण्डपृष्ठं तु पूर्व स्मिन्पश्चिमे दक्षिणोत्तरे॥
सार्द्धक्रोशद्वयं मानं गयायां परिकीर्त्तितम्॥ २॥
पञ्चक्रोशं गयाक्षेत्रं क्रोशमेकं गयाशिरः॥
तत्र पिण्डप्रदानेन तृप्तिर्भवति शाश्वती॥ ३॥

The part of Gayā known Muṇḍa-Pṛṣṭha covers an area of a croṣa and a half (three English miles) measured from north to south and from east to west, the enitre site of the sanctuary (Gayā) enclosing an area of ten square miles.

नागाञ्जनार्दनाच्चैव कूपाच्चोत्तरमानसात्॥
एतद्गयाशिरः प्रोक्तं फल्गुतीर्थं तदुच्यते॥ ४॥
तत्रा पिण्डप्रदानेन पितॄणा परमा गतिः॥

The part of the sanctuary known as the Gaya-Śiraḥ (*lit.*, the head of Gayā) measures a croṣa (two English miles) in length, and oblations offered to one's departed manes within its limit, secure them an elevated status in the next world.

गयागमनमात्रेण पितॄणामनृणो भवेत्॥ ५॥
गयायां पितृरूपेण देवदेवो जनार्द्दनः॥
तं दृष्ट्वा पुण्डरीकाक्षं मुच्यते वै ऋणत्रयात्॥ ६॥

A man, by simply making a pilgrimage to Gayā, stands absolved from all debts due by him to his forefathers. The god Janārddana stands as the embodied image of the Pitṛs at Gayā, and a simple glance at that lotus-eyed deity is enough to discharge the threefold obligation which he has incurred in the capacity of a son, a created being, and a disciple to a particular sage or Ṛṣi.

रथमार्गं गयातीर्थे दृष्ट्वा रुद्रपदादिके॥
कालेश्वरं च केदारं पितॄणामनृणो भवेत्॥ ७॥

Similarly, by witnessing the images of the gods Rudra, Kāleśvara and Kedāra at Gayā, a man is supposed to pay off the debts he owes to his fathers.

दृष्ट्वा पितामहं देवं सर्वपापः प्रमुच्यते॥
लोकं त्वनामयं याति दृष्ट्वा च प्रपितामहम्॥ ८॥

By seeing the image of the celestial grandfather at Gayā, a man is absolved from all sins, whereas by repairing to the presence of the divine image of the great grandfather at Gayā, a man is sure to enter the sinless region after death.

तथा गदाधरं देवं माधवं पुरुषोत्तमम्॥
तं प्रणम्य प्रयत्नेन न भूयो जायते नरः॥ ९॥

The man who approaches in a humble and contrite spirit the divine image of the mace-bearing deity and devoutly lays himself prostrate before that best of all male subjects in the universe, in freed from the cycles of necessary existence and never reverts to the pangs of mortality after death.

मौनादित्यं महात्मानं कनकार्कं विशेषतः॥
दृष्ट्वा मौनेन विप्रर्षे पितृणामनृणो भवेत्॥ १०॥

O thou sage among the twice-born ones, the man who visits the shrines of the god Mounāditya and Kanakārka in a spirit of devotion, is purged of all sins and is discharged from all obligations to his fathers.

ब्रह्माणं पूजयित्वा च ब्रह्मलोकमवाप्नुयात्॥
गायत्रीं प्रातरुत्थाय यस्तु पश्यति मानवः॥ ११॥

By worshipping the god Brahmā at Gayā, the worshipper is sure to ascend, after death, to the region presided over by that divinity.

सन्ध्यां कृत्वा प्रयत्नेन सर्ववेदफलं लभेत्॥
सावित्रीं चैव मध्याह्ने दृष्ट्वा यज्ञफलं लभेत्॥ १२॥

The may, who having performed his daily right of Sandhyā (recitation of certain Vedic hymns and verses by a Brāhmaṇa at the three divisions of a day) repairs to the divine presence of the imaged Gāyatrī at Gayā, acquired the merit of reciting the entire Vedas through the grace of that benign goddess. Similarly by resorting, in the noon, to the shrine of the goddess Sāvitrī, a pilgrim acquires the merit of celebrating a religious sacrifice.

सरस्वतीं च सायाह्ने दृष्ट्वा दानफलं लभेत्॥
नगस्थमीश्वरं दष्ट्वा पितृणामनृणो भवेत्॥ १३॥

A visit to the shrine of the goddess Sarasvatī in the evening, adds to the credit of the votary the merit of making an unsolicited gift.

धर्मारण्यं धर्ममीशं दृष्ट्वा स्यादृणनाशनम्॥
देवं गृध्रेश्वरं दृष्ट्वा को न मुच्यते बन्धनात्॥ १४॥

A visit to the image of the divine sage Augusṭa, or to the forest of Dharma graced by the presence of that imaged god of virtue, and situate within the holy confines of that sacred city, absolves a man from all debts to his fathers. Where is the man, where is that degraded, abject, and hardened sinner who does not feel himself emancipated from the trammels of life in the presence of the divine image of Gṛdhreśvara?

धेनुं दृष्ट्वा धेनुवने ब्रह्मलोकं नयेत्पितॄन्॥
प्रभा सेशं प्रभासे च दृष्ट्वा याति परां गतिम्॥ १५॥

The man who sees the cow goddess in the sylvan abode of that divinity, is sure to lead his departed manes to the region of Brahma. The man who pays a visit to the shrine of the god Prabhāśeṣa at Gayā, acquires an elevated status in after life.

कोटीश्वरं चाश्वमेधं दृष्ट्वा स्यादृणनाशनम्॥
स्वर्गद्वारेश्वरं दृष्ट्वा मुच्यते भवबन्धनात्॥ १६॥

By viewing the image of god Koṭśvara, or by resorting to the sanctuary of Aśvamedha, a man is freed from all indebtedness to his forefathers. By seeing the divine image of the god who commands the gates of heaven, a man is liberated from the trammels of existence.

रामेश्वरं गदालोलं दृष्ट्वा स्वर्गमवाप्नुयात्॥
ब्रह्मेश्वरं तथा दृष्ट्वा मुच्यते ब्रह्महत्यया॥ १७॥

The man who visits the shrine of Rāmeśvara or that of the mace-playing God at Gayā, ascends to the region of the immortal gods. Similarly by paying a visit to the shrine of Brahmeśa, a man is absolved from the sin which he had committed by killing a Brāhmaṇa.

मुण्डपृष्ठे महाचण्डीं दृष्ट्वा कामानवाप्नुयात्॥
फल्ग्वीशं फल्गुचण्डींच गौरीं दृष्ट्वा च मङ्गलाम्॥ ८॥
गोमकं गोपतिं देवं पितृणामनृणो भवेत्॥

By resorting to the shrine of the goddess Mahācāṇḍī at Muṇḍa-Pṛṣṭha, man is enabled to witness the realisation of all his heart-felt desires. By paying a visit to the shrine of the god Phalgviṣa (the god of the river Phalgu) or by seeing the images of the goddesses Phalgu Caṇḍī and Gourī or of such gods as Gomaka and Gopatī, a man is supposed to fully discharge his debts to his fathers.

अङ्गारेशं च सिद्धेशं गयादित्यं गजं तथा॥ १९॥
मार्कण्डेयेश्वरं दृष्ट्वा पितृणामनृणो भवेत्॥
फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा दवं गदाधरम्॥ २०॥

A similar benefit is derived from paying a visit to the shrines of Aṅgareśa, Siddheśa, Gayāditya, Gaja and Mārkaṇḍeyśvara. Does not an ablution in the holy pool of the Phalgu and a visit to the shrine of the god Gadadhara signify the acme of one's good fortune?

एतेन किं न पर्य्याप्तं नृणां सुकृतकारिणाम्॥
ब्रह्मलोकं प्रयान्तीह पुरुषा एकविंशतिः॥ २१॥

What more can the pious and the devout expect for the recompense of their good deeds in life? The merit of these acts leads the souls of ones departed ancests, removed even up to the twenty first degree in the ascending line, to the region of Brahmā.

पृथिव्यां यानि तीर्थानि ये समुद्राः सरांसि च॥
फल्गुतीर्थं गमिष्यन्ति वारमेकं दिनेदिने॥ २२॥

All the holy streams, lakes and mountains which sanctify our mortal globe, resort to the waters of the river Phalgu, once a day.

पृथिव्यां च गया पुण्या गयायां च गयाशिरः॥
श्रेष्ठं तथा फल्गुतीर्थे तन्मुखं च सुरस्य हि॥ २३॥

Gayā is the most sacred spot in the world. The quarter known as the Gayaśirās, is the sancto sanctum of that hallowed sanctuary, and the river Phalgu is the holiest of the holies as well, since it forms the mouth of the immortal gods.

उंदीचि कनकानद्यो नाभितीर्थं तु मध्यतः॥
पुण्यं ब्रह्मसदस्तीर्थं स्नानात्स्यादब्रह्मलोकदम् ॥ २४॥

The holy pool known as the Nābhi-tīrtham lies to the north of the river Kanaka, and occupies a middle place between that river and the holy well of Brahma-Sada an ablution wherein leads the bather to the region of Brahma after death.

कूपे पिण्डादिकं कृत्वा पितॄणामनृणो भवेम्॥
तथाक्षयवटे श्राद्धी ब्रह्मलोकं नयेत्पितॄन्॥ २५॥

The man who offers oblations or obsequious cakes to his departed manes on the rim of that sacred well and casts them in its holy waters, is freed from all moral indebtedness to his forefathers. Similarly a Śrāddha ceremony performed by a man at the shrine of the immortal Vaṭa tree, leads the souls of his departed forefathers to the region of Brahmā.

हंसतीर्थे नरः स्नात्वा सर्वपापैः प्रमुच्यते॥
कोटितीर्थं गयालोले वैतरण्यां च गोमके॥ २६॥
ब्रह्मलोकं नयेच्छ्राद्धी पुरुषानेकविंशतिम्॥

The man who bathes in the holy pool, known as the Haṁsa-tīrtham, is absolved from all sins. A Śrāddha ceremony performed by a man at any of the following sacred spots or shrines, such as. the Koṭī-Tīrtham, the Gayaloka, the Vaitariṇī, and the Gomaka, leads the souls ofhis ancestors, removed even to the twenty-first degree in the ascending line to the region of Brahmā.

ब्रह्मतीर्थे रामतीर्थे आग्नेये सोमतीर्थके॥ २७॥
श्राद्धी रामहृदे ब्रह्मलोकें पितृकुल नयेत॥

The man who performs a Śrāddha ceremony of his deceased ancestors at the Brahma-tīrtham, or Rāma-tīrtham, or Agnitīrtham, or Soma-tīrtham or at the banks of the Rāma-hrada, ensures the residence of his departed manes in the region of Brahmā.

उत्तरे मानसे श्राद्धी न भूयो जायते नरः॥ २८॥
दक्षिणे मानसे श्राद्धी ब्रह्मलोकं पितॄन्नयेत्॥
स्वर्गद्वारे नरः श्राद्धी ब्रह्मलोकं नयेत्पितॄन्॥
भीष्मतर्पणकृत्तस्य कूटे तारयते पितॄन्॥
गृध्रेश्वरे तथा श्राद्धो पितॄणामनृणो भवेत्॥ २९॥

By performing a Śrāddha ceremony at the banks of the Northern Mānasā, a man is liberated from the trammels of re-birth, while a similar ceremony performed at the banks of its name sake in the south leads his departed manes to the region of Brahmā. A ceremony of Bhīṣma-Tarpaṇam, performed at the sanctuary known as the Kūṭa, brings salvation to the performer, while a man can fully discharge his debts to his fathers by performing a similar ceremony at the shrine of Gṛdhreśvara (the lord of cormorants).

श्राद्धी च धेनुकारण्ये ब्रह्मलोकं पितॄन्नयेत्॥
तिलधेनुप्रदः स्नात्वा दृष्ट्वा धेनुं न संशयः॥ ३०॥

The man who pays a visit to the goddess Dhenuka (cow-goddess) in the forest named

after her, and performs a Śrāddha ceremony in honour of his departed manes after having made a gift of the type, technically known as the Tila Dhenu (cow of sesamum) ensures their residence in the region of Brahmā.

ऐन्द्रे वा नरतीर्थे च वासवे वैष्णवे तथा।।
महानद्यां कृतश्राद्धो ब्रह्मलोकं नयेत्पितृन्।। ३१।।

A similar ceremony performed at any of the following sacred places such as the Aindra-Tīrtham, the Nara-Tīrtham, the Vāsava-Tīrtham, the Vaiṣṇava- Tīrtham, or on the banks of the river Mahānadī, is attended with the same result.

गायत्रे चैव सावित्रे तीर्थे सारस्वते तथा।।
स्नानमसन्ध्यातर्पणकृच्छ्राद्धी चैकोत्तरं शतम्।। ३२।।
पितृणां तु कुलं ब्रह्मलोकं नयति मानवः।।

The man who bathes, or performs the rites of his daily Sandhyā worship and offers libations of water to the gods and his departed manes, and performs a Śrāddha ceremony for the welfare of their soul, in or about any,of the following sacred shrines such as the Sāvitrī, the Gāyatrī, the Sarasvatī, etc., succours the souls of a hundred and one generations of his fathefs and cognates and ensures their residence inthe region of Brahmā.

ब्रह्मयोनिविनिर्गच्छेत्प्रयतः पितृमानसः।। ३३।।
तर्पयित्वा पितृन्देवान्न विशेद्योनिसङ्कटे।।
तर्पणे काकजङ्घायां पितृणां तृप्तिरक्षया।। ३४।।

By passing through the hill crevice or the natural tunnel known as the Brahma-Yonī, with his mind absorbed in the contemplation of his forefathers, a man is exempted for good from the trouble of passing through the uterine canal of any woman in the shape of a child. Libations or water, offered by a man to his departed manes at the shrine of Kākajaṅghā, give them infinite and perpetual satisfaction.

धर्मारण्ये मतंगस्य वाप्यां श्राद्धाद्दिवं व्रजेत्।।
धर्मयूपे च कूपे च पितृणामनृणो भवेत्।। ३५।।

The man who performs a Śrāddha ceremony at the well of Mataṅga in the holy forest of Dharmāraṇya, ascends to heaven after death. A similar ceremony performed at the well of virtue or at the shrine of the stake of virtue (Dharma Yūpa) absolves a man from all obligatins to the souls of his forefathers.

प्रमाणं देवताः सन्तु लोकपालाश्च साक्षिणः।।
मयागत्य मतंगेऽस्मिन्पितृणां निष्कृतिः कृता।। ३६।।

The gods should be invoked to bear testimony to the fact as follows : Witness, O ye gods, and the guardian angels of the different regions or abodes, that I have come to the well of Mataṅga in this holy forest and have brought about the liberation of my departed manes.

रामतीर्थे नराः स्नात्वा श्राद्धं कृत्वा प्रभावके।।
शिलायां प्रेतभावात्स्युर्मुक्ताः पितृगणाः किल।। ३७।।

The man who performs his ablution in the holy pool of Rāma-Sāra and celebrates a Śrāddha ceremony in honour of his departed manes, at the sacred shrine of Prabhāsaka, witnesses their liberation from astral existence on the summits of the hills of the ghosts (Preta Śilā) if they had been doomed to the tortures of such a life through the effects of their misdeeds in this mortal globe.

श्राद्धकृच्च स्वपुष्टायां त्रिःसप्तकुलंमुद्धरेत्।।
श्राद्धकृन्मुण्डपृष्ठादौ ब्रह्मलोकं नयेत्पितृन्।। ३८।।

The man who performs a Śrāddha ceremony at the sacred shrine of Svapuṣṭa or at the sacred hill of Muṇḍapṛṣṭha leads his departed manes to the region of Brahmā.

गयायां न हि तत्स्थानं यत्र तीर्थं न विद्यते।।
पञ्चक्रोशे गयाक्षेत्रे यत्र तत्र तु पिण्डदः।। ३९।।

There is not a single spot within the boundaries of the city of Gayā which is not a sancturay in itself. An oblation offered any where within the precincts of that sacred city, bears immortal fruit and carries the departed manes of the person making the offering to the eternal region of Brahmā.

अक्षयं फलमाप्नोति ब्रह्मलोकं नयेत्पितृन्।।
जनार्दनस्य हस्ते तु पिण्डे दद्यात्स्वकं नरः।। ४०।।

The man who offers an obsequious cake for the benefit of his own soul into the hands of the god Janārddana, by reciting the prayer which runs as.

एष पिण्डो मया दत्तस्तव हस्ते जनार्दन!॥
परलोकं गते मोक्षमक्षय्यमुपतिष्ठताम्॥ ४१॥

"I have offered this obsequious oblation, O Janārddana, in thy eternal hands. May this oblation last me for eternal time and make me an emancipated self in the world to come' is sure to ascend to the region of Brahmā in the company of all his departed manes.

ब्रह्मलोकमवाप्नोति पितृभिः सह निश्चितम्॥
गयायां धर्मपृष्ठे च सरसि ब्रह्मणस्तथा॥ ४२॥
गयाशीर्षेऽक्षयवटे पितॄणां दत्तमक्षयम्॥
धर्मारण्यं धर्मपृष्ठं धेनुकारण्यमेव च॥ ४३॥

An oblation offered to the soul of one's ancestors either at the sanctuaries of Dharma Pṛṣṭha, Akṣayavata or Gayā Śiras or on the banks of the sacred pool of Brahma (Brahma-Sāras) bears immortal fruit. The man who performs a Śrāddha ceremony of his forefathers after having visited the holy forests of Dharmāraṇyam, Dhenukāraṇyam and the sacred hill of Dharmapṛṣṭhaṁ, is sure to succout the souls of his cognates to the twentieth decree of consanguinity.

दृष्ट्वैतानि पितॄंश्चार्यवंश्यान्विंशतिमुद्धरेत्॥
ब्रह्मारण्यं महानद्याः पश्चिमो भाग उच्यते॥ ४४॥
पूर्वो ब्रह्मसदो भागो नागाद्रिर्भरताश्रमः॥
भरतस्याश्रमे श्राद्धी मतंगस्य पदे भवेत्॥ ४५॥

That quarter of the sacred city which lies to the west of the river Māyā, is called the forest of Brahma, the hermitage of Bharata, while the hill of Nagadrī and Brahma Sada occupy the eastern portion thereof. A Śrāddha ceremony should be performed at the foot of the god Mātaṅga in the hermitage of Bharata.

गयाशीर्षाद्दक्षिणतो महानद्याश्च पश्चिमे।
तत्स्मृतं चम्पकवनं तत्र पाण्डुशिलास्ति हि॥ ४६॥

The hill known as the Pāṇḍuśilā is situated in the forest known as the Campaka Vanam, lying to the south of the Gaya Śiras and to the west of the river Mahānadī.

श्राद्धी तत्र तृतीयायां निश्चिरायाश्च मण्डले॥
महाह्रदे च कौशिक्यामक्षयं फलमाप्नुयात्॥ ४७॥

A Śrāddha ceremony performed under the auspicies of the third phase of the moon and within the boundaries of the sacred pools on Niścira of the great lake or the Kouśikī, bears immortal fruit.

वैतरण्याश्चोत्तरतस्तृतीयाख्यो जलाशयः॥
पदानि तत्र क्रौञ्चस्य श्राद्धी स्वर्गं नयेत्पितॄन्॥ ४८॥
क्रौञ्चपादादुत्तरतो निश्चिराख्यो जलाशयः॥

The hill known as the Krouñcapada lies close to the laka of Tṛtīya which is situated to the north of the river Vaitariṇī, and there, by performing a Śrāddha ceremony of his departed manes, a man is sure to carry them up to the eternal heaven. The lake called the Niścira lies to the north of the hill known as the Krouñcapada.

सकृद्यत्राभिगमनं सकृत्पिण्डप्रपातनम्॥ ४९॥
दुर्लभं किं पुनर्नित्यमस्मिन्नेव व्यवस्थितिः॥
महानद्यामुपस्पृश्य तर्पयेत्पितृदेवताः॥ ५०॥
अक्षय्याप्राप्नुयाल्लोकान्कुलं चापि समुद्धरेत्॥
सावित्रेपठ्यते सन्ध्या कृता स्याद्द्वादशाब्दिकी॥ ५१॥

The man who contemplates that a visit to Gayā is not a matter of every day probability, and that it does not fall to the lot of eve,ry one to offer obsequious cakes at Gayā to one's departed manes than once in life, shall do well to touch the holy waters of the river Mahānadī and to offer libations of the same to his departed manes, whereby they would be enabled to ascend to the regions of eternity accompanied by the souls of all the departed cognates of the offerer. The man, who recites at the shrine of the goddess Savitrī, the Vedic hymns and verses composing the rite of his daily Sandhyā, is sure to acquire the merit of such continouous recitation for the period of twelve consecutive years.

शुक्लकृष्णावुभौ पक्षौ गयायां यो वसेन्नरः॥
पुनात्यासप्तमं चैव कुलं नास्त्यत्र संशयः॥ ५२॥

The man who resides for two fortnights, both light and dark, within the sacred walls of Gayā, sanctifies the seven generations of his own family and children.

गयायां मुण्डपृष्ठं च अरविन्दं च पर्वतम्।।
तृतीयं क्रौंचपादं च दृष्ट्वा पापैः प्रमुच्यते।। ५३।।

By visiting the sacred hills of Muṇḍapṛṣṭha, Aravinda and Krouñcapada which rise up from the hallowed plains of that sacred city a man is absolved from all sins and of whatsover nature.

मकरे वर्तमाने च ग्रहणे चन्द्रसूर्य्ययोः।।
दुर्लभ त्रिषु लोकेषु गयायां पिण्डतानम्।। ५४।।

An offering of an obsequious cake to one's departed manes at Gayā, under the auspices of the continuance of the sun in the sign of the cancer or under that of a solar or a lunar eclipse, should be regarded as a piece of exceptionally rare good fortune. Rare is the man in the three habitable worlds who is fortunate enough to cast obsequious cakes in honour of his departed manes at Gayā under the auspicies of the sun's continuance at the sign of the cancer, or under that of a solar or a lunar eclipse.

महाह्रदे च कौशिक्यां मूलक्षेत्रे विशेषतः।।
गुहायां गृध्रकूटस्य श्राद्धं दत्तं(सप्त)महाफलम्।। ५५।।

A Śrāddha ceremony performed at any of the seven following sites in Gayā, such as the great lake, the Kouśikī, the Mūlakṣetra and the rock-hewn cave of the mount Gṛdhrakūṭa, etc., ensures an elevated status in the plain of astral existence to the soul for whose benefit the ceremony is celebrated.

यत्र माहेश्वरी धारा श्राद्धी तत्रानृणो भवेत्।।
पुण्यां विशालामासाद्य नदीं त्रैलोक्य विश्रुताम्।। ५६।।
अग्निष्टोममवाप्नोति श्राद्धी प्रायाद्दिवं नरः।।
श्राद्धी मासपदे स्नात्वा वाजपेयफलं लभेत्।। ५७।।

The man who performs a Śrāddha ceremony at the place where flows the mighty stream of Maheśvarī is supposed, to discharge all debts to his ancestors. The man who performs a Śrāddha ceremony on the banks of the world renowned stream of the sacred Viśālā, acqures the merit of celebrating an Agniṣṭoma sacrifice and is translated to heaven after death. Similarly a Śrāddha ceremony celebrated at the sacred shrine of Māṣapada, as well as a rite of ceremonial ablution performed therein, ranks equal in merit with the celebration of a Vājapeya sacrifice.

रविपादे पिण्डदानात्पतितोद्धारणं भवेत्।।
गयास्थो यो ददात्यन्नं पितरस्तेन पुत्रिणः।। ५८।।

An obsequious cake offered at the shrine of the Ravipāda, lifts up a fallen and benighted soul from the bottom of perdition. The Pitṛs (departed manes of a person) acknowledge the sonship of a child and own him alone as their true offspring who resorts to the sacred precincts of Gayā for the sole purpose of benefiting them spiritually and offers them boiled rice by way of funeral oblation.

कांक्षन्ते पितरः पुत्रान्नरकाद्द्रयभीरवः।।
गयां यास्यति यः कश्चित्सोऽस्मान्सन्तरायष्यिति।। ५९।।

The Piṛs, afriad of the torments of hall, pray for the birth of a male child in their surviving family on earth, so that he might make a pilgrimage to Gayā, and succour their distressed souls from the gloom of the nether worlds.

गयाप्राप्तं सुतं दृष्ट्वा पितृणामुत्सवो भवेत्।।
पद्भ्यामपि जलं स्पृष्ट्वा अस्मभ्यं किलं दास्यति।। ६०।।

Verily do they rejoice over the advent of a son in Gayā, thinking that the water accumulated in the ruts of the streets of that sacred city and tossed off by his legs, might some day lead to the emancipation of their selves.

आत्मजो वा तथान्यो वा गयाकूपे यदा तदा।।
यन्नाम्ना पातयेत्पिण्डं तं नयेद्ब्रह्म शाश्वतम्।। ६१।।

An obsequious cake offered to a departed spirit at Gayā by his son in flesh or by any other person, lifts him up to the region of the eternal Bramhā.

पुण्डरीकं विष्णुलोकं प्राप्नुयात्कोटितीर्थगः।।
या सा वैतरणी नाम त्रिषु लोकेषु विश्रुता।। ६२।।
सावतीर्णा गयाक्षेत्रे पितृणां तारणाय हि।।

A similar pilgrimage to the sacred pool of Koṭī-tīrtham leads a man to the region of Viṣṇu. The river, which is renowned in the three worlds by the name of Vaitariṇī, is descended from the region of the immortal gods and leves

the shores of the sacred Gayā, absolving the souls of all depaned beings.

श्राद्धदः पिण्डदस्तत्र गोप्रदानं करोतियः॥ ६३॥
एकविंशतिवंश्यान्स तारयेन्नात्र संशयः॥
यदि पुत्रो गयां गच्छेत्कदाचित्कालपर्यये॥ ६४॥
तानेव भोजयेद्विप्रान्ब्रह्मणा ये प्रकल्पिताः॥
तेषां ब्रह्मसदः स्थानं सोमपानं तथैव च॥ ६५॥
ब्रह्मप्रकल्पितं स्थानं विप्रा ब्रह्मप्रकल्पपिताः॥
पूजितैः पूजिताः सर्वे पितृभिः सह देवताः॥ ६६॥

The man who performs a Śrāddha ceremony, or offers an obsequious cake to, or makes the gift of a cow for the benefit of, his departed manes on the banks of that sacred stream, succours the souls of twenty-one generations of his ancestors. A son, visiting the sacred sanctuary at Gayā in course of time, and for the spiritual benefit of his own departed fore fathers, shall give a sumptuous repast to the local Brāhmaṇas, as directed by the grandfather of the celestials. By worshipping his departed manes, a man acquires the merit of worshipping all the gods.

तर्पयेत्तु गयाविप्रान्हव्यकव्यैर्विधानतः॥
स्थानं देहपरित्यागे गयायां तु विधयीते॥ ६७॥

The Brāhmaṇas, on such an occasion, should be fed and propitated according to the rules of a Havya Kavya ceremony.

यः करोति वृषोत्सर्गे गयाक्षेत्रे ह्यनुत्तमे॥
अग्निष्टोमशतं पुण्यं लभाते नात्र संशयः॥ ६८॥

Gayā is the' best place for the religiously disposed to quit their mortal frames. The man who performs a Vṛṣotsarga ceremony at Gayā, the best of all sanctuaries, is sure to acquire the merit of a hundred Agniṣṭoma sacrifices.

आत्मनोऽपि महाबुद्धिर्गयायां तु तिलैर्विना॥
पिण्डनिर्वापणं कुर्य्यसर्वादन्येषामपि मानवः॥ ६९॥

An intelligent man shall prospectively offer obsequious cakes to his own soul at Gayā, as well as to those of others without the customary admixture of sesamum with them.

यावन्तो ज्ञातव्यः पित्र्या बान्धवाः सुहृदस्तथा॥
तेभ्यो व्यास गयाभूमौ पिण्डो देयो विधानतः॥ ७०॥

O Vyāsa, such cakes should be duly offered at Gayā to the souls of one's all departed cognates, agnates and ancestors in the direct line of succession, as well as to their friends and relations.

रामतीर्थे नरः स्नात्वा गोशतस्याप्नुयात्फलम्॥
मतंगवाप्यां स्नात्वा च गोसहस्रफलं लभेत्॥ ७१॥

By performing a ceremonial ablution in the sacred pool of Rāma-Tīrtham, a man acquires the merit of making a gift of a hundred cows at a time. A similar ablution in the lake of Mataṅga, is sure to enhance that merit ten-fold.

निश्चिरासंगमे स्नात्वा ब्रह्मलोकं नयेत्पितॄन्॥
वसिष्ठस्याश्रमे स्नात्वा वाजपेयं च विन्दति॥ ७२॥

The man who bathes at the confluence of the sacred Niścira, leads his departed manes to the region of Brahmā. By bathing at the hermitage of Vasiṣṭha, the bather acquires the merit of performing a Vājpeya sacrufuce.

महाकौश्यां समावासदश्मेधफलं लभेत्॥
पितामहस्य सरसः प्रसृता लोकपावनी॥ ७३॥
समीपे त्वग्निधारेति विश्रुता कपिला हि सा॥
अग्निष्टोमफलं श्राद्धी स्नात्वात्र कृतकृत्य॥ ७४॥

A residence near the sacred stream of Kouśika ensures the merit of performing a HorseSacrifice. The hollowed fountain of Agnidhara rises from the lake sacred to the grandfather of the gods, and is usually known as the Kapila. The man who performs a Śrāddha ceremony at or near this sacred stream, acquires the merit of performing an Agniṣṭoma sacrifice.

श्राद्धी कुमारधासरायामश्वमेधफलं लभेत्॥
कुमारमभिगम्याथ नत्वा मुक्तिमवाप्नुयात्॥ ७५॥
सोमकुण्डे नरः स्नात्वा सोमलोकं च गच्छति॥
संवर्त्तस्य नरो वाप्यां सुभगः स्यात्तु पिण्डदः॥ ७६॥
धौतपापो नरो याति प्रेतकुण्डे च पिण्डदः॥
देवनद्यां लेलिहाने मथने जानुगर्त्तके॥ ७७॥
एवमादिषु तीर्थेषु पिण्डदस्तारयेत्पितॄन्॥
नत्वा देवान्वसिष्ठेशप्रभृतीनृणसंक्षयम्॥ ७८॥

By performing a similar ceremony near the fountain, sacred to the god Komāra, a man is sure to acquire the merit of performing a Horse

Sacrifice, whereas a visit to his divine image at the adjoining shrine, leads to the emancipation of one's self. An ablution in the sacred fount of the moon god, ensures one's residence in the region of that divinity after death. The man who offers an obseqious cake to his manes on the banks of the pool sacred to that god ieads them to the region of Brahmā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामहात्म्यं नाम त्र्याशीतितमोऽध्यायः॥ ८३॥

अध्यायः ८४ / Chapter 84

ब्रह्मोवाच

उद्यतस्तु गयां गन्तुं श्राद्धं कृतवा विधानतः॥
विधाय कार्पटीवेषं ग्रामस्यापि प्रदक्षिणम्॥ १॥
ततो ग्रामान्तरं गत्वा श्राद्धशेषस्य भोजनम्॥
कृत्वा प्रदक्षिणं गच्छेत्प्रतिग्रहविवर्जितः॥ २॥

Brahmā said :—The man who is about to start on a pilgrimage to Gayā, shall only perform a Śrāddha ceremony before setting out on his journey, circumbulate his native village in the garment of an anchorite, take up his residence in an adjoining village, live on the residue of obsequious cakes offered to his .manes in the course of that Śrāddha ceremony, and shall then go on his way, refraining from taking alms and charities on the road.

गृहाच्चलितमात्रस्य गयायां गमनं प्रति॥
स्वर्गारोहणसोपानं पितृणां तु पदेपदे॥ ३॥

The departed ancestors of a man commence to ascend each step of stairs to heaven at his each foot-fall on the way to that sacred city.

मुण्डनं चोपवासश्च सर्वतीर्थेष्वयं विधिः॥
वर्जयित्वा कुरुक्षेत्रं विशालां विरजां गयाम्॥ ४॥

The rules of fasting and shaving the head hold good in the case of all sacred pools and shrines, except Kurukṣetra, Viśāla, Virajā, and Gayā.

दिवा च सर्वदा रात्रौ गयायां श्राद्धकृद्भवेत्॥
वाराणस्यां कृतं श्राद्धं तीर्थे शोणनदे तथा॥ ५॥
पुनःपुनामहानद्यां श्राद्धी स्वर्गं पितॄन्नयेत्॥

A Śrāddha ceremony at Gayā, does not wait for any particular part of the day for its performance, which may be gone through at any time in the day or night. By performing a Śrāddha ceremony at Banaras, or at the banks of the Śoṇa, or the Mahānadi, a man is sure to ensure a felicitous residence to his manes in heaven.

उत्तरं मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम्॥ ६॥
तस्मिन्निवर्त्तयेच्छ्राद्धं स्नानं चैव निवर्त्तयेत्॥
कामान्स लभते दिव्यानमोक्षापायं च सर्वशः॥ ७॥

A pilgrimage to the sacred pool of Uttara Mānasa at Gayā, grants the greatest success to the pilgrim in respect of his penances and penitential obsemmces in general. By performing a Śrāddha ceremony at the ietter sanctuary, a man is sure to witness the fruition of all his desires and becomes an emancipated self after death.

दक्षिण मानसं गत्वा मौनी पिण्डादि कारयेत्॥
ऋणत्रयापाकरणं लभेद्दक्षिणमानसे॥ ८॥
सिद्धानां प्रीतिजननैः पापानां च भयंकरैः॥
लेलिहानैर्महाघोरैक्षतैः पन्नगोत्तमैः॥ ९॥

A man by observing a vow of silensce and by offering an obsequious cake to his manes at the shore of the sacred pool of Dakṣiṇa Mānasa at Gayā, stands absolved from the threefold obligations of human life.

नाम्ना कनखलं तीर्थे त्रिषु लोकेषु विश्रुतम्॥
उदीच्यां मुण्डपृष्ठस्य देवर्षिगणसेवितम्॥ १०॥

The sacred pool of Kaṅkhalam lies to the north of the shrine of Muṇḍapṛṣṭha at Gayā, and is the favourite hunt of the gods and the spirits of the immortal sages. The Siddhas delight to wade along the banks of this sacred fount; and serpents of dreadful appearance, guard its shores with their protruding tongues, inspiring terror into the hearts of the wicked and the unrighteous. An ablution in the waters of this sacred pool paves ones way to heaven, and a Śrāddha ceremony performed at its shores is sure to bear immortal fruits.

तत्र स्नात्वा दिवं याति श्राद्धं दत्तमथाक्षयम्॥
सूर्य्यं नत्वा त्विदं कुर्य्यात्कृतपिण्डादिसत्क्रियः॥ ११॥
कव्यवाहस्तथा सोमो यमश्चैवार्य्यमा तथा॥
अग्निष्वात्ता बर्हिषदः सोमपाः पितृदेवताः॥ १२॥

The pilgrim having duly made obeisance to the sun god and having offered obsequious cakes to his manes, should recite the following prayer : "Come, O ye highsouled Agniṣvātta and Vahirṣadas, come O ye my heavenly manes whose drink is the juice of the ambrosial Soma, come and take me under your protection during my sojourn in this sacred city. I have offered obsequious cakes to the souls of my forefathers and to the spirits of those who had once been the members of my family on earth. I have come to Gayā for that express purpose.

आगच्छन्तु महाभागा युष्माभी रक्षितास्त्विह॥
मदीयाः पितरो ये च कुले जाताः सनाभयः॥ १३॥
तेषां पिण्डप्रदाथानार्थमगतोऽस्मि गयामिमाम्॥
कृतपिण्डः फल्गुतीर्थे पश्यैद्देवं पितामहम्॥ १४॥

Then having cast obsepuious oblations to his manes as above indicated, he should resort to the sacred pool of the Phalgu and subsquently see the divine image of the celestial grandfather and that of the club-welding deity, whereby he would be able to discharge all obligations, incidental to his birth.

गदाधरं ततः पश्येत्पितॄणामनृणो भवेत्॥
फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम्॥ १५॥
आत्मानं तारयेत्सद्यो दश पूर्वान्दशापरान्॥
प्रथमेह्नि प्रोक्तो द्वितीयदिवसे व्रजेत्॥ १६॥

An ablutions in the waters of the sacred Phalgu, as well as a visit to the divine image of the mace-bearng god, leads to the emancipation of a man after death and liberates the souls of his deceased cognates, even removed ten degress from him both in the ascending and descending lines of succession.

धर्मारण्यं मतंगस्य वाप्या पिण्डादिकृद्भवेत्॥
धर्मारण्यं समासाद्य साजपेफलं लभेत्॥ १७॥
राजसूयाश्वमेधाभ्यां फलं स्याद्ब्रह्मतीर्थके॥
श्राद्धं पिण्डोदकं कार्य्यं मध्ये वै यूपकूपयोः॥ १८॥

I have described the doings of a pilgrim in his first day at Gayā. On the second day, he should visit the holy forest of Dharmāraṇyam and offer obsequious cakes to his manes on the hallowed banks of the lake sacred to the god Mataṅga. A visit to the sacred forest of Dharmāraṇyam ranks equal in merit with the performance of a Vājapeya sacrifice. A pilgrimage to the sacred pool of the Brahma tīrthakam equals in merit with the performance of a Vājapeya or that of a horse-sacrifice. A Śrāddha ceremony should be performed and oblations and libations of water should be offered to one's manes at any spot lying between the Yūpa and the sacred well aforesaid (Brahma-tīrtham).

कूपोदकेन तत्कार्य्यं पितृणां दत्तमक्षयम्॥
तृतीयेऽह्नि ब्रह्मसदो गत्वा स्नात्वाथ तर्पणाम्॥ १९॥
कृत्वा श्राद्धादिकं पिण्डं मधये वै यूपकूपयोः॥

The duty of the third day consists in paying a visit to the Brahmasada and in offering obsequious cakes and libations of water to one's departed manes, and in performing a Śrāddha ceremony in their honour at a place midway between the Yūpa and the sacred well.

गोप्रचारसमीपस्था आब्रह्म ब्रह्मकल्पिताः॥ २०॥
तेषां सेवनमात्रेण पितरो मोक्षगामिनः॥
यूपं प्रदक्षिणीकृत्य वाजपेयफलं लभेत्॥ २१॥

All beings, from the minutest animal culum to the creator of the universe, perpetually grace with their presence the holy pasturage known as the Gopracāra, and a propitiation of those immortal spirits by a man, leads to the emancipation of his departed manes. By circumbulating the sacred Yūpa, a man is sure to acquire the same merit as that of performing a Vājapeya sacrifice.

फल्गुतीर्थे चतुर्थेऽह्नि स्नात्वा देवादितर्पणम्॥
कृत्वा श्राद्धं गयाशीर्षे कुर्याद्रुद्रपदादिषु॥ २२॥

On the fourth day, having bathed in the sacred waters of the Phalgu, and his departed manes, and performed a Śrāddha ceremony in their honour at the sanctuary of Gayā-Śirṣa, O Vyāsa, the pilgrim should offer cakes at the

mouth and over the three foot-prints of the deity, as well as in the five sacred fired (Pañcāgni).

पिण्डान्देहिमुखे व्यासे पंचाग्नौ च पदत्रये।।
सूर्य्येन्दुकार्त्तिकेयेषु कृतं श्राद्धं तथाक्षयम्।। २३।।
श्राद्धं तु नवदेवत्यं कुर्य्याद्द्वादशदैवतम्।।
अन्वष्टकासु वृद्धौ च गयायां मृतवासरे।। २४।।

A Śrāddha ceremony performed at Gayā-Śirṣa under the auspicious aspects of the sun and the moon in the month of Kārtikeya, bears immortal fruits. A Śrāddha ceremony usually embraces the worship of nine different deities which should be made to include (Dvādaśa-daivatam) three more, while performed within the sacred precincts of Gayā. A Śrāddha ceremony in honour of one's deceased mother, should be separately performed on the occasion of an Anvaṣṭaka, or Vṛddhi, or on the date of her death, as well as in Gayā, while on all other occasions, the ceremony should be performed jointly with that of his father.

अत्र मातुः पृथक् श्राद्धमन्यत्र पतिना सह।।
स्नात्वा दशाश्वमेधे तु दृष्ट्वा देवं पितामहम्।। २५।।
रुद्रपादं नरः स्पृष्ट्वा न चेहावर्त्तते पुनः।।
त्रिर्वित्तपूर्णां पृथिवीं दत्त्वा यत्फलमाप्नुयात्।। २६।।

The man, who having bathed at the Daśāśvamedha, sees she image of the celestial grandfather and touches the foot of the god Rudra, is exempted from reverting to life and its miseries. By performing a Śrāddha ceremony at Gayā-śiraṣ, a man acquires the same merit which one gets by making a gift of the whole earth, covered over with threefold layers of gold.

स तत्फलमवाप्नोति कृत्वा श्राद्धं गयाशिरे।।
शमीपत्रप्रमाणेन पिण्डं दद्याद्गयाशिरे।। २७।।

The obsequious cakes, to be offered at the sanctuary of Gaya-śirasa, should be made to measure the leaves of a Śamī tree in size, the occult energy of which may be unquestionably looked up to as the deliverer of the manes of the performer.

पितरो यान्ति देवत्वं नात्र कार्य्या विचारणा।।
मुण्डपृष्ठे पदं न्यस्तं महादेवेन धीमता।। २८।।

The god Mahādeva rested his foot on the sanctuary at Muṇḍa-pṛṣṭha and according a man may achieve penitential success at the place with the least effort of exertion.

अल्पेन तपसा तत्र महापुण्यमवाप्नुयात्।।
गयाशीर्षे तु यः पिण्डान्नाम्ना येषां तु निर्वपेत्।। २९।।

Spirits in whose names obsequious cakes are offered at Gayā-sirṣa, rise to heaven if doomed to the tortures of hell, or become emancipated selves, if already happened to be in the former place.

नरकस्था दिवं यान्ति स्वर्गस्था मोक्षमाप्नुयुः।।
पञ्चमेऽह्नि गदालोले स्नात्वा वटतले ततः।। ३०।।

On the fifth day of his stay at Gayā, the pilgrim should perform a religious ablution at the sanctuary of Gadālola and offer obsequious cakes to his departed manes at the root of the sacred Vaṭa tree, whereby he would succour the souls of his deceased ancstors from the gloom of the nether regions.

पिंडान्दद्यात्पितृणां च सकलं तारयेत्कुलम्।।
वटमूलं समासाद्य शाकेनोष्णोदकेन वा।। ३१।।
एकस्मिन् भोजिते विप्रे कोटिर्भवति भोजिताः।।
कृते श्राद्धेऽक्षयवटे दृष्ट्वा च प्रपितामहम्।। ३२।।
अक्षयसाल्लँभते लोकानकुलानामुद्धरेच्छतम्।।

Even by feeding a single Brāhmaṇa with boiled rice and prepared potherbs at he sacred Vaṭa tree, a man would acquire the merit of treating a million of Brāhmaṇas to a sumptuous repast. By performing a Śrāddha ceremony at the root of the immortal Vaṭa tree and by seeing the divine image of the celestial grandfather, a man is sure to ascend to the region of the immortals and the deliver a hundred generations of his departed manes from the shades of Hades.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्।। ३३।।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्।।
प्रेतः कश्चित्समुद्दिश्यं वणिजं कश्चिदब्रवीत्।। ३४।।

A father usually desires the births of many sons of his own loins, so that some of them might resort to Gayā, or perform a Vṛṣot-sarga Śrāddha ceremony, or undertake a horse

sacrifice for the welfare of his spiritual self after death.

Once on a time, a ghost met a certain merchant in the way and addressed him as follows :

मम नाम्ना गयाशीर्षे पिण्डनिर्वपणं कुरु॥
प्रेतभावाद्विमुक्तः स्यसांस्वर्गदो दातुरेव च॥ ३५॥

"Cast some obsequious cakes in my name at the sanctuary of Gaya-śirṣa, since both the offereer and the receiver of such cakes are liberated from the confines of the nether regions and are admitted into the abodes of the gods."

श्रुत्वा वणिग्गयाशीर्ष प्रेतराजाय पिण्डकम्॥
प्रददावनुजैः सार्द्धं स्वपितृभ्यस्ततो ददौ॥ ३६॥

The merchant did as he was requested to do by the departed spirit, and subsequently offered. obsequious cakes to his own forefathers jointly with his younger brothers, who were immediatey released from the mansion of death

सर्वे मुक्ता विशालोऽपि सपुत्रोऽभूच्च पिंडदः॥
विशालायां विशालोऽभूद्राजपुत्रोऽब्रवीद्द्विजान्॥ ३७॥
कथं पुत्रादयः स्युर्मे विप्राश्चोचुर्विशालकम्॥
गयायां पिण्डदानेन तव सर्वं भविष्यति॥ ३८॥

The merchant in his turn was blessed with the birth of a male child named Viśāla. His wife Viśāla bore him that son. Viśāla, who was childless up to that time, asked the Brāhmaṇas, how he could beget children, and the Brāhmaṇas replied that a pilgrimage to Gayā, would remove all impediments in the way of having offsprings of his own.

विशालोऽथ गयाशीर्षे पिंडदोऽभूच्च पुत्रवान्॥
दृष्ट्वाकाशे सितं रक्तं कृष्णं पुरुषमब्रवीत्॥ ३९॥

Viśāla went to Gayā and offered obsequious cakes to his departed fathers at the sancturary of Gaya-śirṣa. Whereupon a son was born to him. One day Viśāla saw three shadowy images, white, red, and black reflected in the sky just before his eyes.

के यूयं तेषु चैवैकः सितः प्रोचे विशालकम्॥
अहं सितस्ते जनक इन्द्रलोकं गतः शभर्म् ॥ ४०॥

He questioned them as to their identity and whereabouts, whereupon the white one replied.

मम पुत्र पिता रक्तो ब्रह्महा पापकृत्परम्॥
अयं पितामहः कृष्ण ऋषयोऽनेन घातिताः॥ ४१॥

"I am thy father, O Viśāla and am at present residing in the region of Indra through the merit of my good deeds in life. O son, the red spectre thou findest is my father who killed a Brāhmaṇa in his human existence and was a man of the blackest inequity on earth. The black one is my grandfather who had taken by forcible hands the life of many a holy sages in their hermitage.

अवीचिं नरकं प्राप्तौ मुक्तौ जातौ चपिण्डदा॥
युक्तीकृतास्ततः सर्वे व्रजामः स्वर्गमुत्तमम्॥ ४२॥

They are now doomed to the torments of that particular quarter of the seat of hell, whose dire monotony is not broken by the rising of a single wave and which hides within its lethian and unfathomable depth an eternity of impious misery and wailing. Release them, O thou the offerer of our obsequious cakes, from the dismal confines of that infernal world and send them happy and emancipated to the region of the immortal gods."

कृतकृत्ये विशालोऽपि राज्यं कृत्वा दिवं ययौ॥
येऽस्मत्कुले तु पितरो लुप्तपिण्डोदकक्रियाः॥ ४३॥
ये चाप्यकृतचूडास्तु ये च गर्भाद्विनिस्सृताः॥
येषां दाहो च क्रियांच येऽग्निदग्धास्तथापरे॥ ४४॥

Now Viśāla did what he was requested to do by his father and assended heaven fater a prosperous sovereignty on earth. May our departed manes who have been deprived of their obsequious cakes and libations of water, as well as the spirits of those who had been born in our family and died immediately after having been delivered of the womb, or without the rite of Cūḍākaraṇa done unto them, together with the souls of those whose eathly remains had not been cremated in the funeral pile, or whose earthly bodies had been consigned to the unconsecrated fire, be propitiated with the obsequious cake now offered by me, on the ground.

भूमौ दत्तेन तृप्यन्तु यान्तु परां गतिम्॥
पिता पितामहश्चैव तथैव गर्भाद्विनिस्सृताः॥
येषां दाहो न क्रियाच येऽग्निदग्धास्तथापरे॥ ४४॥
भूमौ दत्तेन तृप्यन्तु तृप्ता यान्तु परां गतिम्॥
पिता पितामहश्चैव तथैव प्रपितामहः॥ ४५॥
माता पितामही चैव तथैव प्रपितामही॥
तथा मातामहश्चेव प्रमातामह एव च॥ ४६॥
वृद्धप्रमातामहश्च तथा मातामही परम्॥
प्रमातामही तथा वृद्धप्रमातामहीति वै॥ ४७॥
अन्येषां चैव पिंडोऽयमक्षय्यमुपतिष्ठताम् ॥ ४८॥

This funeral oblation offered to the souls of my father, grandfather, great grandfather, mother, paternal grandmother, paternal great grandmother, or to those of my maternal grandfather, maternal great grandfather, meternal great great grandfather, maternal grandmother, maternal great grandmother, or maternal great great grandmother, or to the spirits of any other departed person or relation, furnish them with eternal satisfaction."

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम चतुरशीतितमोऽध्यायः॥ ८४॥

अध्यायः ८५ / Chapter 85

ब्रह्मोवाच

स्नात्वा प्रेतशिलादौ तु वरुणास्थामृतेन च॥
पिण्डं दद्यादिमैर्मन्त्रैरावाह्य च पितॄन्परान्॥ १॥
अस्मत्कुले मृता ये च गतिर्येषां न विद्यते॥
आवाहयिष्येतान्सर्वान् दर्भपृष्ठे तिलोदकैः॥ २॥

Brahmā said :—Then having performed a ceremonial ablution with the Varuṇāstra Mantra, the pilgrim should offer obsequious cakes to his departed manes at the sanctuary of the hill of spirits (Pretaśilā) and invoke them as follows :—"On the blades of Kuśā grass extended in my front, and with this libation of water containing sesamum, I invoke the presence of the souls of those who had been born in my family and subsequently died without any means of succuor from the shades of the internal religion.

पितृवंशे मृता ये च मातृवंशे च ये मृताः॥
तषामुद्धरणार्थाये इमे पिण्डे ददाम्यहम्॥ ३॥

I offer these obsequious cakes for the liberation of those spirits who had once born in flesh in the family of my father or mother.

मातामहकुले ये च गतिर्येषां न विद्यते॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ४॥

I offer this obsequious cake to those spirits, who had once taken their birth in the family of my maternal grandfather and who are divested of all meaons of liberation from their infernal confies.

अजातदन्ता ये केचिद्ये च गर्भे प्रपीडिताः॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ५॥

I offer this obsequious cakes for the release of those of my relations who had died in their mothers womb, or had found an untimely grave even without cutting a single tooth.

बन्धुवर्गाश्च ये केचिन्नमगोत्रविवर्जितः॥
स्वगोत्रे परगोत्रे वा गतिर्येषां न विद्यते॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ६॥

I have offered this obsequious cake for the succour of those of my friends, whether born in my family or otherwise, and even whose names and spiritual clanship have escaped from my memory.

उद्बन्धनमृता ये च विषशस्त्रहताश्च ये॥
आत्मोपघातिनो ये च तेभ्यः पिण्डं ददाम्यहम्॥ ७॥

I offer this cake to the souls of those who have committed suicide or met a violent death either by water, poison, blow, or strangulation.

अग्निदाहे मृता ये च सिंहव्याघ्रहताश्च ये॥
दंष्ट्रिभिः शृंगिभिर्वापि तेषां पिण्डं ददाम्यहम्॥ ८॥

I offer this obsequious cake to the spirits of those who had been burnt to death, or devoured by lions and tigers, or killed by homed cattle, or expired under the bites of fanged or sharp-toothed beasts.

अग्निदग्धाश्च ये केचिन्नाग्निदगस्तथापरे॥
विद्युच्चौरहता ये च तेभ्यः पिण्डं ददाम्यहम्॥ ९॥

I offer this obsequious cake to the spirits of those whose earthly remains had been cremated in unconsecrated tire, or had not been consigned to the flames of any tire at all, as well as to the souls of those who had been killed by thieves or lightning.

रौरवे चान्धातामिस्त्रे कालसूत्रे च ये गताः॥
तेषामुद्धरणार्थाय इमे पिण्डं ददाम्यहम्॥ १०॥

I offer this obsequious cake for the liberation of those spirits who had been kept confined within the dark walls of the hells known as the Rourava and the Kālasūtra.

असिपत्रवने घोरे कुंभीपाके च ये गताः॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ ११॥

I offer this obseqious cake for the liberation of those spirits who are at present doomed to the tortures of those divisions of hell, which are known as the Kumbhīpāka (hell of whirling eddies) of Asipatra Vanam (Forest of sword blades).

अन्येषां यातना स्थानां प्रेतलोकनिवासिनाम्॥
तेषामुद्धरणार्थाय इमं पिण्डं ददाम्यहम्॥ १२॥

I offer this obsequious cake for the liberation of those spirits who are tonured in other quaners of hell.

पशुयोनिं गता ये च पक्षिकीटसरीसृपाः॥
अथवा वृक्षयोनि स्थास्तेभ्यः पिण्डं ददाम्यहम्॥ १३॥

I offer this obsequious cake for the emancipation of those spirits who had reincarnated as serpents, birds, or other lower animals, or had been consigned to the voiceless agonies of vegetable life.

असंख्ययातनासंस्था ये नीता यमशासनैः॥
तेषामुद्धरणार्थाय इमं पिंडं ददाम्यहम्॥ १४॥

I offer this obsequious cake for the liberation of those spirits who under the ordination of the god of death in hell.

जात्यन्तरसहस्त्रेषु भ्रमन्ति स्वेन कर्मणा॥
मानुष्यं दुर्लभं येषां तेभ्यः पिण्डं ददाम्यहम्॥ १५॥

I offer this obsequious cake for the elevation of those spirits in the astral plane who, for their countless misdeeds in successive rebirths, and through the workings of the propulsions of ignoble passions turned into dynamics of fate, are perpetually getting down in the graduated scale of life, and to whom a working upward to the plane of human existence has become a thing of rarest impossibility.

ये बान्धवाऽबान्धवा वा येऽन्यजन्मनि बांधवाः॥
ते सर्वे तृप्तिमायान्तु पिण्डदानेन सर्वदा॥ १६॥

May the souls of those who were friends to me in this life, or had been my friends in any other existence, or of those who are not related to me in that capacity and are utterly friendless for the present, be propitiated and liberated by this obsequious cake which I have offered at the present sanctuary in Gayā.

ये केचित्प्रेतरूपेण वर्त्तन्ते पितरो मम॥
ते सर्वे तृप्तिमायान्तु पिंडदानेन सर्वदा॥ १७॥

May the souls of any of my forefathers, who might be staying at present in the shape of astral beings, derive perpetual satisfaction from the obsequious cake which I have offered.

ये मे पितृकुले जाताः कुले मातुस्तथैव च॥
गुरुश्वशुबन्धूनां ये चान्ये बांधवा मृताः॥ १८॥
ये मे कुले लुप्तपिण्डाः पुत्रदारविवर्जिताः॥
क्रियालो पहता ये च जात्यन्धाः पङ्गवस्तथा॥ १९॥
विरूपा आमगर्भाश्च ज्ञाताज्ञाताः कुले मम॥
तेषां पिंडं मया दत्तमक्षय्यमुपतिष्ठाम्॥ २०॥

I have offered obsequious cakes for the satisfaction of all those spirits who had once taken their birth in the famlily of my father or mother, or who were related to my preceptors, or fatherin-law or any other relations in life, or who had died without having any issue of their own, and accordingly stand, at present, divested of their specific shares of funeral cakes and libations of water, or who had been born deaf, dumb, blind, cripple or idiotic in life, whether they are any way related to me or not, or who had died in the womb without ever seeing the light of god, (whether do I know them or not), and may they derive eternal felicity from this cake which I have offered to them.

साक्षिणः सन्तु मे देवा ब्रह्मेशानादयस्तथा॥
मय गयां समासाद्य पितॄणां निष्कृतिः कृता॥ २१॥

May the gods and Brahmā and Īśāna, etc., in panicular, bear testimony to the fact that I have come to Gayā, and effected the liberation of my fathers from the confines of the nether world.

आगतोऽहं गयां देव ! पितृकार्य्ये गदाधर॥
तन्मे साक्षी भवत्वद्य अनृणोऽहमृणन्त्यात्॥ २२॥

Witness, O thou mace-bearing god, that "I have arrived at Gayā, done all the needful rites for the emancipation of my departed manes, and stand fully absolved from the three-debt of human existence." and these places should be deemed as equally

महानदी ब्रह्मसरोऽक्षयो वटः
प्रभासमुद्यन्तमहो? गयाशिरः॥
सरस्वतीधर्मकधुनेपृष्ठा एते
कुरु क्षेत्रगता गयायाम्॥ २३॥

The sanctity of the sacred field of Kuruṣetra appertains to the Mahānadī, to the Bramhaṣada, to the Prabhāsa, to the Gayaśirā, to the Sarasvatī, to the Akṣayavaṭa, to the Dharmaraṇyam and to the Dhenukapṛṣṭha at Gayā and these places should be deemed as equally sanctified as the memorable battle-field of the Kauravas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम पञ्चाशीतितमोऽध्यायः॥ ८५॥

अध्यायः ८६ / Chapter 86

ब्रह्मोवाच

येयं प्रेतशिला ख्याता गयायां सा त्रिधा स्थिता॥
प्रभासे प्रेतकुण्डे गयासुरशिरस्यपि॥ १॥

Brahmā said :—The well renowned hill of Pretaśilā lies detached in three places at Gayā, *viz.*, at the sanctuaries of Prabhāsa, Pretakuṇḍa and the Gayaśirā.

धर्मेण धारिता भूत्यै सर्वदेवमयी शिला॥
प्रेतत्वं ये गता नृणां मित्राद्या बान्धवादयः॥ २॥

The hill rests on the shoulders of the god of virtue, and is supported by the aforesaid deity only for the elevation of the whole world.

तेषामुद्धरणार्थायं यतः प्रेतशिला शुभा॥
अतोऽत्र मुनयो भूपा राजपत्न्यादयः सदा॥ ३॥

It is so called from the fact of its emancipating the departed spirits of one's parents, friends and relations in life, and thus fulfilling the initiative purpose of its own creation.

तस्यां शिलायां श्राद्धादिकर्त्तारो ब्रह्मलोकगाः॥
गयासुरस्य यन्मुण्डं तस्य पृष्ठे शिला यतः॥ ४॥

The spirits of sages and potentates and canonised queens of old, peretually grace with their presence the summits of the blissful Pretaśilā, and hence a Śrāddha ceremony performed at the foot of this sacred hill, leads its performer to the region of Bramhā, atter death.

मुण्डपृष्ठो गिरिस्तस्मात्सर्वदेवमयो ह्ययम्॥
मुण्डपृष्ठस्य पादेषु यतो ब्रह्मसरोमुखाः॥ ५॥
अरविन्दवनं तेषु तेन चैवापलक्षितः॥
अरविन्दो गिरिर्नाम क्रौञ्चपादाङ्कितो यतः॥ ६॥

The hill known as the Muṇḍapṛṣṭha is so called from the fact of its standing on the exact spot where fell the head of the demon Gayā at the time of his demise, and forms a sort of natural pantheon, visited by all the gods in the universe. The strip of forest which stretches along the foot of the hill of Muṇḍapṛṣṭha and is washed by the head waters of the sacred Brahmasāra (the lake of Bramhā) is called the forest of Aravindam (Aravinda Vanam). Partly hidden by the forest, the hill of Aravinda rears its lofty head and is seen looming at a distance. The hill is also known as the Krauñca-pāda from the fact of its being impressed with the marks of a Krauñca's (a bird of the heron species) feet.

तस्माद्गिरिः क्रौंचपादः पितॄणां ब्रह्मलोकदः॥
गदाधरादयोः देवा आद्या आदौः व्यवस्थिताः॥ ७॥

शिलारूपेण चाव्यक्तास्तस्माद्देवमयी शिला॥
गया शिरश्छादयित्वा गुरुत्वादिस्थता शिला॥ ८॥

The spirit of the original deities, such as the mace-bearing god, etc., hovered over and lay inherent in that sacreds hill, and hence it should be regarded as an elevation permeated with the respective essences of the aforesaid gods. The hill, pregnant with the spirit of the club-wielding god, had originally buried under its weight the head of the demon Gayā, but the divine spirit became patent and manifest in course of time, and the hill is to be looked upon us identical with his divine self.

कालान्तरेण व्यक्तश्च स्थित आदिगदाधरः॥
महारुद्रादिदेवैस्तु आनादिनिधनो हरिः॥ ९॥
धर्म संरक्षणार्थाय अधर्मादिविनष्टये॥
दैत्यराक्षसनार्था मत्स्यः पूर्वं यथाभवत्॥ १०॥
कूर्मो वराहो नृहरिर्वामनो राम ऊर्जितः॥
यथा दाशरथी रामः कृष्णो बुद्धोऽथ कल्क्यपि॥११॥

For the preservation of order and religion in the world, and for the suppression of evil and wrongdoers, the birth and deathless Hari had incarnated in the shape of the divine fish, tortoise, boar, Nṛsiṁha (Man lion), Vāmana (Dwarf), Rāma (Paraśu Rāma), Rāma (the son of Daśaratha), Kṛṣna, Buddha and Kalki, in the company of his celestial cohorts, the Rudras etc.

तथा व्यक्तोऽव्यक्तरूपी आसीदादिर्गदाधरः॥
आदिरादौ पूजितोऽत्र देवैर्ब्रह्मादिभिर्यतः॥ १२॥
पाद्याद्यैर्गन्धपुष्पाद्यैरत आदिगदाधरः॥

In like manner, the club wielding god, who was invisible and disembodied in the beginning, became patent and took shape at Gayā. And since he was worshipped at the outset (Ādī) by such gods, ad Bramhā, etc., with offerings of flowers, perfumes, etc., he is called the original (Ādī) club-wielding deity.

गदाधरं सुरैः सार्द्धमाद्यं गत्वा ददातिः॥ १३॥
अर्घ्यं पात्रं च पाद्यं च गन्धपुष्पं च धूपकम्॥
दीपं नैवैद्यमुत्कष्टं माल्यानि विविधानि च॥ १४॥
वस्त्राणि मुकुटं घण्टा चामरं प्रेक्षणीयकम्॥
अलङ्कारादिकं पिण्डमन्नादानादिकं तथा॥ १५॥
तेषां तावद्धन धान्यमायुरारोग्यसम्पदः॥
पुत्रादिसन्ततिश्रेयोविद्यार्थं काम ईप्सितः॥ १६॥

Accordingly the pilgrim him just after his arrival at Gayā (Ādyam) with such offerings as Arghas, water for absolving his feet, perfumes, flowers, lamps, burining sticks of incense, garlands, sweets and edibles, garments, bells, mirrors, chowries, ornaments, boiled rice, obsequious cakes, etc., is blest with all the good things which wish can name is life, becomes the possessor of untold wealth and well-filled granaries, is enabled to live up to a ripe old age, honoured and revered as a man of knowledge and wisdom, and becomes the happy progenitor of a prosperous and fruitful race.

भार्य्या स्वर्गादिसवाश्च राज्यकम्॥
कुलीनः सत्त्वसम्पन्नो रणे मर्दितशात्रवः॥ १७॥
वधबन्धविनिमुर्क्तश्चान्ते मोक्षमवाप्नुयात्॥
श्राद्धपिण्डादिकर्त्तारः पितृभिर्ब्रह्मलोकगाः॥ १८॥

Blest in the love of a true and devoted wife he is privileged to taste of an advance draught of heaven, where he is sure to be glorified after the close of his mortal career. From heaven he will reincarnate as the undisputed monarch of the whole earth, victorious in wars against his adversaries, courageous and noble in his thoghts and dealings, and so on through successive rebirths until the fmal liberation or emancipation of his Self will be worked out. The man who performs a Śrāddha ceremony at the present shrine, ascends to the region of Bramhā with his departed manes, after death.

जगन्नार्थं येऽर्चयन्ति सुभद्रांबल भद्रकम्॥
ज्ञानं प्राप्य श्रियं पुत्रान्व्रजन्ति पुरुषोत्तम्॥ १९॥

The man who worships at Gayā the divine image of Valabhadra, and that of his sister Subhadrā, acquires wealth and wisdom in life, and goes to the region of Puruṣottama after death, leaving a large number of sons to mourn his loss.

पुरुषोत्तमराजस्य सूर्य्यस्य च गणस्य च॥
पुरस्तत्र पिण्डादि पितृणां ब्रह्मलोकदः॥ २०॥

By casting obsequious cakes to his depaned

manes in the front of the divine images of Gaṇa, Puruṣottama and the sun god, a man is sure to lead their spirits to the region of Bramhā.

नत्वा कपर्द्दिविघ्नेशं सर्वविघ्नैः प्रमुच्यते॥
कार्त्तिकेयं पूजयित्वा ब्रह्मलोकमवाप्नुयात्॥ २१॥

By devoutly making an obeisance to the god Kāpārḍī Vighneá a man is sure to mount over all obstacles in life. The man who worships the god Kārtikeya, is sure to be translated to the region of Bramhā.

द्वादशादित्यमभ्यर्च्य सर्वरोगैः प्रमुच्यते॥
वैश्वानरं समभ्यर्च्य उत्तमां दीप्तिमाप्नुयात्॥ २२॥

A worship of the twelve Āditayas, duly performed, is sure to prove curative in cases of all bodily distempers. A worship of the god of fire, imparts a healthful glow to the complexion of the worshipper.

रेवन्तं पूजयित्वाथ अश्वानाप्नोत्यनुत्तमान्॥
अभ्यर्च्येन्दुं महैश्वर्यं गौरीं सौभाग्यमाप्नुयात्॥ २३॥

By worshipping the god Revanta a man becomes the possessor of a splendid stud of horses. The moongod, duly propitiated, grants the boon of unbounded wealth to the worshipper. A worship of the goddess Gaurī confers affluence upon her votaty.

विद्यां सरस्वतीं प्राच्र्य लक्ष्मीं संपूज्य च श्रियम्॥
गरुडं च समभ्यर्च्य विघ्नवृन्दात्प्रमुच्यते॥ २४॥

A worship of the goddess Sarasvatī brings on wisdom to her suppliant, whereas the goddess Lakṣmī in creases the pecuniary resources of the man who duly supplicates her favour.

क्षेत्रपालं समभ्यर्च्य ग्रहवृन्दैः प्रमुच्यते॥
मुण्डपृष्ठ समभ्यर्च्य सर्वकाममवाप्नुयात्॥ २५॥

By worshipping the lord of the celestial birds (Garuḍa) one is sure to get over all impediments in the way to success, while the god Kṣetrapāla, duly propitiated, relents to nullify the evil influences cast by the malignant planets. The man who worships the sancturay of the Muṇḍapṛṣṭha hill, lives to witness the realisation of all his desires.

नागाष्टकं समभ्यर्च्य नागदष्टो विमुच्यते॥
ब्रह्माणं पूजयित्वा च ब्रह्मलोकमवाप्नुयात्॥ २६॥

A man bitten by a serpent, is made sound and whole by worshipping the Nāgāṣṭakam. The man who worships the god Brahmā, is translated to the region of Brahmā after death.

बलभद्रं समभ्यर्च्य बलारोग्यवाप्नुयात्॥
सुभद्रां पूजयित्वा तु सौभाग्यं परमाप्नुयात्॥ २७॥

A worship of the god Valabhadra imparts health and strength to the votary, whereas a propitiation of the goddess Subhadrā brings good fortune in its train.

सर्वान्कामानवाप्नोति संपूज्य पुरुषोत्तमम्॥
नारायणं तु संपूज्य नराणाम धिपो भवेत्॥ २८॥

By worshipping the god Puruṣpttama the best wishes of a man are sure to be realised. The man who worships the god Nārāyaṇa is sure to extend his sway over the entire earth, and to become the undisputed monarch of the whole human race.

स्पृष्ट्वा नत्वा नारसिंह संग्रामे विजयी भवेत्॥
वराहं पूजयित्वा तु भूमिराज्यमवाप्नुयात्॥ २९॥

By touching, and making obeisance to, the image of the Nṛsiṁha (man-lion) manifestation of Viṣṇu, one is sure to win victory in battle. The man who worships the image of the boar manifestation of Viṣṇu at Gayā, is sure to be crowned as a king and to acquire proprietory rights in lands.

मालाविद्याधरौ स्पष्ट्वा विद्याधरपदं लभेत्॥
सर्वान्कामानवाप्नोति संपूज्यादिगदाधरम्॥ ३०॥

By touching the image of Vidyādharī, one is sure to acquire the status of a Vidyādhara (celestial musician). By worshipping the image of the original club-wielding deity, a man is enabled to witness the realisation of all his desires.

सोमनाथां समभ्यर्च्य शिवलोकमवाप्नुयात्॥
रुद्रेश्वरं नमस्कृत्य रुद्रलोके महीयते॥ ३१॥

A worship of the god Somanātha leads his votary to the region of Śiva. By making obeisance to the god Rudreśvara, a man is sure to be glorified in the region presided over by the Rudras.

रामेश्वरं नरो नत्वा रामवत्सुप्रियो भवेत्॥
ब्रह्मेश्वरं नरः स्तत्वा ब्रह्मलोकाय कल्प्यते॥ ३२॥

The man who makes an obeisance to the image of Rāmeśvara, becomes endeared to the people like the illustrious prince (Rāma) after whom the god is named. The man, who hymnises the god Brahmeśvara, should be regarded as arleady a fit inmate for the region presided over by that divinity.

कालेश्वरं समभ्यर्च्य नरः कालञ्जयो भवेत्॥
केदारं पूजयित्वा तु शिवलोके महीयते॥ ३३॥
सिद्धेश्वरं च संपूज्य सिद्धो ब्रह्मपुरं व्रजेत्॥

By worshipping the god Kāleśvara, a man becomes invicible to decay. A worshipper of the Kedāra manifestation of Śiva, is glorified in the region sacred to thats divinity. The man who worships the god Siddheśvara, is sure to achieve penitential succes and is belauded in the region of Brahmā.

आद्यै रुद्रादिभिः सार्द्धं दृष्ट्वा ह्यादिगदाधरम्॥ ३४॥
कुलानां शतमुद्धृत्य नयेद्ब्रह्मपुरं नरः॥

The man, who sees and touches the image of the original club-wielding deity at Gayā (Ādi Gadādhara) succours the souls of a hundred generations of his departed manes and is translated to the region of Brahmā.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात्॥ ३५॥
कामान्संप्राप्नुयात्कामी मोक्षार्थी मोक्षमाप्नुयात्॥
राज्यार्थी राज्यमाप्नोति शान्त्यर्थी शान्तिमाप्नुयात्॥ ३६॥
सर्वार्थी सर्वमाप्नोति संपूज्यादिगदाधरम्॥

By worshipping the same deity, a seeker of sovereignty is sure to acquire a kingdom, a suppliant for peace would enjoy divine tranquillity in his soul, a worker for the liberation of his self would undoubtedly see his labours crowned with success, a lover of virtue would be strengthened in his love, and a solicit or of creature comforts would have enough of good things in life. In short there is not a single blessing which the human wish can name, which is not promised to a votary of the club wielding divinity.

पुत्रान्पुत्रार्थिनी स्त्री च सौभाग्यं च तदर्थिनी॥ ३७॥
वंशार्थिनी च वंशान्वै प्राप्याच्यार्दिगदाधरम्॥

Similarly a female votary of the god woul be blest with the pleasures of maternity, or would be rewarded with the undying love of her husband as her supplication might be.

श्राद्धेन पिण्डदानेन अन्नदानेन वारिदः॥ ३८॥
ब्रह्मलोकमवाप्नोति संपूज्यादिगदाधरम्॥
पृथिव्यां सर्वतीर्थेभ्यो यथा श्रेष्ठा गया पुरी॥ ३९॥

The man who having worshipped the image of the club wielding deity, makes a gift of water, or of boiled rice or of obsequious cakes at Gayā, is sure to ascend to the region of Brahmā after death. Gayā is the most sacred of all the sanctuaries on earth, and the club-wield,ing god, transformed into stone at Gayā, is the foremost of all the deities that deign to visit our mortal globe.

तथा शिलादिरूपश्च श्रेष्ठश्चैव गदाधरः॥
तस्मिन्दृष्टे शिला दृष्टा यतः सर्वं गदाधरः॥ ४०॥

He who has seen the club wielding god (maintainer of order and equity in the universe symbolised by his club or mace, has also seen his stone manifestation at Gayā, since He is the Universal Spirit who is all and runs through all.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गयामाहात्म्यं नाम षडशीतितमोऽध्यायः॥ ८६॥

॥ इति गयामाहात्म्यं समाप्तम्॥

अध्यायः ८७ / Chapter 87

हरिरुवाच

चतुर्दश मनून्वक्ष्ये तत्सुतांश्च सुकादिकान्॥
मनुः स्वायम्भुवः पूर्वमग्निध्राद्याश्च तत्सुताः॥ १॥
मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ॥
वसिष्ठश्च महातेजा ऋषयः सप्तकीर्त्तिताः॥ २॥

Said the God Hari :—I shall enumerate the names of the different law-givers of the world (Manu) who flourished in the different cycles of time, as well as their sons and progenies such as Śuka, etc., Sayambhuva was the name of the first law-giver of the world. He had seven sons

named Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, and Vasoṣṭh, who formed the brotherhood of the seven holy sages known as the Saptarṣis.

जयाख्याश्चामिताख्याश्च शुक्रा यामास्तथैव च॥
गणा द्वादशकाश्चेति चत्वारः सोमपायिनः॥ ३॥
विश्वभुग्वामदेवेन्द्रो बाष्कलिस्तदरिर्ह्यभूत्॥
स हतो विष्णुना दैत्यश्चक्रेण सुमहात्मना॥ ४॥

Twelve Gaṇas (regents or tutelary gods of the different quarters of the sky and of the physical phenomena as well) of that cycle of time, were named Jaya, Amita, Śukra, Yama, the four drinkers of the expressed juice of the Soma-plant, Viśvabhuk, and Vāmadeva. The latter was elected the lord of the celetisals at the time. The Demon Vāṣkali invaded the kingdom of the then lord of the gods and the god Viṣṇu killed him with his own discus.

मनुः स्वारोचिषश्चाथ तत्पुत्रो मण्डलेश्वरः॥
चित्रको विनतश्चैव कर्णान्तो विद्युतो रविः॥ ५॥
बृहद्गुणो नभश्चैव महाबलपरक्रामः॥

After him Svarociṣa became the Manu or the law-giver of the world. His sons were named Maṇḍaleśvara, Caitraka, Vinātā, Karṇānta, Vidyata, Ravī, Vṛhatguṇa, and Nābha.

ऊर्ज स्तम्बस्तथा प्राण ऋषभो निश्चल(र)स्तथा॥ ६॥
दत्तो(म्भो)लिश्चार्वरीवांश्च ऋषयः सप्त कीर्त्तिताः॥
तुषिता द्वादश प्रोक्तास्तथा पारावताश्च ये॥ ७॥

The seven holy sages who sanctified that particular age with their holy lives, were called Urja, Stambha, Prāṇa, Ṛṣbha, Niścala, Dambholī and Arvarīva. The race of Paravatas then habited this terrestrial globe. The guardian deities of heaven were twelve in number.

इन्द्रो विपश्चिद्देवानां तद्रिपुः पुरुकृत्सरः॥
जघान हस्तिरूपेण भगवान्मधुसूदनः॥ ८॥

Vipaścit reigned as the lord of the celestials in that age and the demon Purukṛtsara was his antagonist. The god Hari assumed the shape of an elephant and killed that dreadful demoniac adversary of the contemporary Indra, and restored the moral order of the universe.

औत्तमस्य मनोः पुत्रा आजश्च परशुस्तथा॥
विनीतश्च सुकेतुश्च सुमित्रः सुबलः शुचिः॥९॥
देवो देवावृधो रुद्र ! महोत्साहोजितस्तथा॥
रथौजा ऊर्ध्वाबाहुश्च शरणश्चानघो मुनिः॥ १०॥
सुतपाः शंकुरित्येते ऋषयः सप्त कीर्त्तिताः॥
वशवर्त्तिस्वधामानः शिवाः सत्याः प्रतर्दनाः॥ ११॥

The names of the sons of Outtama, the third Manu or law giver of the world, were Aja, Paruṣu, Vinīta, Suketu, Sumitrā, Suvala, Śuchi, Deva, Devavṛdha, Rudra, Mahatsaha, and Ajita. The seven sages who flourished in that age, were named Rathouja, Urdhva-vāhu, Śāraṇa, Anagha, Muni, Sutapa and Śaṅku. The sons of Outtama numbered twelve in all. The races of celestials who habited the region of heaven, were five in all and named as the Vaṣavartis. the Svadharmaṇas, the Śivas, the Satyas and the Pratardanas.

पञ्च देवगणाः प्रोक्ताः सर्वे द्वादशकास्तु ते॥
इन्द्रः स्वशान्तिस्तच्छुक्रः प्रलम्बो नाम दानवः॥ १२॥
मत्स्यरूपी हरिर्विष्णुस्तं जघान च दानवम्॥
तामसस्य मनोः पुत्रा जानुहङ्घोऽथ निर्भयः॥ १३॥

Svaśāntī reigned over them all as their Indra or overlord. The demon Pralamba was the antagonist of the Indra of the age and the God Hari in his Fish Incarnation had to kill that enemy of the gods.

नवख्यातिर्नयश्चैव प्रियभृत्यसो विविक्षिपः॥
दृढेषुधिः प्रस्तलाक्षः कृतबन्धुः कृतस्तथा॥ १४॥

The sons of Tāmasa, the fourth Manu, were named Jānu, Jaṅghā, Nirbhaya, Nava, Khyāti, Naya, Priya-bhṛtya, Vivikṣita, Havu-Skandhī and Prostalākṣa.

ज्योतिर्धामा पृथुः (धृष्ट)
काव्यश्चैत्रश्चेताग्निहेमकाः (कौ)॥
मुनयः कीर्त्तिताः सप्त सुरागाः सुधियस्तथा॥ १५॥

The seven holy sages who flourished in that age, were named Jyotidharma, Dhṛṣṭa-Kāvya, Caitra, Agni and Hemaka. The twenty five clans of celestials who peopled the region of paradies in that.are, were named as the Surāgās, the Sudhiyasa etc.

हरयो देवतामां च चत्वारः पञ्च(सप्त)विंशकाः॥
गणा इन्द्रः शिविस्तस्य शत्रुर्भीमरथाः स्मृताः॥ १६॥
हरिणा कूर्मरूपेण हतो भीमरथोऽसुरः॥

There were four sun gods in those days and Śivi reigned as their Indra. The demon Bhīmaratha disputed the suzerainty of heaven with the latter and was subsequently killed by Hari in his tortoise incarnation.

रैवतस्य मनोः पुत्रो महाप्राणश्च साधकः॥ १७॥
वन (ल) बन्धुर्निरमित्रः प्रत्यङ्गः परहा शुचिः॥
दृढव्रतः केतु शृंग ऋषयस्तस्य वर्ण्यते॥ १८॥
वेदश्रीर्वेदबाहुश्च ऊद्ध्र्वबाहुस्तथैव च॥
हिरण्यरोमा पर्जन्यः सत्यनेत्रः(नामा)स्वधाम च॥ १९॥

The sons of Raivata Manu were named as Mahāprāṇa, Sādhaka, Vanavandhu, Nīramitra, Pratyaṅga, Paraha, Śuci, Dṛḍhavrata, and Ketuśṛṅga. The seven holy ages who flourished in that age, were named Deva Śrī, Veda Ūrdhvabāhu, Hiraṇyaroma, Parjanaya, Satyanāma and Svadharma.

अभूतरजसश्चैव तथा देवाश्वमेधसः॥
वैकुण्ठ(ण्ठा)श्चामृत (ता)श्चैव
चत्वारो देवतागणाः॥ २०॥

The four celestial clans which peopled heaven in that age, were named Abhūta Rāsa, Devaśvamedhas, Vaikuṇṭha and Amṛtas.

गणे चतुर्दश सुरा विभुरिन्द्रः प्रतापवान्॥
शान्तः शत्रुर्हतो दैत्यो हंसरूपेण विष्णुना॥ २१॥

The regents of the sky were fourteen in number, and Vibhu was the Indra or paramount soverign of them all. The demon Śānta was the antagonist of the contemporary lord of heaven. The god Viṣṇu assumed the shape of a swan and destroyed that molester of celestial peace.

चाक्षुषस्य मनोः पुत्रा ऊरुः पूरुर्महाबलः॥
शतद्युम्नस्तपस्वी च सत्यबाहुः(क्यो)कृतिस्तथा॥ २२॥
अग्निष्णुरतिरात्रश्च सुद्युम्नश्च तथा नरः॥
हविष्मानुत्तमः श्रीमान्स्व(सु)धामाविरजस्तथा॥ २३॥
अभिमानः सहिष्णुश्च मधुश्रीऋर्षयः स्मृतः॥

The sons of Cākṣuṣa Manu were named Ūru, Puru, Mahābala, Śatadyumna, Tapasvī, Stayavāhu, and Kṛti. The names of the holy sages who practised penances in that age, were Agniṣṇu, Atirātra, Sudyumna, Nara, Haviṣmāna, Sutanu, Śrīmāna, Sadharrna, Viraja, Abhimana, Sahiṣṇu, and Madhu-Śrī.

आर्य्याः प्रभूता भाव्याश्च लेखाश्च पृथुकास्तथा॥ २४॥
अष्टकस्य गणाः पञ्च प्रोक्ता दिवौकसाम्॥
इन्द्रो मनोजवः शत्रुर्महाकालो महाभजः॥ २५॥
अश्वरूपेण स हतो हरिणा लोकधारिणा॥

The five clans of the celestials were named the Āryyās, the Prabhūtās, the Bhāvyās, the Lekhas, and the Pṛthukas, and Manojava ruled as their Indra. The demon Mahākāla was the enemy of the contemporary king of heaven who, was killed by the god Hari who had to assume the shape of a horse for the purpose.

मनोर्वैवस्वतस्येते पुत्रा विष्णुपरायणाः॥ २६॥
इक्ष्वाकुरथ नाभागो धृष्टः शर्यातिरेव च॥
नरिष्यन्तस्तथा पांसुर्नभो नेदिष्ठ एव च॥ २७॥
करूषश्च पृषध्रश्च सुद्युम्नश्च मनोः सुताः॥
अत्रिर्वसिष्ठो भगवाञ्जमदग्निश्च कश्यपः॥ २८॥
गौतमश्च भरद्वाजो विश्वामित्रोऽथ सप्तमः॥

The sons of Vaivasvata Munu were named Ikṣvāku, Nābhāga, Dhṛṣṭi, Śaryāti, Laviṣyanta, Panśnsunābha, Naviṣṭa, Karuṣa, Pṛṣadhra and Sudyumna. The seven sages who sanctified the age with their piety, were named Atri, the god like Vaśiṣṭha, Jamadagni, Kāśyapa, Goutama, Bhāradvāja and Viśvāmitra.

तथा ह्येकोनपञ्चाशन्मरुतः परिकीर्त्तिताः॥ २९॥
आदित्या वसवः साध्या गणा द्वादशकास्त्रयः॥

The wind gods (Marut) numbered fortynine in all, and the celestial hierarchy which numbered fifteen in all, was divided into Adityas, Vasus, Sadhyās, Rudras, etc.

एकादश तथा रुद्रा वसवोऽष्टौ प्रकीर्त्तिताः॥ ३०॥
द्वावश्विनौ विनिर्दिष्टौ विश्वेदेवास्तथा दश॥
दशैवांगिरसो देवा नव देवगणास्तथा॥ ३१॥

There were eleven Rudras, Eight Vasus, two Aśvins, ten Viśvedevas, then Aṅgirasas and nine divne Gaṇas in those days and Tejasvī was the Indra of them all.

तेजस्वी नाम वै शक्रो हिरण्याक्षो रिपुः स्मृतः।।
हतो वराहरूपेण हिरण्याख्योऽथ विष्णुना।। ३२।।

The demon Hiraṇyākṣa was the sworn enemy of the them lord of the celestials and met his doom at the hand of the god Viṣṇu, incarnated as the primordial boar.

वक्ष्ये मनोर्भविष्यस्य सावर्ण्याख्यस्य वै सुतान्।।
विजयश्चार्ववीरश्च निर्मोहः सत्यवाक्कृती।। ३३।।
वरिष्ठश्च गरिष्ठश्च वाचः संगतिरेव च।।

Now I shall enumerate the names of the sons of Savarṇī, the future Manu of the world. Their names would be Vijaya, Arvavīra, Nirdeha, Satyavāk, Kṛti, Variṣta, Gariṣta, Vacas and Sugatī.

अश्वत्थामा कृपो व्यासो गालवो दीप्तिमानथ।। ३४।।
ऋष्य शृंगस्तथा राम ऋषयः सप्तं कीर्त्तिताः।।

The seven ages, who would grace the age with their advents, would be named Aśvathāmā, Kṛpa, Vyāsa, Gālava, Diptimāna, Ṛṣaśṛnga and Rāma.

सुतपा अमृताभाश्च मुख्यश्चापि तथा सुराः।। ३५।।
तेषां गणस्तु देवानामेकैकोविशंकः स्मृतः।।
विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति।। ३६।।

The gods such as Sutapas Amṛtabhas, and Mukhya, etc., would people the ethereal plains of heaven, and Bali, the son of Virocana would reign over them all as their Indra.

दत्त्वेमां याचमानाय विष्णवे यः पदत्रयम्।।
ऋद्धिमिन्द्रपदं हित्वा ततः सिद्धिमवाप्स्यति।। ३७।।

The god Viṣṇu, incarnate as Dwarf, would beg of him only three foot-measures of land. Bali would gladly grant him his behest, but would be deprived of his kingdom of the three worlds just at the time of ratifying his agreement, when the dwarf manifestation of god would expand into his Infinite the eternal self to the consternation of all the on-lookers. Subsequently Bali would make over his sovereignty to the god and happily descend into the shades of the nether world.

वारुणेर्दक्षसावर्णेर्नवमस्य सुताञ्छृणु।।
धृतिकेतुर्दीप्तिकेतुः पञ्चस्तो निरामयः।।
पृथुश्रवा बृहदूद्युम्न ऋचीको बृहतो गुणः।। ३८।।
मेधातिथिर्द्युतिश्चैव सवसो वसुरेव च।।
ज्योतिष्मान्हव्यकव्यौ च ऋषयो विभुरीश्वरः।। ३९।।
परो मरीचिर्गर्भश्च स्व(सु)धर्माणश्च ते त्रयः।।
देशशत्रुः कालकाक्षस्तद्धन्ता पद्मनाभकः।। ४०।।

Now hear me enumerate the names of the sons of Dakṣa Savarṇī, the ninth Manu or the law-giver of the world, their names would be Dhṛtiketu, Dīptiketu, Pañcahasta, Nirikṛti, Pṛthuśrava, Vṛhatdumnya, Ṛcika, Vṛhata and Gaṇa. The demon Kālakākṣa would be the enemy of the then lord of the celestials a ı would be destroyed by the Padmanābha manifestation of Viṣṇu.

(भविष्यन्ति तदा देवा एकैको द्वादशो गणः।।
तेषामिन्द्रोमहावीर्यो भविष्यत्यद्भुतोहर)।।
धर्मपुत्रस्य पुत्रांस्तु दश मस्य मनोः शृणु।।
सुक्षेत्रश्चोत्तमोजाश्च भूरिश्रेण्यश्च वीर्य्यवान्।। ४१।।
शतानीको निरमित्रो वृषसेनो जयद्रथः।।
भूमिद्युम्नः सुवर्चाश्च शान्तिरिन्द्रः प्रतापवान्।। ४२।।

The names of the twelve sons of Dharmaputra, the tenth Manu, would be Sukṣetra Uttamouja, Bhūrīśreṇya, Vīryavānā, Śatanīka, Niramṛta, Vṛṣa-sena, Jayadratha, Bhūrīdyumna, Suvarca, Śāntirindra and Pratāpavana.

अयो(पो)मूर्त्तिर्हविष्मांश्च सुकृतिश्चाव्ययस्तथा।।
नाभागोऽप्रतिमौजाश्च सौरभ ऋषयस्तथा।। ४३।।

The names of the seven holy sages who would sanctify that age with their holy lives, would be Āyomūrtī, Haviṣman, Sukṛti, Avyaya, Labhaga, Apratima and Śourabha.

प्राणाख्याः शतसंख्यास्तु देवतानां गणस्तदा।।
तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः।।
बलिः शत्रुस्तं हरिश्च गदया घातयिष्यति।। ४४।।

The inmates of heaven would be divided into a hundred clanships at that cycle of time and would be called the Prāṇa, etc. The demon Bali would dispute the suzerainty of heaven with the then lord of the celestials, and the god Hari would slay him with one stroke of his mighty mace weapon.

रुद्र पुत्रस्य ते पुत्रान्वक्ष्याम्येकादशस्य तु।।
सर्वत्रगः सुशर्मा च देवानीकः पुरुर्गुरुः।। ४५।।

क्षेत्रवर्णो दृढेपुश्च आर्द्रकः पुत्रकस्तथा॥
हविष्मांश्च हविष्य वरुणो विश्वविस्तरौ॥ ४६॥
विष्णुश्चैवाग्नितेजाश्च ऋषयः सप्त कीर्त्तिताः॥

Now hear me enumerate the names of the sons of Rudraputra, the eleventh Manu. They would be called Sarvatraga, Suśarmā, Devanīka, Pururguru, Kṣetravarṇa, Dṛdheṣu, Ārdraka and Patraka. Haviṣmān, Havīṣya, Varuṇa, Viśva, Vistara, Viṣṇu and Agniteja, would be the names of the seven holy sages who would flourish in that age.

विहंगमाः कामगमा निर्माणरुचयस्तथा॥ ४७॥
एकैकस्त्रिंशकस्तेषां गणश्चेन्द्रश्च वै वृषः॥
दशग्रीवो रिपुस्तस्य श्रीरूपी घातयिष्यति॥ ४८॥

The inmates of heaven would be divided into different clanships, such as the Vihaṅgamas (sky-coursers), Kāmāgamas (going any where they like), Nirmāṇas and the Rucis Members of the celestial family of Ruci would rule over each of the other clans of heaven, and Vṛṣa would be the overlord of them all. The demon Daśagrīva (ten-necked one) would contest the sovereignty of heaven with the then lord of the celestials and would ultimately fall at the hands of the Śrīrūpa manifestation of Viṣṇu.

मनोस्तु दक्षपुत्रस्य द्वादशस्यसात्मजाञ्छृणु॥
देववानु पदेवश्च देवश्रेष्ठ विदूरथः॥ ४९॥
मित्रवान्मित्रदेवश्च मित्रबिन्दुश्च वीर्य्यवान्॥
मित्रवाहः प्रवाहाश्च दक्षपुत्रमनोः सुताः॥ ५०॥

Hear me enumerate the names of the sons of Dakṣaputra, the twelfth Manu of the world. They would be named as Devas, Anūpadeva, Devaśreṣṭha, Viduratha Mitravāna, Miṭradeva, Mitravindu, Vīryavān, Mitrāvāhu and Pravāha.

तपस्वी सुतपाश्चैव तपोमूर्त्तिसतपोरतिः॥
तपोधृतिर्द्युतिश्चान्यः सप्तमश्च तपोधनाः॥ ५१॥

Tapasvī, Sutapa, Taporati, Tapodhṛti, Dyuti and another, would be the names of the seven holy sages whose glorious advent would sanctify that particular cycle of time.

स्वधर्माणः सुतपसो हरितो रोहितास्तथा॥
सुरारयो गणाश्चैते प्रत्येकं दशको गणः॥ ५२॥
ऋतधामा च भद्रे(तत्रे)न्द्रस्तारको नाम तद्रिपु॥
हरिर्नपुंसकं भूत्वा घातयिष्यति शङ्कर॥ ५३॥

The gods would be divided into different clans such as the Svadharmans, Sutapasas, Hārītas, Rohitas, etc., and Ṛtadhāmā or Bhadra would be their Indra or overlord. The demon Taraka would invade the territories of the then lord of the celestials. O Saṅkara, the god Hari, incarnate as a eunuch, would destroy that fell perace-breaker of the universe.

त्रयोदशस्य रौच्यस्य मनोः पुत्रान्निबोध मे॥
चित्रसेनो विचित्रश्च तपोधर्मरतोधृतिः॥ ५४॥
सुनेत्रः क्षेत्रवृत्तिश्च सुनयो धर्मपो दृढः॥

Now hear me enumerate the names of the sons of the thirteenth Manu of the world. They would be named as Citrasena, Vicitra, Tapas. Dharmarata, Dhṛti, Kṣetravṛtti, Dharmapa, and Dṛḍha.

धृतिमानव्ययश्चैव निशारूपो निरुत्सुकः॥ ५५॥
निर्मोहस्तत्त्वदर्शी च ऋषयः सप्त कीर्त्तिताः॥
स्व(सु) रोमाणः स्व(सु) धर्माणः
स्व (सु) कर्माणास्तथामराः॥ ५६॥

O thou possessed of hand some eyes, the seven holy sages who would grace the world with their advent in that age, would be called Dhṛtimāna, Avyāya, Niṣarūpa, Nirutsaka, Nirmāṇa, and Tattvadarśī.

त्रयस्त्रिंशद्विभेदास्ते देवानां तत्र वै गणाः॥
इन्द्रो दिवस्पतिः शत्रुस्त्विष्टिभो नाम दानवः॥ ५७॥
मायूरेण च रूपेण घातयिष्यति माधवः॥

The celestials would be dided into thirty-three different clanships, such as the Svaromānas, the Svadharmanas, the Svakarmans, etc. and the god Divaspatī would be the overlord of them all. The demon Tṛṣṭhubha would dispute with him the suzerainty of heaven, and the god Mādhava would kill him in the shape of a peacock.

चतुर्दशस्य भौत्यस्य श्रृणु पुत्रान्मनोर्मम॥ ५८॥
ऊरुर्गभीरो धृष्टश्च तरस्वी ग्रा(ग्र)ह एव च॥
अभिमानी प्रवीरश्च जिष्णुः संक्रन्दनस्तथा॥
तेजस्वी दुर्लभश्चैव भौत्यस्यैते मनोः सुताः॥ ५९॥

Now hear me enumerate the names of the sons of Bhoutya, the fourteenth Manu of the world. They would be named as Uru, Gabhīra, Dhṛṣṭa, Tarasvī, Graha, Abhimānī, Pravīra, Viṣṇu, Sankrandana, Tejasvī and Durlabha.

अग्नीध्रश्चाग्निबाहुश्च मागधश्च तथा शुचिः॥
अजितो मुक्तशुक्रौ च ऋषयः सप्त कीर्तिताः॥ ६०॥

The seven holy sages who would flourish in that age, would be named Agnidhra, Agniviihu, Māgadha, Śuci, Ajita, Mukta and Śukra.

चाक्षुषाः कर्मनिष्ठाश्च पवित्रा भ्राजिनस्तथा॥
वचोवृद्धा देवगणाः पञ्च प्रोक्तास्तु सप्तका॥ ६१॥
शुचिरिन्द्रो महादैत्यो रिपुहन्ता हरिः स्वयम्॥

The gods would be divided into five clanships, each consisting of seven sub-groups, or families, such as the Cākṣiṣa, the Karmaniṣṭhas, the Pavitras, the Bhrajinas, and the Vacavṛthas, and the god Śuci, would be then Indra or paramount ruler.

The demon Mahā-daitya would inimically intrude upon the rights of the then lord of the celestials, and the god Hari would slay him with his own hands.

एकेदेवश्चतुर्द्धा तु व्यासरूपेण विष्णुना॥६२॥
कृतस्ततः पुराणानि विद्याश्चाष्टादशैव तु॥

The god Viṣṇu, incarnate in the shape of the holy Vyāsa, would divide the one and the entire Veda, into four different parts, and subsequently compose the Purāṇas and the eighteen different branches of learning.

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः॥ ६३॥
पुराणं धर्मशास्त्रं च आयुर्वेदार्थशास्त्रकम्॥
धनुर्वेदश्च गान्धर्वो विद्या ह्यष्टादशैव ताः॥ ६४॥

The Vedas with their four kindred branches of study, the schools of philosophy known as the Mīmāṁsā, etc., the Purāṇas, the Dharna-Śāstra, the Āyur-Vedas (science of medicine) the Arthaśāstrakam, the Dhanur- Veda (science of archery) the Gandharva-Vidyās (music and fine arts), etc., form the eighteen differnt branches of learning.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मनुतद्वंशनिरूपणं नाम सप्ताशीतितमोऽध्यायः॥ ८७॥

अध्यायः ८८ / Chapter 88

सूत उवाच

हरिर्मन्वन्तराण्याह ब्रह्मादिभ्यो हराय च॥
मार्कण्डेयः पितृस्तोत्रं क्रौञ्चकिं प्राह तच्छृणु॥ १॥

Sūta said: The God Hari related all about the different ages or cycles of time to the gods Hara, Brahmā, etc. Now hear me nattate the Hymn known as the Pitṛ-Stotram which the holy Mārkaṇḍeya heard of yore from the lips of Krouñcaki.

मार्कण्डेय उवाच

रुचिः प्रजापतिः पूर्वं निर्ममो निरहंकृतिः॥
अत्रस्तोऽमितमायी च चचार पृथिवीमिमाम्॥ २॥

Mārkaṇḍeya said :—Once in days of yore, the patriarch Ruci, who was shorn of all vanity and attachment to world and its concerns, started out on a journey, free and friendless, with a view to see the different countries of the world.

अनग्निमनिकेतं तमेकाहारमनाश्रमम्॥
विमुक्तसंगं तं दृष्ट्वा प्रोचुः स्वपितरो मुनिम्॥ ३॥

The departed Manes of the patriarch viewed him from their abodes, trudging the land houseless and alone, and passing his nights in . bleak and unsheltered wildernesses without fire or friends to share in the perils of his journey. To him did they address as follows:—

पितर ऊचुः

वत्स कस्मात्त्वया पुण्यो न कृतो दार संग्रहः॥
स्वर्गापवर्गहे(से)तुत्वाद्बन्धस्तेनानिशं(नमिषं)विना॥ ४॥

"O son, why hast thou foregone the pleasures of blessed matrimony, and why dost thou roam about cheerless and disconsolate without being bound in holy wedlock with an eligible bride?

गृही समस्तदेवानां पितृणां च तथार्हणम्॥
ऋषीणामर्थिनां चैव कुर्वंल्लोकानवाप्नुयात्॥ ५॥

By duly propitiating the gods and one's departed Manes, and by attending to the wants of the needy and the holy sages, a householder, O son, becomes entitled to an elevated station after death.

स्वाहोच्चारणतो देवान्स्वधोच्चारणतः पितृन्॥
विभजत्यन्नादानेन भृत्याद्यानतिथीनपि॥ ६॥

By uttering the Svāhā Mantras (casting libations of clarified butter in fire) a householder is enabled to appease the gods, and a repetition of the Svadhā Mantra leads to the propitiation of his departed Manes. Practice of free and hearty hospitality endears him to his guests, while servants and dependants eating his bread, look upon him as the mainstay of their lives.

सत्त्वं दैवादृणाद्बन्धमिममस्मदृणादपि॥
अवाप्तोऽसि मनुष्यर्षे भूतेभ्यश्च दिनेदिने॥ ७॥
अनत्पाद्य सुतान्देवानसन्तर्प्य पितॄंस्तथा॥
अकृत्वा च कथं माण्ड्यं स्वर्गतिं प्राप्तुमिच्छसि॥ ८॥

O thou holy one among mortals, from day to day, thus thou hast been incurring more and more debts to the gods. Thy obligations to us, thy departed Manes, are getting heavier, and thy debts to the beings at large, as an inmate of the created universe, stand undischarged even up to the present moment. Where is the chance of thy working up to a better life, O my son, if you fail to marry and porpagate children and to take to the life of an anchorite afterwards, as laid down in the books of the Śāstra.

क्लेशबोधैककं पुत्र अन्यायेन भवेत्तव॥
मृतस्य नरकं त्यक्त्वा क्लेश एवान्यजन्मनि॥ ९॥

Thy present conduct, therefore, brings thee nothing but misery and dooms thee to the pangs of successive re-births even after the cessation of the torments of that particular hell to which the souls of the "sonless are consigned".

रुचिरुवाच

परिग्रहोऽतिदुःखाय पापायाधोगतेस्तथा ॥
भवत्यतो मया पूर्वं न कृतो दारसंग्रहः॥ १०॥

To which Ruci thus replied:—Marriage is the parent of sin and misery, O fathers, and serves only to lower a man in the world to come.

आत्मनः संशयोपायः क्रियते क्षणमन्त्रणात्॥
स्वमुक्तिहेतुर्न भवत्यसावपि परिग्रहात्॥ ११॥

This thought alone has therefore desisted me from being united with a wife. In a moment, it makes a man doubtful of his own spiritual life and therefore serves as a stumbling block in the way of his own salvation. Thinking of this I have hitherto refrained from marrying a wife.

प्रक्षाल्यतेऽनुदिवसं य आत्मा निष्परिग्रहः॥
मम त्वपङ्कदिग्धोऽपि विद्याम्भोभिर्वरं हि तत्॥ १२॥

It is better that an unwedded person, though fondly attached to life and its cares, should wash his soul daily with the water of pure knowledge than that he would marry and forget all about his spiritual self, and become of the earth and earthly.

अनेकभसंभूतकर्मपङ्काङ्कितो बुधैः॥
आत्मा तत्त्वज्ञानतोयैः प्रक्षाल्यो नियतेन्द्रियैः॥ १३॥

It is imperatively obligatory on a man. to subjugate his senses, and to constantly cleanse his soul of the mire, which his multifarious acts and promiscuous contact with a large concourse of created beings deposit upon it."

पितर ऊचुः

युक्तं प्रक्षालनं कर्त्तुमात्मनोऽपि यतेन्द्रियैः॥
किं तु नोपायमार्गोऽयं यतस्त्वं पुत्र वर्त्तसे॥ १४॥

To which the spirits of his fathers thus replied :—O son, certainly it is incumbent on all of us to wash our souls of all impurities by subduing our senses, still the way thou treadest, O darling, is not the proper road to salvation.

पञ्चयज्ञैस्तपोदानैरशुभं नुदतस्तव॥
फलाभिसन्धिरहितैः पूर्वकम शुभाशुभैः॥ १५॥
एवं न बन्धो भवति कुर्वतः कारणात्मकम्॥
न च बन्धाय तत्कर्म भवत्यनतिसन्निभम्॥ १६॥

The effects of good or evil deeds done by thee in a previous existence, would not fetter thy soul in the event of thy performing the five daily sacrifices perculiar to a householder

(Pāñcayajña) and practising pemincesand charities without any regard to their ulterior effects, and simply as a passive and involuntary instrument for the discharge of thy duties and for the absolution of thy daily sins.

पूर्वकर्म कृतं भोगैः क्षीयते ह्यनिशन्तथा॥
सुखदुःखात्मकैर्वत्स पुण्या पुण्यात्मकं नृणाम्॥ १७॥

The effects of good or bad deeds done by a person in a prior existence, are constantly worn away by his actual experiences of pleasure or pain in this life.

एवं प्रक्षाल्यते प्राज्ञैरात्मा बन्धाच्च रक्ष्यते॥
रक्ष्यश्च स्वविवेकैर्न पापपङ्केन दह्यते॥ १८॥

Wise men thus absolve their soul and protect it from being any way fettered with the bonds of Nescience. The soul thus guarded, can never be soiled with the mire of sin."

रुचिरुवाच

अविद्या पच्यते वेदे कर्ममार्गात्पितामहा॥
तत्कथं कर्मणो मार्गे भवन्तो योजयन्ति माम्॥ १९॥

Ruci said :—"Acts have been condemned in the Vedas by the celestial Brāhmaṇa as the direct resultants of Nescience, and wherefore, O fathers,—do you knowingly direct me to the path of action?"

पितर ऊचुः

अविद्या सर्वमेवैतत्कर्मणैतन्मृषा वचः॥
किं तु विद्यापरिप्राप्तौ हेतुः कर्म न संशयः॥ २०॥

To which the spirits of his fathers thus replied :—All is illusion in the universe and this universe itself is an illusion, O darling, and it is wrong to say that Nescience proceeds from action alone.

विहिताकरणानर्थो न सद्भिः क्रियते तु यः॥
संयमो मुक्तये योऽन्यः प्रत्युताधोगतिप्रदः॥ २१॥

On the contrary action primarily leads to the expansion or true knowledge and this brooks no contradiction. The good and the honest shun the evil incidental to the omission of a good act, and this self-imposed restraint leads to salvation.

प्रक्षालयामीति भवान्यदेतन्मन्यते वरम्॥
विहिताकरणोद्भूतैः पापैस्त्वमपि दह्यसे॥ २२॥

A restraint of a contrary nature tends to degenerate a soul. Thou hast considered it better to cherish pure thoughts in a pure soul, but it avails thee nothing, my son, so long as any charge of neglect or omission of duty may be laid at thy door.

अविद्याप्युपकाराय विषवज्जायते नृणाम्॥
अनुष्ठानाभ्यूपायेन बन्धयोग्यापि नो हि सा॥ २३॥

Nescience, like an active poison., has its utility in the universe, which, being judiciously employed, rather serves to unfold the spirit than to tighten its shackles.

तस्माद्वत्स कुरुष्व त्वं विधिवद्दारसंग्रहम्॥
आजन्म विफलन्तेऽस्तु असम्प्राप्यान्यलौकिकम्॥ २४॥

Therefore do thou lawfully take a wife, O son. Otherwise in the absence of any provision for the future world, thy whole life would prove a miserable failure."

रुचिरुवाच

वृद्धोऽहं साम्प्रतं को मे पितरः सम्प्रदास्यति॥
भार्यान्तथा दरिद्रस्य दुष्करो दारसंग्रहः॥ २५॥

Ruci said :—"I have grown old, O fathers, and who shall marry his daughter to an old man? Moreover marriage is a luxury which the poor can hardy afford to indulge in."

पितर ऊचुः

अस्माकं पतनं वत्सः भवतश्चाप्यधोगतिः॥
नूनं भावि भवित्री च नाभिनन्दसि नो वचः॥ २६॥

The Manes said :—"Our descent into the lower regions as well as the degradation of thy own Self, it certain, O son, if thou dost not profit by our advice."

इत्युक्त्वा पितरस्तस्य पश्यतो मुनिसत्तम्॥
बभूवुः सहसाऽदृश्या दीपा वातहता इव॥ २७॥

Saying this the spirits of his (Ruci's) fathers vanished in the air like a lamp light suddenly blown out by the wind.

मुनिः क्रौंचुकये प्राह मार्कंडेयो महातपाः॥
रुचिवृत्तान्तमखिलं पितृसंवादलक्षणम्॥ २८॥

The holy sage Mārkaṇḍeya of mighty penance, narrated the entire discourse between Ruci and his departed Manes to Krouñcakī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्मज्ञानमा॰ नामाष्टाशीतितमोऽध्यायः॥ ८८॥

अध्यायः ८९ / Chapter 89

सूत उवाच

पृष्टः क्रौंचुकिनोवाच मार्कंडेयः पुनश्च तम्॥
स तेन पितृवाक्यने भृशमुद्विग्नमानसः॥ १॥

Sūta said :—Having again requested by Krouñcaki the holy sage Mārkaṇḍeya resumed the thread of the narrative and related as follows :—"The holy sage of Brāhmaṇic extraction being this agitated by the words of his departed Manes, roamed over the whole earth in quest or a bride.

कन्याभिलाषी विप्रर्षिः परिबभ्राम मेदिनीम्॥
कन्यामलभमानोऽसौ पितृवाक्येन दीपितः॥
चिन्तामवाप महतीमती वोद्विग्नमानसः॥ २॥

But a bride he could not secure anywhere. The words of his father's spirits were burning like living fire in his heart. So he easily fell in that mood in which a man often holds colloquy with himself and began be discourse as follows:

किं करोमि क्व गच्छामि कथं मे दारसंग्रहः॥
क्षिप्रं भवेन्मत्पितृणां ममाभ्युदयकारकः॥ ३॥

"Where can I secure a suitable bride for myself and thus ensure an elevated station to my fathers and to my own self in the next world?"

इति चिन्तयस्तस्य मतिर्जाता महात्मनः॥
तपसाराधयाम्येनं ब्राह्मणं कमलोद्भवम्॥ ४॥

Then having indulged in a similar strain of thought for a considerable time the high-souled one resolved to realise his end by practising penance, and accordingly began to propitiate the lotus-origined Bramhā with his austerities.

ततो वर्षशतं दिव्यं तपस्तेपे महामनाः॥
तत्र स्थितश्चिरं कालं वनेषु नियमस्थितः॥
आराधनाय स तदा परं नियममास्थितः॥ ५॥

For a hundred years thereafter, the magnanimous sage practised austere penance in that forest, and meditated upon the self of his tutelary deity in perfect mastery over senses.

ततः प्रदर्शयामास ब्रह्म लोकपितामहः॥
उवाचाथ प्रसन्नोऽस्मीत्युच्यताम भिवाञ्छितम्॥ ६॥

Then Bramhā, the progenitor of the different worlds with their inmates, manifested himself in his presence and asked him to name his wished-for, boon as he had been highly pleased with his penances.

ततोऽसौ प्रणिपत्याह ब्रह्माणं जगतो गतिम्॥
पितृणां वचनात्तेन यत्कर्त्तुमभिवाञ्छितम्॥ ७॥

The holy sage laid himself prostrate at. the feet of that appeased divinity and told the progenitor of the universe his intended course of action according to the directions of his departed Manes.

ब्रह्मोवाच

प्रजापतिस्त्वं भविता स्त्रष्टव्या भवता प्रजाः॥
सृष्ट्व प्रजाः सुतान्विप्र समुत्पाद्य क्रियास्तथा॥ ८॥
कृत्वा कृताधिकारस्त्वं ततः सिद्धिमवाप्यसि॥
स त्वं यथोक्ति पितृभिः नध्रु दारपरिग्रहम्॥ ९॥

Brahmā said :—"You shall be honoured as a patriarch in the world. You shall be the progenitor of a mighty race of offsprings, O Brāhmaṇa, it shall be your portion in this life to celebrate many a religious sacrifice and to rule the country in all the glory 'of a patriarchal sovereign, and then your penitential labours will be crowned with success. Be united with a handsome damsel in holy wedlock as your Manes had enjoined you to be.

कामं चेममभिध्याय क्रियतां पितृपूजनम्॥
त एव तुष्टाः पितरः प्रदास्यन्ति तवेप्सितम्॥
पत्नीं सुतांश्च सन्तुष्टाः किं न दद्युः पितामहाः॥ १०॥

Worship and propitiate the spirits of your departed forefathers, and marry in fulfilment of their pleasant command. Your fathers, perfectly appeased, would grant you the fruition of all your desires. What is it that is not in the gift of one's departed Manes? Fathers, duly propitiated, bless their descendants with wives and children."

मार्कण्डेय उवाच

इत्यृषिर्वचनं श्रुत्वा ब्रह्मणोऽव्यक्तजन्मनः।।
नद्या विविक्ते पुलिने चकार पितृतर्पणम्।। ११।।
तुष्टाव च पितृन्विप्रः स्तवैरेभिरथादृतः।।
एकाग्रप्रयतो भूत्वा भक्तिनम्रात्मकन्धरः।। १२।।

Markaṇḍeya said :—Having heard these words of the divine Brahmā, the eldest offspring of the Phenomenal Evolution, the holy sage offered libations of water to his separted Manes at the open and spacious foreshore of a river, and with his head bent down in devotion, and in a spirit, earnest, humble and contrite, he propitiated them with a hymn which runs as follows :

रुचिरुवाच

नमस्येऽहं पितृन् भत्तया ये वसन्त्यधिदेवतम्।।
देवैरपि हि तर्प्यन्ते ये श्राद्धेषु स्वधोत्तरैः।। १३।।

Ruci said:—With deep and unbounded devotion I make obeisance to the spirits of my fathers who sit beside the gods, and whom even the heaven-borns worship and propitiate with the Svadhā-ending Mantras in the course of a Śrāddha ceremony.

नमसयेऽहं पितृन् स्वर्गे ये तर्प्यन्ते महर्षिभिः।।
श्राद्धैर्मनोमयैर्भत्तया भुक्तिमुक्तिमभीप्सुभिः।। १४।।

I make obeisance to the Pitṛs, whom even the great sages who are seekers after both salvation and earthly enjoyment, adore in heaven and propitate with rites of purely mental Śrāddha worship.

नमस्येऽहं पितृन्स्वर्गे सिद्धाः सन्तर्पयन्ति यान्।।
श्राद्धेषु दिव्यैः सकलैरुपहारैरनुत्तमैः।। १५।।

I make obeisance to the Pitṛs, whom the Siddhas propitiate in heaven with offerings of celestial produce in the course of a Śrāddha ceremony.

नमस्येऽहं पितृन् भक्त्या येऽर्च्यन्ते गुह्यकैर्दिवि।।
तन्मयत्वेन वांछद्भिः ऋद्धिमात्यन्तिकीं पराम्।। १६।।

I make obeisance to the Pitṛs, whom the Guhyakas worship in heaven with their whole soul merged in the contemplation of the former with a view to acquire infinite beatitude and unparalleled and most exulted divine-privileges.

नमस्येऽहं पितृन्मर्त्यैरर्च्यन्ते भुवि ये सदा।।
श्राद्धेषु श्रद्धयाभीष्टलोकपुष्टिप्रदायिनः।। १७।।

I make obeisance to the Pitṛs, who are worshipped in this mortal globe with the offerings of a Śrāddha ceremony and who, when properly propitiated, bless its performer with a long line of sons and grandsons.

नमस्येऽहं पितृन्विप्रैरर्च्यन्ते भुवि ये सदा।।
वांछिताभीष्टलाभाय प्राजापत्यप्रदायिनः।। १८।।

I make obeisance to the Pitṛs, who are worshipped even by the twice-born ones in this world with a view to obtain their wished-for boons and who confer on their votaries the glories of an illustrious patriarch.

नमस्येऽहं पितृन्ये वै तर्प्यन्तेऽरण्यवासिभिः।।
वन्यैः श्राद्धैर्यताहारैस्तपोनिर्धूतकल्मषैः।। १९।।

I make obeisance to the Pitṛs, who are worshipped by the forest dwellers of regulated diet, with fruits and flowers-the simple, though godly, offerings of the forest tress, sanctified with the occult energy of their well-practised Yoga.

नमस्येऽहं पितृन्विप्रैर्नैष्ठिकैर्धर्मचारिभिः।।
ये संयतात्मभिर्नित्यं सन्तर्प्यन्ते समाधिभिः।। २०।।

I make obeisance to the Pitṛs, who are worshipped and propitiated with the sacred energy of their Samādhi Yoga by Brāhmaṇas exercising a perfect control over their senses. and the propulsions of whose minds have become one with the principles of virtue.

नमस्येऽहं पितृञ्छ्राद्ध राजन्यास्तर्पयन्ति यान्।।
कव्यैरशेषैधिवल्लोकद्वयफलप्रदान् ।। २१।।

I make obeisance to the Pitṛs, who are worshipped by crowned heads and potentates with various victuals of costly manuncture and who when duly propitiated, bless their votaries with blessings which take effect both in this world and the next.

नमस्येऽहं पितृन्वैश्यैरर्च्यन्ते भुवि ये सदा॥
स्वकर्माभिरतैर्नित्यं पुष्पधूपान्नवारिभिः॥ २२॥

I make obeisance to the Pitṛs whom the Vaiśyas (members of the trading caste) who are always mindful of their own work, worship with flowers, incense-sticks, bolied rice and water.

नमस्येऽहं पितृञ्छ्राद्धे शूद्रैरपि च भक्तितः॥
सन्तर्प्यते जगत्कृत्स्नं नाम्ना ख्याताः सुकालिनः॥ २३।

I make obeisance to the Pitṛs, who are worshipped even by the Śūdras and are known as the Sukālinas.

नमस्येऽहं पितृञ्छ्राद्धे पाताले ये महासुरैः॥
सन्तर्प्यन्ते सुधाहारास्त्यक्तदम्भमदैः सदा॥ २४॥

I make obeisance to the Pitṛs whom the great demons worship in the nether worlds. foregoing the pleasures of wine, bestial food, boisterousness and animalism.

नमस्येऽहं पितृञ्छ्राद्धैरर्च्यनते ये रसातले॥
भोगैरशेषैर्विधिवन्नागैः कामानभीप्सुभिः॥ २५॥

I make obeisance to the Pitṛs whom the various serpents worship in the nether world with a variety of costly oblations for the fruition of their heart-felt objects.

नमस्येऽहं पितृञ्छ्राद्धैः सर्पैः सन्तर्पितान्सदा॥
तत्रैव विधिवन्मन्त्रभोगसम्पत्समन्वितैः॥ २६॥
पितॄन्नमस्ये निवसन्ति साक्षाद्ये
देवलोकेऽथ महीतले वा॥
तथान्तरिक्षे च सुरारिपूज्यास्ते
वै प्रतीच्छन्तु मयोपनीतम्॥ २७॥

I make obeisance to the Pitṛs whom the snakes worship with the gift of their incantations, etc. I make obeisance to the Pitṛs who dwell in my presence, or on earth, or in the welkin, and to those who ramble in the glorious fields of heaven, adored by the lord of the celestlals. May they deign to accept the offerings which I have made at this place.

पितॄन्नमस्ये परमार्थभूता
येवै विमाने निवसन्त्यमूर्त्ताः॥
यजन्ति यानस्तमलैर्मनो
भिर्योगीश्वराः क्लेशविमुक्तिहेतूप्॥ २८॥

I make obeisance to the Pitṛs, who live in heaven as embodied beings, and who form the highest object of thought and contemplation, and whose satisfaction is the summum bonum of human existence and whom the adepts in Yoga worship in a pure and unspotted heart for exemption from pain and miseries of successive re-births.

पितॄन्नमस्ये दिवि ये च मूर्त्ताः
स्वधाभुजः काम्यफलाभिसन्धौ॥
प्रदानशक्ताः सकलेप्तिसतानां
विमुक्तिदा येऽनभिसंहितेषु॥ २९॥

I make obeisance to the Pitṛs who dwell as embodied bemgs in heaven, living upon the libations of clarified butter cast in the course Śrāddha the accompaniment of the Svadhā Mantras, and who are capable of granting all wished-for boons to their votaries; crown with success all ceremonial rites undertaken for the fruition of any definite object; and are the liberators from all undesirable situations.

तृप्यन्तु तेऽस्मिन्पितरः समस्ता
इच्छावतां ये प्रदिशन्ति कामान्॥
सुरत्वमिन्द्रत्त्वमितोऽधिकं वा
गजाश्वरत्नानि महागृहाणि॥ ३०॥

May my fathers in heaven be propitiated in the present Śrāddha ceremony. May my Pitṛs, who grant all sorts-of boons to persons soliciting them, and in whose gifts are the sovereignty of heaven, horses, elephants, cars,. gem-studded dwellings and other paraphernalia of riches, be pleased with the present Śrāddha ceremony celebrated for their satisfaction.

सोमस्य ये रश्मिषु येऽर्कबिम्बे
शुक्ले विमाने च सदा वसन्ति॥
तृप्यन्तु तेऽस्मिन्पितरोऽन्नतो
यैर्गन्धादिना पुष्टिमितो व्रजन्तु॥ ३१॥

May the spirits of my departed forefathers, who float in the moon-beam and ride on the white rays of solar light, be pleased with the present ceremony, and may they thrive on the offerings of flowers, perfumes, etc., offered in the course hereof.

येषां हुतेऽग्नौ हविषा च
तृप्तिर्ये भुञ्जते विप्रशरीरसंस्थाः॥
ये पिण्डदानेन मुदं प्रयान्ति
तृप्यन्तु तेऽस्मिन्पितरोऽन्नतोयैः॥ ३२॥

May the souls of my departed ancestors, who take delight in a well-kindled sacrificial fire blazing with the libations of clarified butter, and who, by temporarily residing in the bodies of the Brāhmaṇas invited on the occasion, partake of what is offered to them in the course of a Śrāddha ceremony, be pleased with the offerings of boiled rice and libations of water offered to them in the present ceremony.

ये खड्गमांसेन सुरैरभीष्टैः
कृष्णैस्तिलैर्दिव्य मनोहरैश्च॥
कालेन शाकेन महर्षिवर्यैः
संप्रीणितस्ते मुदमत्र यान्तु॥ ३३॥

May the Pitṛs whom the gods worship with the flesh of a rhinoceros and the offerings of black sesamum of celestial origin, and whom the holy sages propitiate with dishes of cooked and prepared pot-herbs, known as the Kāla Śāka, be pleased with the present ceremony undertaken for their propitiation.

काव्यान्यशेषाणि च यान्य
भीष्टान्यतीव तेषां मम पूजितानाम्॥
तेषाञ्च सान्निध्यमिहास्तु पुष्प
गन्धाम्बुभोज्येषु मया कृतेषु॥ ३४॥

In the present ceremony I invoke the presence of the revered souls of my departed ancestors, who are extremely fond of obsequious cakes, in order they might receive the offerings of boiled rice, and perfumes, and libations of water to be offered to them at its close.

दिनेदिने ये प्रतिगृह्णतेऽर्चा
मासान्तपूज्या भुवि येऽष्टकासु॥
ये वत्सरान्तेऽभ्युदये च पूज्याः
प्रयान्तु ते मे पितरोऽत्र तुष्टिम्॥ ३५॥

May my departed Manes, who receive our loving homage every day and are worshipped every month on the occasion of an Aṣṭaka ceremony and at the close of each year under the auspicies of a Vṛddhi Śrāddha, be pleased with the present ceremony.

पूज्या द्विजानां कुमुदेन्दुभासो
ये क्षत्रियाणां ज्वलनार्कवर्णाः॥
तथाविशां ये कनकावदाता
नीलीप्रभाः शूद्रजनस्य ये च॥ ३६॥
तेऽस्मिन्समस्ता मम
पुष्पगन्धधूपाम्बुभोज्या दिनिवेदनेन॥
तथाग्निहोमेन च यान्ति तृप्तिं सदा
पितृभ्यः प्रणतोऽस्मि तेभ्यः॥ ३७॥

May the departed Manes of the Brāhmaṇas, who shine with the cool and mellow lustre of the moon-beam, and the departed Manes of the Kṣ atriyas, who shine With the dazzling effulgence of the noon-day sun, and the departed Manes of the Vaiśyas whose complexions are as the colour of molten gold, and the departed Manes of the Śūdras whose complexions are deep blue, combinedly grace the present ceremony with their august presence, and be pleased with the offerings of flowers, perfumes, and edibles, etc., and the sweet exhalations of clarified butter cast in the sacrificial fire. Perpetually do I make obeisance to the Pitṛs.

ये देवपूर्वाण्यभितृप्तिहेतोर-
श्नन्ति कव्यानि शुभाहृतानि॥
तृप्ताश्च ये भूतिसृजो
भवन्तितृप्यन्तु तेऽस्मिन्प्रणतोऽस्मि तेभ्यः॥ ३८॥

May the Pitṛs, who partake of the obsequious cakes just after they had been eaten by the gods, and who, when duly appeased, confer prosperity upon their votaries, be pleased with the present ceremony. I make obeisance to them.

रक्षांसि भूतान्यसुरांस्तथोग्रा-
न्निर्णाशयन्तु त्वशिवं प्रजानाम्॥

आद्याः सुराणाममेरशेपूज्यास्तृप्यन्तु
तेऽस्मिन्प्रणतोऽस्मितेभ्यः॥३९॥

May the Pitṛs, the mighty members of the celestial hierarchy, imd revered by the gods, destroy the demons, and the monsters and the evil spirits and all other baneful visitations in the universe. I make obeisance to the Pitṛs.

अग्निष्वात्ता बर्हिषद आज्यपाः सोमपास्तथा॥
व्रजन्तु तृप्तिं श्राद्धेऽस्मिन्पितरस्तर्पिता मया॥ ४०॥

May the different clans of the Pitṛs, such as the Agniṣvāttās, the Varhṣadas, the drinkers of clarified butter, and the drinkers of the expressed juice of the Soma-plant, be propitiated in the ptesent Śrāddha ceremony.

अग्निष्वात्ताः पितृगाणाः प्राचीं रक्षन्तु मे दिशम्॥
तथा बर्हिषदः पान्तु याम्यां मे पितरः सदा॥
प्रतीचीमाज्यपास्तद्वदुदीचीमपि सोमपाः॥ ४१॥

I have propitited the souls of my departed forefathers May the members of the Agni-Svatta clan of the Pitṛs, guard my person in the east. May the members of the Varhiṣada clan of that celestial order, protect me in the south. May the drinkers of sacrificial clarified butter protect me in the west, and the drinkers of the expressed juice of the Divine Soma plant, defend me in the east.

रक्षोभूतपिशाचेभ्यस्तथैवासुरदोषतः ॥
सर्वतः पितरो रक्षां कुर्वन्तु मम नित्यशः॥ ४२॥

May the Pitṛs perpetually guard me against the malignam influences of ghoSts, demons, monsters, and Piśācas.

विश्वो विश्वभुगाराध्यो धन्यः शुभाननः॥
भूतिदो भूतिकृद् भूतिः पितृणां ये गणा नव॥ ४३॥

The nine clans of Pitṛs are named as the Viśvas, the Viśvabhugs, the Aradhyas, the Dharmas, the Dhanyas, the Śubhānanas, the Bhūtidās, the Bhūtikṛds, and the Bhūtis.

कल्याणः कल्यदः कर्त्ता कल्यः कल्यतराश्रयः॥
कल्यताहेतुरनघः षडिमे ते गणाः स्मृताः॥ ४४॥

The six other clans of the same celestial order, are known as the Kalyāṇas, the Kalyādās, the Kartas, the Kalyatarśrayas, and the Kālyatahetu.

वरो वरेण्यो वरदस्तुष्टिदः पुष्टिदस्तथा॥
विश्वपाता तथा धाता सप्तैते च गणाः स्मृताः॥ ४५॥

The seven other clans of the same divine order, are called the Varas, the Vareṇyas, the Varadas, the. Tuṣṭidās, the Puṣṭidās, the Viśvapātas, and the Dhātās.

महान्महात्मा महितो महिमावान्महाबलः॥
गणाः पञ्च तथैवैते पितृणां पापनाशनाः॥ ४६॥

The five clans of the same order, are named as the Mahān, the Matmās, the Mahitas, the Mahimāvanas and the Mahābalas.

सुखदो धनदश्चान्यो धर्मदोऽन्यश्च भूतिदः॥
पितृणां कथ्यते चैव तथा गणसचतुष्टम्॥ ४७॥
एकत्रिंशत्पितृगणा यैर्व्याप्तमखिलं जगत्॥
त एवात्र पितृगणास्तुष्यन्तु च मदाहितात्॥ ४८॥

The four remaining clans of the same order, are called the Sukhadās, the Dharmādas, and the Bhūtidās, thus making thirty-one clanships in all, who guard th˘different approaches of the heaven, and are distributed all over the universe for the good of its inmates. May all of them be pleased with the present ceremony, duly inaugurated for their propitiation.

मार्कण्डेय उवाच

एवं तु स्तुवतस्तस्य तेजसो राशिरुच्छ्रितः॥
प्रादुर्बभूव सहसा गगनव्याप्तिकारकः॥ ४९॥

Mārkaṇḍeya said :—While Ruci was thus devoutly hymnising his departed Manes, a vast column of light suddenly shot across the heaven, and, behold, the universe stood entranced, wrapped in that mystic glow.

तद्दृष्ट्वा सुमहत्तेजः समाच्छाद्य स्थितं जगत्॥
जानुभ्यामवनीं गत्वा रुचिः स्तोत्रमिदं जगौ॥ ५०॥

Ruci looked up and beheld that glorious phenomenon in mute wonder, and began to recite the following hymn on bent down knees.

रुचिरुवाच

अर्चितानाममूर्त्तानां पितृणां दीप्ततेजसाम्॥
नमस्यामि सदा तेषां ध्यानिनां दिव्यचक्षुषाम्॥ ५१॥

Ruci said :—Ever do I make obeisance to the Pitṛs, who are resplendent and disembodied

spirits, endued with the faculty of spiritual vision, and always absorbed in the contemplation of the supreme Bramha.

इन्द्रादीनां च नेतारो दक्षमारीचयोस्तथा॥
सप्तर्षीणां तथान्येषां तान्नमस्यामि कामदान्॥ ५२॥

I make obeisance to the Pitṛs, who are the leaders of such celestial potentates as Indra, etc., and direct such holy sages as Dakṣa, Marīci, etc., who constitute the holy fraternity of the seven sages, in the pa˘of truth and light, and who confer all boons upon their suppliants.

मन्वादीनां च नेतारः सूर्य्याचन्द्रमसोस्तथा॥
तान्नमस्याम्यहं सर्वान्पितॄनप्युदधावपि॥ ५३॥

I make odeisance to the Pitṛs who are the leaders of such mighty law-givers as Manu, etc., and who direct the sun and the moon in their path of heavenly duty.

नक्षत्राणां ग्रहाणां च वाय्वग्न्योर्नभसस्तथा॥
द्यावापृथिव्योश्च तथा नमस्यामि कृताञ्जलिः॥ ५४॥
प्रजापतेः कश्यपाय सोमाय वरुणाय च॥
योगेश्वरेभ्यश्च सदा नमस्यामि कृताञ्जलिः॥ ५५॥
नमो गणेभ्यः सप्तभ्यस्तथा लोकेषु सप्तसु॥
स्वायम्भुवे नमस्यामि ब्रह्मणे योगचक्षुषे॥ ५६॥

I make obeisance to the Pitṛs, who contro the movements of the wind, guide the stars and planets in their orbits and sojourns, uphold the welkin, make the fire bum with its natural hel and glare, and fill in the earth and heaven and the space lying between them. With blended palms, I make obeisance to Prajāpati, to Kaśyapa to Soma, to Varuṇa, to the lord of all religion sacrifices I make obeisance to the seven clans of the Pitṛs, who dwell in the seven regions or worlds. I make obeisance to the self-begotten Bramhā whose vision is the light of Yoga (divine communion).

सोमाधारान्पितृगणान्योगमूर्त्तिधरांस्तथा॥
नमस्यामि तथा सोमं पितरं जगतामहम्॥ ५७॥

I make obeisance to the Soma-drinking Pitṛs who are possessed of astral bodies. I make obeisance to the Moon God and the father of the universe.

अग्निरूपांस्तथैवान्यान्नमस्यामि पितॄनहम्॥
अग्निसोममयं विश्वं यत एतदशेषतः॥ ५८॥
ये च तेजसि ये चैते सोमसूर्य्याग्निमूर्त्तयः॥
जगत्स्वरूपिणश्चैव तथा ब्रह्मस्व रूपिणः॥ ५९॥

I make obeisance to the fiery-bodied Pitṛs, as. well as to those whose persons are composed of the cooling principle in the universe. The two fundamental principles (fiery and cooling) run through all objects, and hence either they are fiery (heat making.) or cooling (watery, albuminous) in their potencies. With a controlled hean I make obeisance to all the Yogins and the Pitṛs, who form the illuminating principle of light, and manifestly shine in the sun, in the moon and fire, and who are the models of creation and are identical with the Self of Supreme Bramhā.

तेभ्योऽखिलेभ्यो योगिभ्यः पितृभ्यो यतमानसः॥
नमोनमो नमस्तेऽस्तु प्रसीदन्तु स्वधाभुजः॥ ६०॥

May the Pitṛs who live upon the sweet exhalations of clarified butter cast in the sacrificial fire in the accompaniment of the Svadhā Mantras, be pleased with the performance of the present ceremony.

मार्कण्डेय उवाच

एवं स्तुतास्ततस्तेन तजसो मुनिसत्तमाः॥
निश्चक्रमुस्ते पितरो भासयन्तो दिशो दश॥ ६१॥
निवेदनञ्च यत्तेन पुष्पगन्धानुलेपनम्॥
तद्भूषितानथ स तान्ददृशे पुरतः स्थितान्॥ ६२॥

Mārkaṇḍeya said :—Having been thus propitiated by Ruci, the best of the holy sages appeared to him in quick succession, illumining the ten quaners of heaven with the effulgence of their own spiritual bodies, and decked with the same sandal pastes and garlands of flowers which he had offered to them in the course of that Śrāddha ceremony.

प्रणिपत्य रुचिर्भक्त्या पुनरेव कृताञ्जलिः॥
नमस्तुभ्यं नमस्तुभ्यमित्याह पृथगादृतः॥ ६३॥
ततः प्रसन्नाः पितरस्तमूचुर्मुनिसत्तमम्॥
वरं वृणीष्वेति स तानुवाचानतकन्धरः॥ ६४॥

Then Ruci, having again made obeisance to

them, addressed them for the second time as follows :—"With blended palms I make obeisance to each of you, O you Pitris!" Whereupon the Pitris!, appeased by his devotion and humility, asked him to name his boon, to which Ruci, with his head hung down in deep humility, replied as follows :—

रुचिरुवाच

प्रजानां सर्गकर्त्तुत्वमादिष्टं ब्रह्मणा मम॥
सोऽहं पत्नीमभप्सामि धन्या दिव्यां प्रजावतीम्॥ ६५॥

"I have been directed by the god Brahmā to beget children and propagate my species. Accordingly most fervently do I pray for a noble and fruitful wife of celestial origin."

पितर ऊचुः

अत्रैव सद्यः पत्नी ते भवत्वतिमनोरमा॥
तस्याञ्च पुत्रो भविता भवतो मुनिसत्तम!॥ ६६॥
मन्वन्तराधिपो धीमांस्त्वन्नम्नैवोपलक्षितः॥
रुचे ! रौच्य इति ख्यातिं प्रयास्यति जगत्त्रये॥ ६७॥

The Fathers replied :-"O you, the best of the holy sages, this very day you shall be united with an extremely handsome wife. By her you shall have a son, O Ruci, who would be named Roucya after your honoured self, and who would rule the universe as a patriach and law-giver.

तस्यापि बहवः पुत्रा महाबलपराक्रमाः॥
भविष्यन्ति महात्मानः पृथिवीपरिपालकाः॥ ६८॥
त्वं च प्रजापतिर्भूत्वा प्रजाः सृष्ट्वा चतुर्विधाः॥
क्षीणाधिकारो धर्मज्ञस्ततः सिद्धिमवाप्स्यसि॥ ६९॥
स्तोत्रेणानेन च नरो योऽस्मांस्तोष्यति भक्तितः॥
तस्य तुष्टा वयं भोगानात्मजं ध्यानमुत्तमम्॥ ७०॥

He shall be the fore-runner of a mighty race of kings, high souled and victorious, who would govem the whole Earth. You in your old age, would retire from the world, decked with the full glory of a pious and revered patriarch, and shall attain your penitential success and salvation.

आयुरारोग्यमर्थं च पुत्रपौत्रादिकं तथा॥
वांछद्भिः सततं स्तव्याः स्तोत्रेणानेन वै यतः॥७१॥

Blessed is the man who recites the aforesaid hymn for our satisfaction, for he will be blest with sons and a long life, of progeny, and all the creature comforts in this life.

श्राद्धेषु य इमं भक्त्या त्वस्मत्प्रीतिकरं स्तवम्॥
पठिष्यति द्विजाग्र्याणां भुंजतां पुरतः स्थितः॥ ७२॥

A suppliant for ltealth, longevity and the blessings of fatherhood, shall do will to propitiate us with a recitation of the aforesaid hymn.

स्तोत्रश्रवणसंप्रीत्या सन्निधाने परे कृते॥
अस्माभिरक्षयं श्राद्धं तद्भविष्यत्यसंशयम्॥ ७३॥
यद्यप्यश्रोत्रियं यद्यप्युपहतं भवेत्॥
अन्यायोत्तवित्तेन यदि वा कृतमन्यथा॥ ७४॥

A recitation of the hymn at the close of a Śrāddha ceremony and before an assembly of Brāhmaṇas sitting down at their meals, would bear 'immortal fruits through our intercession.

अश्राद्धार्हैरुपहतैरुपहारैस्तथा कृतैः॥
अकालेऽप्यथ वा देशे विधिहीनमथापि वा॥ ७५॥
अश्रद्धया वा पुरुषैर्दम्भमाश्रित्य यत्कृतम्॥
अस्माकं तृप्त्ये श्राद्धन्तयाप्येतदुरीरणात्॥ ७६॥

Verily does it recitation make a Śrāddha ceremony, endearing to us, even if it is not attended by Brāhmaṇas well-versed in the Vedas (Śrotriyas), or is any way vitiated as to its precedure, or is celebrated with ill-gotten gain, or is attended by men who should not be invited on such an occasion, or performed at an improper place or time, or out of a spirit of bravado.

यत्रैतत्पठ्यते श्राद्धे स्तोत्रमस्मत्सुखावहम्॥
अस्माकं जायते तृप्तिस्तत्र द्वादशवार्षिकी॥ ७७॥

The satisfaction which we derive from a Śrāddha ceremony, in the course of which the hymn is recited, lasts us, O child, for a continuous period of twelve years.

हेमन्ते द्वादशाब्दानि तृप्तिमेतत्प्रयच्छति॥
शिशिरे द्विगुणाब्दानि तृपितं स्तोत्रमिदं शुभम्॥ ७८॥

A single recitation of the hymn in the forepart of winter (Hemanta) gives us a satisfaction which lasts for twelve years. A single recitation of the hymn in winier gives us a satisfaction which continues for twice as many number (twenty-four) of years.

वसन्ते षोडश समास्तृप्तये श्राद्धकर्मणि॥
ग्रीष्मे च षोडशैवैतत्पठितं तृप्तिकारकम्॥ ७९॥

The aforesaid hymn, recited in the course of a Śrāddha ceremony performed in spring, furnishes us with a sense of repletion which lasts for a continuous period of sixteen years.

विकलेऽपि कृते श्राद्धे स्तोत्रेणानेन साधिते॥
वर्षासु तृप्तिरस्माकमक्षय्या जायते रुचे॥ ८०॥

O Ruci, a Śrāddha ceremony, otherwise vitiated, or made defective as to its procedure, may be remedied by a single recitation of the hymn under discussion.

O Ruci, infinite is the pleasure which we derive from a recitation of the hymn during the rainy season.

शरत्कालेऽपि पठितं श्राद्धकाले प्रयच्छति॥
अस्माकमेतत्पुरुषैस्तृप्तिं पंचदशाब्दिकीम॥ ८१॥

The satisfaction which we derive from a recitation of the hymn in autumn, lasts us for fifteen years.

यस्मिन् गेहे च लिखितमेतत्तिष्ठति नित्यदा॥
सन्निधानं कृते श्राद्धे तत्रास्माकं भविष्यति॥ ८२॥

We grace a Śrāddha ceremony with our presence in the event of its being performed in a room in which the hymn stands transcribed.

तस्मादेतत्त्वया श्राद्धे विप्राणां भुंजतां पुरः॥
श्रावणीयं महाभाग अस्माकं पुष्टिकारकम्॥ ८३॥

Therefore, O you of mighty heritage, you shall recite the hymn before an assembly of Brāhmaṇas invited on the occasion of a Śrāddha ceremony and seated at their meals, whereby you would ensure infinite and eternal satisfaction to us, your departed Manes."

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रुचिकृतपितृस्तोत्रं नामैकानेनवतितमोऽध्यायः॥ ८९॥

अध्यायः ९० / Chapter 90

मार्कण्डेय उवाच

ततस्तस्मान्नदीमध्यसात्समुत्तस्थौ मनोरमा॥
प्रम्लौचा नाम तन्वंगी तत्समीपे वराप्सराः॥ १॥
सा चोवाच महात्मानं रुचिं सुमधुराक्षरम्॥
प्रसादयासाम भूयः प्रम्लोचा च वराप्सराः॥ २॥

Mārkaṇḍeya said :—The tranquil bosom of that lonely pool was stirred for a moment, and, behold, there appeared to Ruci, Pramloca, the selender-waisted water nymph of celestial beauty.

अतीव रूपिणी कन्या मत्प्रसाद्वरांगना॥
जाता वरुणपुत्रेण पुष्करेण महात्मना॥ ३॥

The nymph solaced him with many a sweet and encouraging words and addressed him as follows :—Puṣkara, the son of Varuṇa, the Ocean God, has begot on me a handsome daughter of uncommon beauty.

तां गृहाण मया दत्तां भार्य्यार्थे वरवर्णिनाम्॥
मनुर्महामतिस्तस्यसां समुत्पत्स्यति ते सुतः॥ ४॥

Do you take her as thy lawful bride at my hands, O sage. By her you shall have a son of rare talents who would be the future law-giver of the universe.

मार्कण्डेय उवाच

तथेति तेन साप्युक्ता तस्मात्तोयाद्वपुष्मतीम्॥
उद्धार ततः कन्यं मानिनीं नाम नामतः॥ ५॥
नद्याश्च पुलिने तस्मिन्स मुनिर्मुनिसत्तमाः॥
जग्राह पाणिं विधिवत्समानीय महामुनिः॥ ६॥

Mārkaṇḍeya said :—Then Ruci, having consented to her proposal, drew that beautiful virgin out of the water of that lonely pool and duly married her on its geen-clad bank.

तस्यां तस्य सुतो जज्ञो महावीर्य्यो महाद्युतिः॥
रुचे रौच्य इति ख्यातो यो मया पूर्वमीरितः॥ ७॥

By her he had a son, named Roucya after his honoured self, who had been a Manu (law-giver) of the universe, as narrated before.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रम्लोचागमनं नाम नवतितमोऽध्यायः॥ ९०॥

अध्याय: ९१ / Chapter 91

सूत उवाच

स्वायम्भुवाद्या मुनयो हरिं ध्यायन्ति कर्मणा॥
व्रताचारार्चनाध्यानस्तुतिजप्यपरायणाः॥ १॥
देहेन्द्रियमनोबुद्धिप्राणाहंकारवर्जितम्॥
आकशेन विहीनं वै तेजसा परिवर्जितम्॥ २॥

Sūta said :—The Manus, such as Svayambhuvas, etc., observe the rules of penance, worship, contemplation prayer, etc., recite the Mantras sacred to the God Hari, and meditate upon His eternal Self, which is shorn of body senses, mind, intellect, vitality and the sense of egoism. The sky does not constitute His Self, nor does heat (light) enter into its composition.

उदकेन विहीनं वै तद्धर्मपरिवर्जितम्॥
पृथिवीरहितं चैव सर्वभूतविवर्जितम्॥ ३॥

Water does not enter into the composition of His Supreme Self, nor do the attributes which characterise . that material element, affect that eternal entity. Similarly, it is above all the fundamental principles of the earth matter, and it necessarily beyond the operative zone of virtues which specifically belong to that essential substance.

भूताध्यक्षं तथा बद्ध नियन्तारं प्रभुं विभुम्॥
चैतन्यरूपतारूपं सर्वाध्यक्षं निरञ्जनम्॥ ४॥

Controller of all beings and becomings, he is the ever enlightened, ever wakeful One, the director and lord of all, the fmal receptacle of all force and energy, shorn of all illusion, and identical with ure consciousness.

मुक्तसङ्गं महेशानं सर्वदेवप्रपूजितम्॥
तेजोरूपमसत्त्वं च तपसा परिवर्जितम्॥ ५॥

He is One, and without a second or companion, the supreme God, represented by light though void of fundamental quality of illumination (Sattva) and is hence beyond the necessity of practising any austerity.

रहितं रजसा नित्यं व्यतिरिक्तं गुणैस्त्रिभिः॥
सर्वरूपविहीनं वै कर्तृत्वादिविवर्जितम्॥ ६॥

He is shorn of the quality of Rajas, and the three fundamental qualities of Sattva, Rajas and Tamas, do not affect his Supreme Self. He has no shape, is devoid of all action and desire, and is pure and incapable of sin and evil.

वासनारहितं शुद्धं सर्वदोषविवर्जितम्॥
पिपासावर्जितं तत्तच्छो कमोहविवर्जितम्॥ ७॥

Hankerings cannot assail him, nor griefs and ignorance can disturb the infinite serenity of His eternal Self.

जरामरणहीनं वै कूटस्थं मोहवर्जितम्॥
उत्पत्तिरहितं चैव प्रलयेन विवर्जितम्॥ ८॥

He knows no old age, death or decay. With out end or origin, he lies inherent in all, the eternal witness of the process of phenomenal evolution and from whose vision nothing lies hidden or veiled and which nescience itself can not clouden.

सत्यं सर्वाचारहीनं निष्कलं परमेश्वरम्॥
जाग्रत्स्वप्नसुषुप्त्यादिवर्जितमं नामवर्जितम्॥ ९॥

He is the perfect and absolute truth, the Supreme God, one and indivisible, beyond all rules of ethics, nameless, and knows no sleep, nor dream, nor wakening.

अध्यक्ष जाग्रदादीनां शान्तरूपं सुरेश्वरम्॥
जाग्रदादिस्थितं नित्यं कार्य्यकारणवर्जितम्॥ १०॥

He is the only real factor in individual consciousness that makes the sattes of wakening, etc., possible. He is the personified peace, the lord of the gods and the celestials. He is real, and, as such, underlies the states of wakening, etc., void of the necessary categories of cause and effect.

सर्वदृष्टं तथा मूर्तं सूक्ष्मं सूक्ष्मतरं परम्॥
ज्ञानदृक् श्रोत्रविज्ञानं परमानन्दरूपकम्॥ ११॥

He is imaged in the phenomenal universe, and is accordingly seen by all. He is the most invisible of all invisible entities, and, as such, can be only perceived by means of pure knowledge, or through scriptural learning.

विश्वेन रहितं तद्वत्तैजसेन विवर्जितम्॥
प्राज्ञेन रहितश्चैव तुरीयं परमाक्षरम्॥ १२॥

He is the highest felicity, beyond all material

process of creation or construction. He is shorn of intellect, and is beyound the process of intellection, and is identical with the fourth stage of pure consciousness (Turīya).

सर्वगोप्तृ सर्वहन्तु सर्वभूतात्मरूपि च॥
बुद्धिधर्मविहीनं वै निराधारं शिवं हरिम्॥ १३॥

He is the protector and destroyer of all. Beyond all virtues and attributes, he is the soul of all created beings. Without any receptacle to hold him in, he directs the universe in the path of light and benediction: He is Śiva (the blissful one, the highest bliss). He is Hari, the remover of all sin and misery.

विक्रियारहितं चैव वेदान्तैर्वेद्यमेव च॥
वेदरूपं परं भूतमिन्द्रियेभ्यः परं शुभम्॥ १४॥

He suffers no change, nor knows any modification. He is known only through the teachings of the Vedānta philosophy. He is personified knowledge. the real sub.stantial substratum whose attributes and senses inform us of.

शब्देन वर्जितञ्चैव रसेन च विवर्जितम्॥
स्पर्शेन रहितं देवं रूपमात्रविवर्जितम्॥ १५॥
रूपेण रहितं ञ्चैव गन्धेन परिवर्जितम्॥
अनादि ब्रह्म रन्ध्रान्तमहं ब्रह्मास्मि केवलम्॥ १६॥

He is without the faculties of hearing, taste, touch, vision and smelling. He is without any origin, and lies inherent in the topmost cavity of the human brain, dawning upon the individual consciousness only to establish its identity with his eternal Self, a fact which the human mind interprets in its experience of "I am He."

एवं ज्ञात्वा महादेव ध्यानं कुर्य्यत्सर्वाञ्जितेन्द्रियः॥
ध्यानं यः कुरुते ह्येवं स भवेद्ब्रह्म मानवः॥ १७॥

O thou, the supreme god, having realised this experience in mind, and having cast his whole self in the thought-mould of "I am He" a man should meditate upon the self of the supreme Brahman.

इति ध्यानं समाख्यातिमीश्वरस्य मया तव॥
अधुना कथयाम्यन्यत्किन्तद्ब्रूहि वृषध्वज॥ १८॥

He, who does this, is no other than the supreme One. I have disclosed to you the mode of contemplating the self of the supreme God. Now tell me, Rudra, whatever else you want me to speek about.

॥ इति श्रीगरुडे महापुराणे प्रथमखण्डे आचारकाण्डे हरिध्यानं नामैकनवतितमोऽध्यायः॥ ९१॥

अध्यायः ९२ / Chapter 92

रुद्र उवाच

विष्णोर्ध्यानं पुनर्ब्रूहि शङ्खचक्रगदाधर॥
येन विज्ञातमात्रेण कृतकृत्यो भवेन्नरः॥ १॥

Rudra said :—"Relate to me, O thou, the wielder of lotus, mace, discus! and conch shell, the mode of meditating upon the divine self of Viṣṇu, a knowledge whereof leads to salvation.

हरिरुवाच

प्रवक्ष्यामि हरेर्ध्यानं मायातन्त्रविमर्दकम्॥
मूर्त्तामूर्तादिभेदेन तद्ध्यानं द्विविधं हर॥ २॥
अमूर्त्तं रुद्र कथितं हन्त मूर्त्तं ब्रवीम्यहम्॥
सूर्य्यकोटिप्रतीकाशो जिष्णुर्भ्राजिष्णुरेकतः॥ ३॥

Said the god Hari :— Yes, I shall describe to you the mode of contemplating the divine self of Viṣṇu, which is of tWo sorts, according as the embodied or disembodied self of the god is meditated upon. O Rudra, in the preceding chapter I have discoursed on the latter mode, now hear me describe the process of contemplating the imaged or the embodies self of that deity. A seeker of salvation should meditate upon the god as burning with the combined effulgence of a million of suns, and moving about in the infinite space with the dignity of unquestioned prowess and unobstructed energy.

कुन्दगोक्षीरधवलो हरिर्ध्येयो मुमुक्षुभिः॥
विशालेन सुसौम्येन शंखेन च समन्वितः॥ ४॥
सहस्रादित्यतुल्येन ज्वालामालोग्ररूपिणा॥
चक्रेण चान्वितः शान्तो गदाहस्तः शुभाननः॥ ५॥

The complexion of his divine body should be contemplated to be white as the hue of a

Kunda flower. In the alter native, the god should be contemplated as burning with the combined effulgence of a thousand suns, and dreadful to look at through an excess of light, and as wielding a large and beautiful conch shell, a discus, a lotus flower, and a mace in his four hands, his face beaming with the calmness of divine peace.

किरीटेन महार्हेण रत्नप्रज्वलितेन च॥
सायुधः सर्वगो देवः सरोरुहधरस्तथा॥ ६॥

The crown or the head-gear of the god, should be contemplated as shining with the scintillations of a myriad of gems, and his attendants should be likewise contemplated as waiting upon his gracious divinity.

वनमालाधरः शुभ्रः समांसो हेमभूषणः॥
सुवस्त्रः शुद्धदेहश्च सुकर्णः पद्मसंस्थितः॥ ७॥

The mental picture, in the present instance, would not be complete without decorating the central figure with a garland of full-blown wild flowers.

हिरण्मयशरीरश्च चारुहारी शुभाङ्गदः॥
केयूरेण समायुक्तो वनमालासमन्वितः॥ ८॥

The image should be placed mentally on a full-blown, lotus flower, decked with bracelets, necklace, etc., of celestial manufacture.

श्रीवत्सकौस्तुभयुतो लक्ष्मी वन्द्येक्षणान्वितः॥
अणिमादिगुणैर्युक्तः सृष्टिसंहारकारकः॥ ९॥

The diamond Koustubha should be imagined as dangling over the region of his breast, grown over with the peculiar ringlets of hair, known as the Śrīvatsam.

मुनिध्ययोऽसुरध्येयो देवध्येयोऽतिसुन्दरः॥
ब्रह्मादिस्तम्बपर्य्यन्तभूतजातहृदि स्थितः॥ १०॥

The imaginary person of this creator and destroyer of the universe, whom the gods and ihe holy sages contemplate in their celestial and sylvan retreats, should be contemplated as composed of the beatific attributes of Aṇimā, etc., the different grades of conscious animalism, from the minutest animalculum to the mightiest Brahmā, as having had their seats in the cardiac region of the image.

सनातनोऽव्ययो मेध्यः सर्वानुग्रहकृत्प्रभुः॥
नारायणो महादेवः स्फुरन्मकरकुण्डलः॥ ११॥

Thus the mental picture of the god should be completed, and the votary should worship it with the knowledge that the deity imaged in his heart, is but the reflection of that primal light, the god of the gods, the absolute purity, the lord of all, and the only being equally compassionate towards all created life.

सन्तापनाशनोऽभ्यर्च्यो मंगल्यो दुष्टनाशनः॥
सर्वात्मा सर्वरूपश्च सर्वगो ग्रहनाशनः॥ १२॥

He is the ever blissful lord, the regenator of the the human soul, and the destroyer of the threefold misery. He punishes the wicked, exhorts the good in the path of lightousness, is the soul of all, allpervading, and the appeaser of all malignant stars.

चार्वंगुलीयसंयुक्तः सुदीप्तनख एव च॥
शरण्यः सुखकारी च सौम्यरूपो महेश्वरः॥ १३॥

The beautiful circles of light which serve to relieve the darkness of the night, are his finger-rings. He is the primary source of all forms, and all shapes lie inherent in his disembodied spirit. He is the supreme god, the perfect beauty, the grand and final resort or all, the fountainhead from which equal felicity flows to all.

सर्वालङ्कारसंयुक्तश्चारुचन्दनचर्चितः ॥
सर्वदेवसमायुक्तः सर्वदेवप्रियङ्करः॥ १४॥
सर्वलोकहितैषी च सर्वेशः सर्वभावनः॥
आदित्यमण्डले संस्थो अग्निस्थो वारिसंस्थितः॥ १५॥

His body is decked with all sorts of ornaments, and is smeared with sandalpaste. The gods wait upon him in the spirit of loving servitude, and he does what the gods approve of. He does what is beneficial to them. He is Vāsudeva, the lord of the universe. He looks after the universe. He looks after the good of all beings. He it is that shines in the sun. He it is that forms what is so wholesome in water. He is the only subject contemplated by all, the supreme or dainer in the universe, the supreme Viṣṇu, whom the seekers of salvation meditate upon.

वासुदेवो जगद्धाता ध्येयो विष्णुर्मुमुक्षुभिः॥
वासुदेवोऽहमस्मीति आत्मा ध्येयो हरिहरिः॥ १६॥
ध्यायन्त्येवं च ये विष्णु ते यान्ति परमां गतिम्॥
याज्ञवल्क्यः पुरा ह्येवं ध्यात्वा विष्णुं सुरेश्वरम्॥ १७॥

"I am Vasūdeva, I am He, the supreme soul," should be the form of thought in all who meditate upon the self of Viṣṇu. Those who contemplate him in this way, acquire the most exalted station after death. For having thus meditated upon the self of Viṣṇu, the holy Yajñavalkya, was. honoured with the office of laying down the rules of conduct of his age.

धर्मोपदेशकर्त्तृत्वं संप्राप्यागात्परं पदम्॥
तस्मात्त्वमपि देवेश! विष्णुं चिन्तय शङ्कर!॥ १८॥
विष्णुध्यानं पठेद्यस्तु प्राप्नोति परमां गतिम्॥ १९॥

Therefore, O Śaṅkara, O you, the lord of the celestials, always meditate upon the Self of Viṣṇu. Even he, who reads the present chapter, acquires the most elevated spiritual existence after death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुध्यसानं नाम द्विनवतितमोऽध्यायः॥ ९२॥

अध्यायः ९३ / Chapter 93

महेश्वर उवाच

याज्ञवल्क्येन यत्पूर्वं धर्म प्रोक्तं कथं हरे!॥
तन्मे काथय केशिघ्न ! यथा तत्त्वेन माधव!॥ १॥

Maheśvara said :—Tell me, O Hari, O Mādhava, O you who have destroyed the demon Keśi, what is it that led tbe holy Yajñavalkya, to lay down the rules of conduct in days of yore?

हरिरुवाच

याज्ञवल्क्यं नमस्कृत्य मिथिलायां समास्थितम्॥
अपृच्छन्नृषयो गत्वा वर्णधर्मान्ह्यशेषतः॥
तेभ्यः स कथयामास विष्णु ध्यात्वा जितेन्द्रियः॥ २॥

Said The God Hari : —Once on a time, the holy sages visited, in a body, the venerable Yajñavalkya in his hermitage at Mithilā; and having duly made obeisance to him, they asked him about the rules of conduct to be observed by members of the different orders of society. Whereupon the self controlled Yajañavalkya, meditating upon the self of Viṣṇu, replied as follows.

याज्ञवक्ल्य उवाच

यस्मिन्देशे मृगः कृष्णस्तस्मिन्धर्मान्निबोधत॥
पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः॥ ३॥
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश॥
वक्तारो धर्मशास्त्राणां मनुर्विष्णुर्यमोऽङ्गिराः॥ ४॥
वसिष्ठदक्षसंवर्त्तशातातपपराशराः ॥
आपस्तम्बोशनोव्यासाः कात्यायनबृहस्पती॥ ५॥
गौतमः शङ्खलिखितो हारीतोऽत्रिरहं तथा॥
एते विष्णुं समाराध्य जाता धर्मोपदेशकाः॥ ६॥

Yājañavalkya said :—Pious is.the country where herds of black deer are found to roam about. Knowledge is in the Vedas, in the Purāṇas, in the different schools of philosophy such as the Nyāya, the Mīmāṅsā, etc., in the Dharma Śāsttas (Ethics and Social Economy) and in the books of money-making and temporal sciences: Manu, Viṣṇu, Yama, Aṅgira, Vasiṣtha Dakṣa Samvarta, Śātatāpa, Pārāśara, Āpastamba, Uśana, Vyāsa, Kātyāyana, Bṛhaspati, Goutama, Śaṅkha, Likhita Hārīta, and Atri, are the names of the fourteen holy sages, who, having worshipped the god Viṣṇu, were enabled to become the ethic dictators and law-givers (Dharma-Sūtrakāras) of the ages in which they lived.

देशकाल उपायेन द्रव्यं श्रद्धासमन्वितम्॥
पात्रे प्रदीयते यत्तत्सकलं धर्मलक्षणम्॥ ७॥

A gift, made at a proper time and place, and to a deserving person in a true spirit of compassionate sympathy, carries the merit of all sorts of pious acts.

इज्याचा रो दमोऽहिंसा दानं स्वाध्यसायकर्मच॥
अयं च परमो धर्मो यद्योगेनात्मदर्शनम्॥ ८॥

Right conduct, self-control, charity, annihilation of all killing propensities, reading of the Vedas, and the performance of ceremonial rites therein enjoined to be performed, are the best

of all pieties. Viewing of one's own soul through self-communion, is the highest and most imperative of all religious duties.

चत्वारो वेदधर्मज्ञाः पर्षत्त्रैविद्यमेव वा।।
सा ब्रूते यत्स्व धर्मः स्यादेको वाध्यात्मवित्तमः।। ९।।

The four Vedas together with the Trividyā form the branch of learning which is called the Parā-Vidyā (Supreme knowledge).

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः।।
निषेकाद्याः श्मशानान्तास्तेषां वै मन्त्रतः क्रियाः।। १०।।

The first three of the four social orders of Brāhmaṇa. Kṣatriya, Vaiśya and Śūdra, are called the twice-born castes, and all rites, from nativity to death, should be done unto them in the accompaniment of the Vedic hymns and verses.

गर्भाधानमृतौ पुंसः सवनं स्पन्दनात्पुरा ।।
षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म च।। ११।।

The rite of Garbhādhānam (*lit.*, rite for the taking of the womb) should be performed closely following upon the appearance of her first menses unto one's wife, and the rite of Puṁsavanam (rite for the conception of a male-child) just as soon as the movements of the foetus in the womb would be felt by the mother. The rite of Sīmanta should be done unto her in the sixth or in the eighth month of gestation, while the post-natal rites (Jātakarma) of the new-born babe should be performed after delivery.

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः।।
षष्ठेऽन्नपाशनं मासिचूडां कुर्य्याद्यथाकुलम्।। १२।।

The rite of naming (Nāma-karaṇam) should be done unto the child on the eleventh day of its birth, while the rite of Niṣkramaṇam (ceremonial taking of the child out of the room) should be done unto it, in the fourth month after delivery. The rite of Annaprāśanam (first taking of boiled-rice by a child) should be done in the sixth month after its birth, while the rite of Cūḍālaraṇam (tonsure) should be performed in accordance with the custom obtaining in the family.

एवमेनः शमं याति बीजगर्भसमुद्भवम्।।
तूष्णीमेताः क्रिया स्त्रीणां विवाहश्च समन्त्रकः।। १३।।

The sin, which attaches to the ovum and the semen, is absolved by the performance of the aforesaid rites, which should be omitted in the case of a female child, only on the occasion of whose marriage the Vedic Mantras should be recited.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तवर्णधर्म्मनिरूपणं नाम त्रिनवतितमोऽध्यायः।। ९३।।

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याज्ञवल्क्य उवाच

गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम्।।
राज्ञामेकादशे सैके विशामेके यथाकुलम्।। १।।

Yājñavalkya said :—A Brāhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of gestation, a Kṣatriya child at his eleventh year, and a Vaiśya child at an age as is customary in the family,

उपनीय गुरुः शिष्यं महाव्याहृतिपूर्वकम्।।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्।। २।।

The preceptor, having duly invested him with the holy thread, shall first teach him the Mahā-Vyahṛti Mantras, and then the verses of the Vedas, as well as the rules of conduct and hygiene.

दिवा सन्ध्यसु कर्णस्थब्रह्मसूत्र उदङ्मुखः।।
कुर्य्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः।। ३।।

In the day, and at morning and evening, a member of any of the twice-born castes, shall pass urine with his face turned towards the north, while in the night he shall look towards the south under similar conditions, hanging the holy thread on his right ear at the time, whether in the day or in the night.

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः।।
गन्धलेपक्षयकरं शौचं कुर्य्यसान्महाव्रतः।। ४।।

He shall rise up from that sitting posture with the external organ of micturition firmly grasped with his fmgers, and shall then wash the part with water kept ready for the purpose, or rub it with earth for the purpose of removing the characteristic smell.

अन्तर्जानुः शुचौ देश उपविष्ट उदङ्मुखः।।
प्राग्वा ब्राह्मेण तीर्थेन द्विजो नित्यमुपस्पृशेत्।। ५।।

Then having sit on his hunches in a pool or a river, and with his face turned towards the north or towards the east, a member of any of the twice-born castes, shall wash and rinse his mouth with water, lifted up with that part of his palm which is called the Brahma-Tīrtham.

कनिष्ठादेशिन्यंगुष्ठमूलान्यग्रं करस्य च।।
प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात्।। ६।।

Regions about the first or the lowermost phalanges of the little, and the middle, finger, as well as the one lying about the root of the right thumb, should be held as sacred to the gods Prajapāti, Pitṛ, and Brahmā, which are accordingly called the Prajāpati- Tīrtham, the Pitṛ-Tirtham, .and the Brahma- Tīrtham.

त्रिः प्राश्यापो द्विरुन्मृज्य खान्याद्भिः समुपस्पृशेत्।।
अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्बुदैः।। ७।।

A member of any of the twice-born castes, shall first take two draughts of water to rinse his lips with, and then cleanse his face with undisturbed and frothless water.

हृत्कण्ठतालुगाभिस्त यथासंख्यं द्विजातीयः।।
शुध्येरंस्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः।। ८।।

The twice-born onces shall purify their breasts, throats, palates and umbilical regions with water. It will be enough for women and Śūdras to purify their regions of back and umbilicus.

स्नानमब्दैवतैर्मन्त्रैर्मार्जनं प्राणसंयमः।।
सूर्य्यस्य चाप्युपस्थानं गायत्र्याः प्रत्यहं जपः।। ९।।

A member of the twice-born order, shall bathe every day, perform the rite of cleansing his body with the same Mantra as he shall recite at the time of ablution, practise the rite of Prāṇāyāma, invoke the Sun-god, and recite the Gāyatrī Manta.

गायत्रीं शिरसा सार्द्धं जपद्व्याहृतिपूर्विकाम्।।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः।। १०।।

After that, he shall mentally recite the Gāyatrī-śiraḥ Mantra, and the Vyahṛtis with the holy Praṇava prefixed to each part of its component parts.

प्राणानायस्य सम्प्रोक्ष्य त्र्यृचेनाब्दैवतेन तु।।
जपन्नासीत सावित्रीं प्रत्यगातारकोदयात्।। ११।।

Then he shall thrice practise the rite of Prāṇāyāma (a peculiar mode of controlling the process of respiration) after reciting the three Rks for its purification, and shall then go on mentally reciting the Savitrī-MaIitra, till tbe appearance of stars in the evening sky.

सन्ध्यां प्राक् प्रातरेवं हि तिष्ठेदासूर्य्यदर्शनात्।।
अग्निकार्य्यं ततः कुर्य्यात्सन्ध्ययोरुभयोरपि।। १२।।
ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन्।।
गुरुं चैवाप्युपासीत स्वाध्यायार्थं समाहितः।। १३।।

The rite of morning Sandhyā, should be commenced before dawn, and the twice-born worshipper, should sit self-controlled in his seat, reciting the Vedic Mantras enjoined to be read in connection with the aforesaid rite, till the rising of the Sun-God above the horizon. The rite of Agni-kāryam should be practised both morning and evening, after which the worshipper should visit and make obeisance to his elders by saying "I am That." After that he shall visit his preceptor, and sit beside him humble, docile and selfcontrolled for the purpose of studying the Vedas.

आहूतश्चाप्यधीयीत सर्वं चास्मै निवेदयेत्।।
हितं तस्याचरेन्नित्यं मनोवाक्कायकर्मभिः।। १४।।

In the alternative, he should wait till sent for by his preceptor, and then learn his daily Vedic lessons from his lips. He shall make no secret of anything to his preceptor, and constantly look after his welfare, whether by word, or by thought or by bodilly toil.

दण्डाजिनोपवीतानि मेखलां चैव धारयेत्।।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये।। १५।।

He shall carry the anchorite's staff put on the holy thread and a sable-coloured blanket,

and girdle up his waist with the holy girdle made of the blades of the consecreted Kuśa grass twisted together.

Foı the purposes of maintenance, he shall beg alms only of the house holders of twice-born order, or of men of pure and unimpeachable character.

आदिमध्यावसानेषु भवेच्छन्दोपलक्षिता॥
ब्राह्मणक्षत्रियविशां भैक्षचर्य्या यथाक्रमम्॥ १६॥

The Vedic verses should be recited in the morning, evening and at noon, and a Brāhmaṇa shall beg alms only of persons of Kṣatriya and Vaiśya castes.

कृताग्निकार्य्यो भुञ्जीत विनीतो गुर्वनुज्ञया॥
आपोशानक्रियापूर्वं सत्कृत्यान्नमुत्सयन्॥ १७॥

Having performed the morning Agni Kāryam, the disciple shall sit down to his meal, in all humility and with the permission of his preceptor. He shall perform the rite of rinsing his mouth with water, and purify the plate of boiled rice served out to him before partaking of a single morsel, and shall eat his meal silently and without making any sort of reflection upon the nature of the food and its cooking.

ब्रह्मचार्य्यास्थितो नैकमन्नमद्यादनापदि॥
ब्राह्मण काममश्नीयाच्छ्राद्धे व्रतमपीडयन्॥ १८॥

A Brāhmaṇa who has subjugated his senses, and leads the life of a Brahmacārin, is at liberty to take a full meal of boiled rice on the occasion of a Śrāddha ceremony, without incurring the risk of breaking his vow of asceticism.

मधु मांसं तथा स्विन्नमित्यादि परिवर्जयेत्॥
स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति॥ १९॥

A Brahmaṇa shall forego the use of wine, meat, curdled milk and its preparations. He is the Guru, who having initiated the pupil into the mysteries of spiritualism, makes him conversant with the knowledge of the Vedas.

उपनीय दद्यात्येनमाचार्य्यः स प्रकीर्त्तितः॥
एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते॥ २०॥

He, who having duly invested his disciple with the holy thread, teaches him the holy Vedas, is called an Ācārya. A tutor, living in the same village with his pupil, is called an Upādhyāya. A priest, officiating at a sacrificial ceremony, is called a Ṛtvik.

एते मान्या यथापूर्वमेभ्यो माता गरीयसी॥
प्रतिवेदं ब्रह्मचर्य्यं द्वादशाब्दानि पञ्चवा॥ २१॥
ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे॥
आषोडशाऽऽद्वाविंशाच्चाचतुर्विंशाच्च वत्सरात्॥२२॥

The person of each preceding one of these functionaries, is more venerable then that of the one immediately following it in the order of enumeration, and a mother is the most venerable of them all.

A pupil shall read each of these Vedas for a period of five or twelve years, and he shall live as a Brahmacārin with his Guru, up to the age of sixteen, twenty, or twenty-four years.

ब्रह्मक्षत्रविशां काल औपनायनिकः परः॥
अत ऊद्‌र्ध्वं पतन्त्येते सर्वधर्मविवर्जिताः॥ २३॥

The age, of investing a child of the Brāhmaṇa, Kṣtriya or Vaiśya order, with the holy thread, has been laid down before; and a nonperformance of the ceremony within the stated period leads to his spiritual degeneration.

सावित्रीपतिता व्रात्या व्रात्यस्तोमादृते क्रतोः॥
मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनम्॥ २४॥

A Brāhmaṇa, or a Kṣatriya or a Vaiṣya child, thus degenerated as regards his Savitrī initiation, is called a Vrātya, the process of regeneration consisting in the performance of a Vrātya-Stoma sacrifice.

ब्राह्मणक्षत्रिय विशस्तस्मादेते द्विजातयः॥
यज्ञानां तपसां चैव शुभानां चैव कर्मणाम्॥ २५॥

The three twice born castes of Brāhmaṇa, Kṣatriya and Vaiśya, are so called from the fact of their being born a second time through spiritual initiation (tieing of the sacred Mouñjī, or strings of deer skin and blades of Kuśa grass twisted together, the symbol of Savitrī initiation) after having been delivered of the mother's womb.

वेद एवं द्विजातीनां निःश्रेयस्करः परः॥
मधुना पयसा चैव स देवां स्तर्पयेद्द्विजः॥ २६॥

The Vedas are the highest depository of all sacrificial and penitential knowledge, and of all acts which conduce to the spiritual welfare of the twice-born ones. A member of a twice-born caste, shall offer libations of milk and honey to the gods and his departed manes.

पितॄन्मधुघृताभ्यां च ऋचोऽधीते हि सोऽन्वहम्।।
यजुः साम पठेत्तद्वदर्थर्वाङ्गिरसं द्विजः।। २७।।

The libations should be offered from day to day, and the Vedic Ṛcs should be recited in connection therewith. A member of any of the twice-born orders, shall read the Saman, the Atharvans, and the Aṅgirasam in the same manner, and shall appease the gods and his departed manes with similar libations.

सन्तर्पयेत्पितॄन्देवान्सोऽन्वहं हि घृतामृतैः।।
वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः।। २८।।
इतिहासांस्तथा विद्या योऽधीते शक्तितोऽन्वहम्।।
सन्तर्पयेत्पितॄन्देवान्मांसक्षीरोदनादिभिः।। २९।।

The gods and the Pitṛs are pleased with him who reads the Vedas, the Veda-Vākyam, the Purāṇas, the Gāthikās, and the Itihāsas, every day, to the best of 'his ability, and propitiates them with offerings of meat, and libations of milk and honey.

ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः शुभैः।।
यंयं क्रतुमधीतेसौ तस्यतस्याप्नुयात्फलम्।। ३०।।
भूमिदानस्य तपसः स्वाध्यायफलभारिद्विजः।।
नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधा।। ३१।।

The merit of performing a particular religious sacrifice can be acquired by reading the portion of the Veda which deals with that particular sacrifice, and dIe twice-born one who reads his Veda every day, acquires the merit of making the gift of a plot of hand, as well as that of practising austerities.

तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा।।
अनेन विधिना देहे साधयेद्विजितेन्द्रियः।।
ब्रह्मलोकमवाप्नोति न चेह जायते पुनः।। ३२।।

A Brāhmaṇa disciple or pupil, pure in thought and conduct, and with an absolute control over his senses, shall sit beside his Ācārya, or by the side of his wife or son in his absence, or in front of the sacred fire. The self-controlled one shall live according to the injunctions laid down above, whereby he will go to the region of Brahman after death, and will not' revert to the chain of life.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
याज्ञवल्क्योक्तवर्णधर्मनिरूपणं नाम चतुर्नवतितमोऽध्यायः।। ९४।।

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याज्ञवल्क्य उवाच

शृण्वन्तु मुनयो धर्मान् गृहस्थस्य यतव्रताः।।
गुरवे न धनं दत्त्वा स्नात्वा च तदनुज्ञया।। १।।
समापितब्रह्मचर्य्यो लक्षण्यां स्त्रियमुद्वहेत्।।

Yājñavalkya said :—Hear me, O holy sages, describe the duties which are obligatory on a house-holder. A house holder, having made a money-gift to his preceptor, and having performed the rite of ceremonial ablution, shall wed a wife with all the auspicious marks on her person at the close of his life of asceticism.

अनन्यपूर्विकां कान्तामसपिण्डां यवीयसीम्।। २।।
अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम्।।
पञ्चमात्सप्तमादूर्ध्वं मातृतः पितृतस्था।। ३।।
दशपूरुषविख्याताच्छ्रोत्रियाणां महाकुलात्।।

The wife should be a, girl young in years and not previously married to any other husband, in the possession of sound health and having had uterine brothers of her own, and not related to him by any tie of Sapiṇḍa relationship, nor belonging to the same spiritual clanship (Arṣa Gotram) as his own. She should be taken from any of the sixteen reputed families of the Śrotriyas, not related to the bridegroom within five and seven degrees in the lines of his mother and father respectively.

सवर्णः श्रोत्रियो विद्वान्वरो दोषान्वितो न च॥ ४॥
यदुच्यते द्विजातीनां शूद्राद्दारोपसंग्रहः॥
न तन्मम मतं यस्मात्तत्रायं जायते स्वयम्॥ ५॥

A bridegroom, well-versed in the knowledge of the Vedas, erudite and belonging to the same social order as herself, should be regarded as the only eligible one for a Brāhmaṇa bride. I denounce the practice of a Brāhmaṇa being united with a Śūdra wife as he incurs the risk of taking birth in her womb in the shape of the child begotten by him on her person.

तिस्रो वर्णानुपूर्व्ये द्वे तथैका यथाक्रमम्॥
ब्राह्मणक्षत्रियविशां भार्य्याः स्वा शूद्रजन्मनः॥ ६॥

A Brāhmaṇa is at liberty to take a wife from any of the first three social orders, or to put it more explicidy, a Brāhmaṇa shall marry a girl either of his own caste, or one belonging to the warrior (Kṣatriya), or to the trading (Vaiśya) community. Similarly a Kṣatriya shall marry a Kṣatriya or a Vaiśya girl, while a Vaiśya shall take a wife from his own community, the marriage of a Śūdra girl with a member of any of the twiceborn castes being hereby absolutely forbidden.

ब्राह्मो विवाह आहूय दीयते शक्त्लङ्कृता॥
तज्जः पुनात्युभयतः पुरुषानेकविंशतिम्॥ ७॥

A Brahma form of marriage is that. in which the bridegroom is invited to take his bride, decked with ornaments as the means of her father would admit of, and an offspring of such a marriage purifies the members if both the families thus united, even removed from him to the twentieth degree in the ascending line.

यज्ञस्थापर्त्विजे दैवमादायार्षस्तु गोयुगम्॥
चतुर्दश प्रथमजः पुनात्युत्तरश्च षट्॥ ८॥
इत्युक्त्वा चरतां धर्मं सह या दीयतेऽर्थिने॥
स कायः पावयेतज्जः षड्श्यानात्मना सह॥ ९॥

In the Daivam form, the daughter of a sacrificer (person on whose behalf a sacrifice is performed) is given away in marriage to the priest officiating at the ceremony (Ṛtvik). In the Arṣa form, the marriage is celebrated by making a gift of a pair of cows to the bridegroom. A child, who is the fruit of a Daivam marriage, sanctifies the members of both the united families to the sixteenth degree in the ascending line, while in the case of an offspring of the latter (Arṣa) form, such sanctification extends to the sixth degree. The offspring of a nuptial union in which the bride is given away with the injunction "Live with him and discharge the duties of a householder," to one soliciting her hands, sanctifies the members of both the united families to the sixth degree in the ascending line.

आसुरो द्रविणादानाद्गान्धर्वः समयान्मिथः॥
राक्षसो युद्धहरणात्पैशाचः कन्यकाच्छलात्॥ १०॥

In the Asura form, the bride is received on the payment of a pecuniary consideration. In the Gandharva form, the union is effected on the mutual consent or agreement of the contracting parties. The Rākṣasa form of marriage consists in taking away the bride by force, while in the Paiśāca form the marriage is effected by practising a stratagem on the bride.

चत्वारो ब्राह्मणस्याद्यास्तथा गान्धर्वराक्षसौ॥
राज्ञस्तथासुरो वैश्ये शूद्रे चान्त्यस्तु गर्हितः॥ ११॥

Only the first four forms of marriage are allowed in the case of a Brāhmaṇa. The Gandharva and Rākṣasa forms are commended in the case of a member of the warrior caste, the Asura form in the case of a Vaiśya, and the most condemnable form in the case of a Śūdra.

पाणिर्ग्राह्यः सवर्णासु गृह्णीत क्षत्रिया शरम्॥
वैश्या प्रतोदमादद्याद्वेदेन चाग्रजन्मनः॥ १२॥

A bride of the warrior caste, shall take hold of an arrow at time of her marriage, a Vaisya girl shall hold a shuttle (Pratoda) in her hand at the time, while a Brāhmaṇa bride shall be formally united with her husband with a Vedanī (sharp-pointed instrument) in her hands.

पिता पितामहो भ्राता सकुल्यो जननी तथा॥
कन्याप्रदः पूर्वनाशे प्रकृतिस्थः परःपरः॥ १३॥

The father of the bride, or her paternal grandfather, or her uterine brother, or an agnate of her father's (Sakulya) or her brother, shall

give her away in marriage, the right of such giving away being held as vested in each of these successive relations in the absence of the one immediately preceding it in the order of enumeration.

अप्रयच्छन्समाप्नोति भ्रूणसाहत्यामृतावृतौ॥
एषामभावे दातॄणां कन्या कुर्य्यात् स्वयंवरम्॥ १४॥

The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a foetus in the event of their failing to give her away in marriage before she has commenced to menstruate. A girl is at liberty to make her own choice, and .to be united with a husband, in the absence of any such relation to give her away in marriage.

सकृत्प्रदीयते कन्या हरंस्तां चोरदण्डभाक्॥
अदुष्टां हि त्यजन्दण्ड्यः सुदुष्टां तु परित्यजेत्॥ १५॥

A girl should be given only once in marriage and anyone carrying away a married girl should be dealt with as a common felon. Anyone deserting a good and faithful. wife, commits a crime punishable under the Code while a wife possessed of contrary virtues, should be summarily discarded.

अपुत्रा गुर्वेनुज्ञातो देवरः पुत्रकान्ध्यया॥
सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात्॥ १६॥

The younger brother of a husband, may go unto a childless wife of his elder brother for the purpose of begetting an offspring on her person with the permission of his elders, first had and obtained in that behalf, and with his body annointed with clarified butter. A Sagotra (related by ties of consanguinity) ora Sapiṇḍa relation of the husband, may act in a similar capacity and for similar purposes.

आगर्भसम्भवं गच्छेत्पतितस्त्वन्यथा भवेत्॥
अनेन विधिना जात क्षेत्रपस्य भवेत्सुतः॥ १७॥

Such visits should be permitted only as long as there would remain any natural chance of conception, otherwise the visitor should be dğraded in life. A child thus begotten shall belong to the lawful husband of its. mother.

हताधिकारां मलिनां पिण्ड मात्रोपसेविनीम्॥
परिभूतामधः शय्यां वासयेद्व्यभिचारिणीम्॥ १८॥

A married woman found guilty of wilful incontinence to her husband, and again placed into his lawful custody, shall be made to wear dirty clothes; and to live on a single morsel of food (at the close of day), negligent of her toibette and sleeping on the bare ground instead of her usual bed.

सोमः शौचं ददौ तासां गन्धर्वश्च शुभां गिरम्॥
पावकः सर्वमेध्यत्वं मेध्यसा वै योषितो यतः॥ १९॥

The Moon-God gave the women their sanctity, Gandharva gave them the sweetness of speech. Sacred is fire and sanctified is the person of a woman.

व्यभिचारादृतौशुद्धिर्गर्भेत्यागं करोति च॥
गर्भभर्त्तृवधे तासां तथा महति पातके॥ २०॥

She, who wilfully brings about an abortion, except for the purposes of purifying herself after having committed an act .of adultery, commits the sin of killing her own husband born in her womb in the shape of the foetus. Polluted is the person of such a murderess.

सुरापी व्याधिता द्वेष्ट्री वन्ध्यार्थघ्न्यप्रियंवदा ॥
अधिविन्ना च भर्तव्या महदेनोन्यथा भवेत्॥ २१॥

A husband is at liberty to summarily discard a wife, addicted to the habit of drinking wine, or afflicted with an incurable disease, or found to be inimically disposed to wards him. O ye holy sages, a wife, blest with the gift of sweetness of speech, tender, and graced with all those peculiar and excellent virtues which are found only in women, should be maintained and provided for at all hazards.

यत्राविरोधो दम्पत्योस्त्रिवर्गस्तत्र वर्द्धते॥
मृते जीवति या पत्यौ या नान्यमुपगच्छति॥ २॥

The threefold benediction of god reigns in the household where the husband and the wife live in perfect harmony; and paradise is the house which harbours such a true, lowing and virtuous pair under its roof.

सेह कीर्त्तिमवाप्नोति मोदते चोमया सह॥
शुद्धां त्यजंस्तृतीयांशं दद्यादाभरणं स्त्रियाः॥ २३॥

She, who does not take. a second husband after the demise of her first one, achieves fame in this life, and lives in the same region with

the goddess Umā in the next. Who ever discards a good and chaste wife, shall give her a third portion of her ornaments before formally effecting a separation. The sacred and imperative duty of a wife is to carry out the commands of her husband, and to live in perfect obedience to his wishes.

स्त्रीभिर्भर्तुर्वचः कार्य्यमेष धर्मः परः स्त्रियाः॥
षोडशैर्त्तुनिशाः स्त्रीणां तासु युग्मासु संविशेत्॥ २४॥

The menstrual period of a woman extends up to the sixteenth night after the catamanial flow, each month, and her husband may visit her during that time on each even day, avoiding her bed side on the first three days of her unclearliness, as well as on days marked as Parvāṇas (days of full moon, new moon etc. ,) in the Indian Calendar.

ब्रह्मचारी च पर्वाण्याद्याश्चतस्त्रस्तु वर्जयेत्॥
एवं गच्छं स्त्रियं क्षामां मघां मूलां च वर्जयेत्॥ २५॥

The husband shall bide his time as a Brahmacārin before the actual meeting takes place. Days marked by such asterisms as the Mūla, etc., (when the moon is in such lunar mansions known as the Maghā, Mūla, etc. ,) should be regarded as forbidden for the purposes of a sexual intercourse.

लक्षण्यं जनयेदेव पुत्रं रोगविवर्जितम्॥
यथा कामी भवेद्वापि स्त्रीणां(स्म)वरमनुस्मरन्॥ २६॥

He, who observes these rules in respect of visiting the bed of his wife, is sure to beget healthy children, marked by all auspicious features of the body and mind. In the. alternative, a husband may visit the bed of his wife whenever he shall feel any propulsioir for it, and he shall meditate upon the god of love during the continuance of the act of dalliance.

स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतस्ततः॥
भर्त्तृभ्रातृपितृज्ञातिश्वश्रूश्वशुरदेवरैः ॥ २७॥

A man, true and faithful to his own wife, shall protect the female members tof his family. The husband, or brother, or father, or the agnates, or the father-in-law, or the husbands brother of a woman, shall maintain her with food, raiments and ornaments.

बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः॥
संयतो पस्करा दक्षा हृष्टा व्ययपराङ्मुखी॥ २८॥
श्वश्रूश्वशुरयाः कुर्य्यर्सात्पादयोर्वन्दनं सदा॥

A woman, who is economical in her habits, simple and not extravagant in her toilette, cleanly and ingenious in her household works, and is of a cheerful temperament, should be maintained by her friends (relations, Vandhus).

क्रीडाशरीरसंस्कारसकाजोत्सवदर्शनम्॥ २९॥
हास्य परगृहे यानं त्यजेत्प्रोषितभर्तृका॥

The wife of an asented husband shall renounce all frolics, and forego the pleasures of mixing in society, or of sight-seeing and merrymaking. She shall not smile, nor attend to her daily toilette, nor shall she stay in another's house till the return of her lord.

रक्षेत्कन्यां पिता बाल्ये यौवने पतिरेव ताम्॥ ३०॥
वार्द्धक्ये रक्षते पुत्रो ह्यन्यथा ज्ञातयस्तथा॥
पतिं विना न तिष्ठेत्तु दिवा वा यदि वा निशि॥ ३१॥

The father of a woman shall protect her in her infancy, the husband in her youth, and her son in her old age, in absence whereof the duty of maintaining her shall devolve upon his friends and relations. Day and night, a woman shall not quit the side of her husband.

ज्येष्ठां धर्मविधौ कुर्य्यान्न कनिष्ठां कदाचन॥
दाहयेदग्निहोत्रेण स्त्रियं वृत्तवर्ती पतिः॥ ३२॥

The elder co-wife shall be the companion of her lord, inasmuch as the younger one does not enjoy that privilege. The husband shall personally attend to the cremation of the dead body of his own faithful wife with rites, as laid down under the head of an Agni-Hotra sacrifice, and is at liberty to marry a second wife with the same sacred fire.

आहरेद्विविधिद्दारानग्निं चैवाविलम्बितः॥
हिता भर्त्तुर्दिवं गच्छेदिह कीर्त्तीरवाप्य च॥ ३३॥

The wife, who devotes her whole self to the good of her husband, achieves fame in this life and goes to that particular connubial paradise after death, which is reserved for chaste matrons.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तगृहस्थधर्मनिर्णयो नाम पञ्चनवतितमोऽध्यायः॥ ९५॥

अध्याय: ९६ / Chapter 96

याज्ञवल्क्य उवाच

वक्ष्ये सङ्करजात्यादिगृहस्थादि विधिं परम्॥
विप्रान्मूर्धावषिक्तो हि क्षत्रियायां विशः स्त्रियाम्॥ १॥

Yajñavalkya said :—Now I shall enumerate the names of the mixed castes, the offsprings of clandestime intercourse and un sacramental marriage, and describe the functions which the members of these hybrid communities, are expected to perform in the social economy.

A son begotten by a Brāhmaṇa father on a Kṣatriya mother, is called Mūrdhabhiṣikta, while a. son by him on Vaiśya woman, is called an Amvaṣṭa.

जातोऽम्बष्ठस्तु शूद्रायां निषादः पर्वतोऽपिवा॥
माहिष्यः क्षत्रियाज्जातो वैश्यायां म्लेच्छसंज्ञितः॥ २॥

A son by a Brāhmaṇa father on a Śūdra woman, is called either a Niṣada or a Parvata. O you, the best of erudite ones, a son begotten by a Kṣatriya father on a Vaiśya mother, is called a Māhiṣa, or Mlecchas.

शूद्रायां करणो वैश्याद्विन्नास्वेष विधिः स्मृतः॥
ब्राह्मण्यां क्षत्रियात्सूतो वैश्याद्वैदेहकस्तथा॥ ३॥

Son born of a Śūdra mother by a member of the trading community (Vaiśya) is called a Karaṇa.

A son born of a Brāhmaṇa mother by a Kṣtriya father is called a Sūta, while a son begotten by a Vaiśya father on a Brāhmaṇī woman, is called as Vaidehka. 1

शूद्राज्जातस्तु चांडालः सर्ववर्णविगाहितः॥
क्षत्रिया मागधं वैश्याच्छूद्रा क्षत्तारमेव च॥ ४॥

A son born of a Brāhmaṇa mother by a Śūdra father, is called a Caṇḍāla, the most abject of all social orders. A son born of a Kṣatriya mother by a Vaiśya father, is called a Māgadha, while a son begotten by a Śūdra father on a Kṣ atriya mother is called a Kṣetrabāma.

शूद्रादयोगवं वैश्या जनयामास वै सुतम्॥
माहिष्येणकरण्यां तु रथकारः प्रजायते॥ ५॥

A son begotten by a Śūdra father on a Vaiśya woman, is called a Ayogava. A son born of a Karaṇa mother by a Māhiṣya father, is called a Rathakāra.

असत्सन्तस्तु वै ज्ञेयाः प्रतिलोमानुलोमजाः॥
जात्युत्कर्षाद्द्विजो ज्ञेयः सप्तमे पञ्चमेऽपि वा॥ ६॥
व्यत्यये कर्मणां साम्यं पूर्ववच्चोत्तरावरम्॥

These hybrid castes, whether begotten by members of the twice-born castes on Śūdra mothers, or the contrary (Pratilomaja and Anulomaja) are all unsanctified races without any right to the sacramental rites or knowledge.

The twice-born castes occupy the foremost place of all other social orders, as regards the glory of descent and sanctity, and a member, belonging to any of them, acquires the full privilege of his order at the fifth or at the seventh year of his age through his second birth in spirit.

कर्म स्मार्त्त विवाहाग्नौ कुर्वीत प्रत्यहं गृहीत्॥ ७॥
दायकालादृते वापि श्रौतं वैतानिकाग्निषु॥

A householder shall daily perform the rites laid down in the Smṛtis with the help of the sacred fire, first lighted on the occasion of his marriage, and all Vedic rites should be performed in the same, save and except on the occasion of making gifts.

शरीर चिन्तां निर्वर्त्त्य कृतशौचविधिर्द्विजः॥ ८॥
प्रातः सन्ध्यामुपासित दन्तधावनपूर्वकम्॥
हुत्वाग्नौ सूर्य्यदेवत्याञ्जपेन्मन्त्रान्समाहितः॥ ९॥

A member of the twice-born order shall leave his bed early in the morning, attend to the calls of nature, then wash and cleanse himself, specially cleansing the teeth with a crushed twig of any of the medicinal plants, and shall thereafter perform the rite of his daily Sāndhya (worship). Then having cast libations of clarified fire in the sacred fire, he shall mentally repeat, in an unruffled spirit, the Mantras sacred to the Sun-God.

वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च॥
योगक्षेमादिसिद्ध्यर्थमुपेयादीश्वरं गृही॥ १०॥

Then having discoursed on the teachings of

the Vedas, and discussed several topics of the kindred branches of study, a householder shall resort to his god with the object of attaining divine beatitude through the practice of Yoga.

स्नात्वा देवान्पितृंश्चैव तर्पयेदर्चयेत्तथा॥
वेदानथ पुराणानि सेतिहासानि शक्तितः॥ ११॥

Then having bathed, he shall propitiate the gods and his Pitṛs with libations of water, and worship them with the most heartfelt devotion. After that, he shall read several portions of the Vedas and the sacred Purāṇas.

जपयज्ञानुसिद्ध्यर्थं विद्यां चाध्यात्मिकीं जपेत्॥
बलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः॥ १२॥
भूतपित्रमरब्रह्ममनुष्याणां महामखाः॥
देवेभ्यस्तु हुतं चाग्नौ क्षिपेद्भूतबलिं हरेत्॥ १३॥

For the successful termination of his daily Japa-Yajña (divine meditation), he shall mentally recite the Adhyātmikī Vidyām. Offering of oblations to the created beings, to the gods, to the Pitṛs, and Brahmā, casting of libations of clarified butter in the sacrificial fire, reading of the Vedic verses, and practice of hospitality to chance-comers, are the great daily religious sacrifices of all human beings.

अन्नं भूमौश्वचाण्डालवायसेभ्यश्च निःक्षिपेत्॥
अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम्॥ १४॥

Libations of clarified butter should be cast in the sacred fire for the propitiatin of the gods, and oblations of food stuff should be offered to the beasts (*lit.*, created beings). Boiled rice should be offered in the open, and on the bare, ground for the use of the crows and the Cāṇḍālas, and similar oblations of cooked food (*lit.*, rice) and libations of cold water should be daily offered to the gods and the Pitṛs.

स्वाध्यायमन्वहं कुर्यान्न पचेच्चान्नमात्मने ॥
बालस्ववासिनीवृद्धगर्भिण्यातुरकन्यकाः॥ १५॥

A (twice-born) householder shall daily read his Vedas, and shall not cause any food to be cooked for his own exclusive use. He shall take his meal with is wife, after having fed all the infants, old men, invalids, and girls in the family and all chance-comers to his house.

संभोज्यातिथिभृत्यांश्च दम्पत्योः शेषभोजनम्॥
प्राणाग्निहोत्रविधिनाश्नीयादन्नकुत्सयन्॥ १६॥
मितं विपाकं च हितं भक्ष्यं बालादिपूर्वकम्॥
आपोशानेनोपरिष्टादधस्ताच्चैव भुज्यते॥ १७॥

He shall eat his meals without reading any fault with it, and after having per formed the rite of Homa to his vital (intestinal) fires.

He shall first feed the boys and infants in the house and observe moderation in eating. A householder is hereby enjoined only to take that sort of food which is wholesome in its digestionary reaction (Vipākam).

अनग्नममृतं चैव कार्य्यमन्नं द्विजन्मना॥
अतिथिभ्यस्तु वर्णेभ्यो देयं शक्त्याऽनुपूर्वशः॥ १८॥

A member of the twice-born order shall convert his meal into ambrosia by performing the rite of Amṛtikaraṇam (transformation into ambrosia), and shall partake of the same in a covered place, screened from the view of the public. He shall distribute food to the chance comers to his house, and to the members of the remaining social order, as his means would admit of.

अप्रणोद्योऽतिथिः सायमपि नात्रा विचारणा॥
सत्कृत्य भिक्षवे भिक्षा दातव्या सुव्रताय च॥ १९॥
आगतान् भोजयेत्सर्वान्महोक्षं श्रोत्रियाय च॥
प्रतिसंवत्सरं त्वर्च्याः स्नातकाचार्य्यपार्थिवाः॥ २०॥

He shall not look upon a chance comer to his house as an unwelcome intruder, nor try to identify him with another person, come on a previous occasion. Charities should be doled out to beggars and to men of commendable vows, and the Śrotriyas, and all comers should be treated with a symptuous repast. The Snātakas (performers of ceremonial ablutions). Ācāryyas and the prince, should be feasted each year.

प्रियो विवाह्यश्च तथा यज्ञं प्रत्यृत्विजः पुनः॥
अध्वनीनोऽतिथिः प्रोक्तः श्रोत्रियो वेदपारगः॥ २१॥

A chance-comer, worn out with the fatigues of a long pedestrial journey, is called on Atithī, while a Brāhmaṇa, well-versed in the knowledge of the holy Vedas, is called a Śrotriya.

मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः॥
परपाकरुचिर्न स्यादनिन्द्यामन्त्रणादृते॥ २२॥

A householder shall revere the Śrotriyas and the Atithīs with 'a view to ascend to the region of Brahma after deaih. A householder of the twice-born order shall feel no inclination for a food, cooked and prepared by another, nor shall be make any reflections on another man's conduct, except while deliberating a question of public interest in a council or meeting convened for the purpose.

वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम्॥
श्रोत्रियं वातिथिं तृप्तमासीमान्तादनुव्रजेत्॥ २३॥

He shall not dangle his legs, nor listlessly move his arms, nor be hasty in his speech, and under no circumstance shall he indulge in the vice of over-eating. He shall escort a Śrotriya or an Atithī to the border of his land or village, after having fed him well in his own house.

अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः॥
उपास्य पश्चिमां सन्ध्यां हुत्वाग्नौ भोजनं ततः॥ २४॥
कुर्य्याद्भृत्यैः समायुक्तैश्चिन्तयेदात्मनो हितम्॥
ब्राह्मे मुहूर्त्ते चोत्थाय मान्यो विप्रो धनादिभिः॥ २५॥

He shall pass the closing part of the day in friendly gossips with his trusted and well-meaning friends. A householder shall leave his bed early in the morning, and propitiate the gods and the Brāhmaṇas with precious gifts. It is incumbent on a householder to ponder well over a matter be fore executing it (Vṛddha-Pantha), to be godly and devoted to the service of the deity, like a man in disease (Arta-Rīti), and not to,suffer any delay in the execution of a work, when once he has chosen his line of action, like a load-carrier briskly runni.ng with his load in the way (Bhāravāhī-Rīti).

वृद्धार्त्तानां समादेयः पन्था वै भारवाहिनाम्॥
इज्याध्ययनदानानि वैश्यस्य क्षत्रियस्य च॥ २६॥
प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा॥
प्रधानं क्षत्त्रिये कर्म प्रजानां परिपालनम्॥ २७॥

The wordly duties of a Vaiśya, or of a Kṣatriya consist in the celebration of religious sacrifices, and in the study and practice of charities, while performance of religious rites, study of the Vedas, acceptance of gifts, practice of charities, teaching and officiating at the religious sacrifices of otlrers in the .capacity of a priest, are morally obligatory toa Brāhmaṇa, living the life of a householder. The one and imperative duty of a Kṣatriya is the protect the people from foreign invasions and civic or internal disturbances.

कुसीदकृषिवाणिज्यं पाशुपाल्यं विशः स्मृतम्॥
शूद्रस्य द्विजशुश्रूषा द्विजो यज्ञान्न हापयेत्॥ २८॥

Banking, merchandise, and rearing of large herds of cattle, are the functions which a member of the Vaiśya (trading) community, is born to perform, while the sole duty of a Śūdra is to render personal service to the fore most of the twice born castes.

अहिंसा सत्यमस्तेयं शौचमिन्द्रिसयंमः॥
दमः क्षमार्जवं दानं सर्वेषां धर्मसाधनम्॥ २९॥

Truthfulness, annihilation' of all killing or hostile propensities, non-stealing, personal cleanliness, and self-control, are the virtues, the practice whereof is equally obligatory on all human beings, irrespective of castes or functions in life.

आचरेत्सदृशी वृत्तिमजिह्मामशठान्तथा॥
त्रैवार्षिकाधिकान्नो यः स सोमं पातुमर्हति॥ ३०॥

One should earn his livelihood by means proper to, and specifically enjoined in the Śāstras for the panicular community one would belong to, which should never be crooked or deceitful.

स्यादन्नं वार्षिकं यस्य कुर्य्यात्प्राक्सौमिकी क्रियाम्॥
प्रतिसंवत्सरं सोमः पशुः प्रत्ययनं तथा॥ ३१॥

He who is in the habit of taking rice, matured for more than three years, is alone fit to drink the holy Soma, while the person whose daily meals consist of boiled rice, not more than one year old, should perform the proper and necessary religious sacrifices before taking it.

कर्त्तव्याऽऽग्रहणेष्टिश्च चातुर्मास्यानि यत्नतः॥
एषामसम्भवे कुर्य्यादिष्टिं वैश्वानरीं द्विजः॥ ३२॥

A householder shall duly celebrate, each

year, the Vedic sacrifices known as Soma, Paśu-Pratyayānam, Grahaneṣṭi, and Caturmāsyam, in the failure whereof the one known as Vaiśvānarī, should be performed. A religious sacrifice, should not be celebrated with a number of articles or offerings, less than that laid down in the Śāstras in that behalf.

हीनकल्पं न कुर्वीत सति द्रव्ये फलप्रदम्।।
चण्डालो जायते यज्ञकरणाच्छूद्रभिक्षितात्।। ३३।।

By celebrating a religious sacrifice with money or articles begged of a Śūdra, a Brāhmṇa is sure to reincarnate as a Cāṇḍāla in his next existence.

यज्ञार्थलब्धं नादद्याद्भासः काकोऽपि वा भवेत्।।
कुसूलकुम्भीधान्यो वा त्र्याहिकः श्वस्तनोऽपि वा।। ३४।।
जीवेद्वापि शिलोञ्छेन श्रेयानेषां परःपरः।।
न स्वाध्यायविरोध्यर्थमीहेत न यतस्ततः।। ३५।।

By stealing anything collected for the celebration of a religious sacrifice, the stealer becomes a crow or a Bhāsa (bird) in his next birth. Of the four persons whose granary is filled with grains, who has got enough grain stored in his house to last him for three days, who has got sufficient only for a day's use, and the person who lives by picking up grains from the stubbles (Uñcā-Vṛtti), the each preceding one is happier and lives in greater comfort than the one immediately succeeding him in the order of enumeration.

राजान्तेवासियाज्येभ्यः सीदन्निच्छेद्धनं क्षुधा।।
दम्भहैतुकपाषण्डिबकवृत्तींश्च वर्जयेत्।। ३६।।

A Brāhmaṇa is prohibited from adopting a profession which is calculated 'to interfere with his studies and divine contemplation, and who, in want of the barest necessaries of life, may be allowed to beg of a pupil, of a king, or of a fellow Brāhmaṇa. Any dishonest means of livelihood, or maintaining himself by passing off as a false prophet, or a false ascetic, is equally nefarious and criminal. It is sin for a Brāhmaṇa to earn money in pursuits of vanity.

शुक्लाम्बरधरो नीचकेशश्मश्रुनखः शुचिः।।
न भार्य्यादर्शनेऽश्नीयान्नैकवासा न संस्थितः।। ३७।।

A householder shall put on clean clothes, shave himself and pare off his finger-nails every day, and in short, must be cleanly in his habits. A man is enjoined not to sit down to his meals in the presence of his wife, and nor without being decently wrapped in his upper garment.

अप्रिय न वदेज्जातु ब्रह्मसूत्री विनीतवान्।।
देवप्रदक्षिणाङ्कुर्य्याद्यष्टिमान्सकमण्डलुः।। ३८।।

A Brāhmaṇa should be always humble, and constantly wear his holy thread, nor shall he speak harsh to any body.

न तु मेहेन्नदीच्छायाभस्मगोष्ठाम्बुवर्त्मसु।।
न प्रत्यग्न्यर्कगोसोमसन्ध्याम्बुस्त्रीद्विजन्मनाम्।। ३९।।

Micturation in a river-bed, in a shade, over ashes, in a pasturage, in water, or in the road, is forbidden, it being sinful for a man to pass urine while looking at the sun, or at the moon, or at the gloom of the evening, or at a woman, or at a Brāhmaṇa.

नेक्षेताग्न्यर्कनग्नां स्त्रीं न च संसृष्टमैथुनाम्।।
न च मूत्रं पुरीषं वा स्वपेत्यप्रत्यक्शिरा न च।। ४०।।

One should not look at the blaze of fire, nor at any naked woman, nor at one sharing the bed of her husband, nor at any excreted matter, nor sleep with his head towards the west.

ष्ठीवनासृक्शकृन्मूत्रविषाण्यप्सु न संक्षिपेत्।।
पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत्।। ४१।।
पिबेन्नाञ्जलिना तोयं न शयानं प्रबोधयेत्।।
नाक्षैः क्रीडेच्च कितवैर्व्याधितैश्च न संविशेत्।। ४२।।

It is forbidden to spit or throw blood, orpoison, orany sort of excreta into water. It is injurious to bask one's soles in the glare of fire, or to leap over a blazing fire, or to drink of the blended palms of one's own hands, or to rouse up a sleeping person, or to play with any dishonest gambler, or to live in contact with any diseased person.

विरुद्धं वर्जयेत्कम प्रेतधूमं नदीतरम्।।
केशभस्मतुषाङ्गारकपालेषु च संस्थितिम।। ४३।।

Exposure to the smoke and vapours of a cremation ground, and residence on a river bank, should be avoided as harmful. One should not stand over torn hairs, husks of

grains, and ashes, nor upon particles of any human cranium.

नाचक्षीत धयन्तीं गां नाद्वारेणाविशेत्क्वचित्॥
न राज्ञः प्रतिगृह्णीयसाल्लुब्धस्यसोच्छास्त्रवर्त्तिनः॥ ४४॥

A cow should not be disturbed while drinking, nor a chamber should be entered into by any passage other than its proper door. Money or any pecuniary help should not be asked of a greedy king, nor of a person who does not live according to the injunctions of the Śāstras.

अध्यायानामुपाकर्म श्रावण्यां श्रवणेन वा॥
हस्तेनौषिभावे वा पञ्चम्यां श्रावणस्य च॥ ४५॥
पौषमासस्य रोहिण्यामष्टकायामथापि वा॥
जलान्ते छन्दसां कुर्य्यादुत्सर्गं विधिवद्ब हि:॥ ४६॥

A rite of Upakarma (study of the Vedas after performing certain religious rites), should not be performed under the auspices of the full moon, of Śrāvaṇa, or of the asterism of Śrāvaṇa and Hastā, nor on the fifth day of the moon's wane in the month of Śrāvaṇa, nor on a day marked by the asterism of Rohiṇī or Puṣyā, nor on the occasion of an Aṣṭaka. The stool, urine and other excreta should be put and deposited at a distance from one's dwelling-house.

अनध्यायस्त्र्यहं प्रेते शिष्यर्त्त्विग्गुरुबन्धुषु॥
उपाकर्मणि चोत्सर्गे स्वशाखश्रोत्रिये मृते॥ ४७॥
सन्ध्यागर्जितनिर्घातभूकम्पोल्का निपातने॥
समाप्य वेदं द्युनिशमारण्यकमधीत्य च॥ ४८॥

The study of the Vedas should be discontinued for three successive days on the occasion of the death of one's disciple, priest, spiritual preceptor, or a male cognate relation. Cessation of Vedic study should be enjoined on the happening of an earthquake, or meteor-fall, or thunder-clap, or on the death of a Śrotriya Brāhmaṇa, and after finishing the recitation of a Veda and its allied Āraṇyakam by a student or pupil, duly initiated.

पञ्चदश्यां चतुर्दश्यसामष्टम्यां राहुसूतके॥
ऋतुसन्धिषु भुक्त्वा वा श्राद्धिकं प्रतिगृह्य च॥ ४९॥
पशुमण्डूकनकुलश्वाहिमार्जारसूकरः॥
कृतेऽन्तरे त्वहोरात्रं शक्रपाते तथोच्छ्रये॥ ५०॥

A study of the Vedas is forbidden on days of the full and the new moon, as well as on the eighth or the fourteenth day of the moon's wane or increase, on the occasion of a lunar eclipse, after eating, at the meeting of two seasons, after taking any gift, at any Śrāddha ceremony, and on the passion of a snake, hog, mangoose, dog, or cat between the pupil and the preceptor at the time of study.

श्वक्रोष्टुगर्दभोलूकसामबाणार्त्तानिःस्वने॥
अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके॥ ५१॥

A study of the Vedas should be discontinued just as the reader would hear the bark, or howl, or braying or screeching, or crying, or moaning of a dog, or a juckal or an ass, or an owl, or an infant or a sick person, as well as on the near approach of a dead body, or a Śūdra, or any morally degraded person.

देशेऽशुचावात्मनि च विद्युत्स्तनितसंप्लवे॥
भुक्त्वार्द्रपाणिसारम्भोऽन्तरर्द्धरात्रेऽतिमारुते॥ ५२॥
दिग्दाहे पांसुवर्षेषु सन्ध्यानी हारभीतिषु॥

One should refrain from studying the Vedas at an unholy place, in the road, on hearing a thunder clap, after dinner, in wet palms, in water, at the dead of night; in storm, on the appearance of meteoric flashes in the sky, in dust storm, at evening and during snowfall.

धावतः पूतिगन्धे च शिष्टे च गृहमागते॥ ५३॥
खरोष्ट्रयानहस्त्यश्वनौवृक्षगिरिरोहणे॥
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकाविन्दुः॥ ५॥

The Vedas should not be studied from a preceptor in motion, and be stopped on the advent of a holy person in the house, or while the disciple is riding elephant, a horse or a camel, or in a carriage, or climbing a tree or a hill, or crossing a river; these thirty seven occasions of non-study of the Vedas should be regarded as contingent on the happening of particular events, and as limited by the period of their respective durations.

वेददिष्टं तथाचार्य्यं राजच्छायां परस्त्रियम्॥
नाक्रामेद्रक्तविण्मूत्रष्ठीवनोद्वर्त्तनानि च॥ ५५॥

Acts enjoined in the Vedas, as well as the

commands of a king or a preceptor, should be executed without questioning. The wife of another person, should never be polluted, and the shadow (of a person) as well as all excreted matter, and oils and cosmetics for human use, should never be leapt over and crossed.

विप्राहिक्षत्त्रियात्मानो नावज्ञेयाः कदाचन॥
दूरादुच्छिष्टविण्मूत्रपादाम्भांसि समुत्सृजेत्॥ ५६॥

It is a sin to make light of a king or of a Brāhmaṇa, or of a sniike, or of a disease lurking in the system. The refuges of tables and all sorts of excreta, should be shunned from a distance as impure.

श्रुतिस्मृत्युक्तमाचारं कुर्य्यान्मर्मणि न स्पृशेत्॥
न निन्दाताडने कुर्य्यात्सुतं शिष्यं च ताडयेत्॥ ५७॥

One shall not repent after executing any act approved of the Śrutis or the Śrāstras, nor question its propriety or ethical fairness. A son or a disciple should be flogged, at times, for the purpose of discipline.

आचरेत्सर्वदा धर्मं तद्विरुद्धं तु नाचरेत्॥
मातापित्रतिथीभ्याढ्यैर्विवादं नाचरेद्गही॥ ५८॥

Virtue should be perpetually practised and by all means, and voice should be repressed and refrained from. One should not angrily dispute with one's parents and' guests *(lit:* chance comers at one's house), even in the existence of a right cause for the same.

पञ्च पिण्डाननुद्धृत्य न स्नायात्पर वारिषु॥।
स्यान्नदीप्रस्त्रवणदेवखातह्रदेषु च॥ ५९॥

One should not bathe in another's tank before lifting five handful of clay from its bed, which rule does not hold good in respect of lakes, springs and other natural reservoirs of water.

वर्जयेत्परशय्यादि न चाश्नीयादनापदि॥
कदर्य्यबद्धचा(वै)राणां तथा चानग्निकस्य च॥ ६०॥

The bed of one should never be used by another. and the food prepared by one's own enemy, or by a Brāhmaṇa who is not a keeper of the sacred fire (Nīrāgni), might be partaken of only in severe distress.

वैणाभिशस्तवार्द्धुष्यगणिकागणदीक्षिणाम्॥
चिकित्सकातुरक्रुद्धक्लीवरङ्गोपजीविनाम्॥ ६१॥
क्रूरोग्रपतितव्रात्यदाम्भिकोच्छिष्टभोजिनाम्॥
शास्त्रविक्रयिणश्चैव स्त्रीजितग्रामयाजिनाम्॥ ६२॥
नृशंसराजरजतककृतघ्नवधजीविनाम् ॥
पिशुनानृतिनोश्चैव सोमविक्रयिणस्तथा॥ ६३॥
बन्दिनां स्वर्णकाराणामन्नमेषां कदाचन॥
न भोक्तव्यं वृथा मांसं केशकीटसमन्वितम्॥ ६४॥

A bad food, or the one prepared by a professional musician *(lit.* lute-player), or by a defiler of another man's bed, or by a person who lives by making breaches among friends and relations (Varddhuṣika), or by Brāhmaṇa who is the spiritual preceptor of prostitutes, or bya professional physician, or by a professional actor, or by a dishonest and furious person, or by a member of any of the twice-born castes, not formally invested with the holy thread (Vrātya), or by an arrogant braggart, or by one who eats the refuges of others men's or by one who lives by selling knowledge, or by an uxorious husband, or by a village priest, or by a cruel king, or by a traitor, or by a public executioner or by a malicious. person, or by an utterer of falsehood, or by a wine-seller, or by a bard (Vandī), or by a goldsmith, should never be taken. The flesh of an animal not sacrificed to a god, or boiled rice infested with worms and hairs, should never be partaken of.

भक्तं पर्य्युषितोच्छिष्टं श्वस्पृष्टं पतितो(ते)क्षितम्॥
उदक्यास्पृष्टसं घुष्टमपर्य्याप्तं च वर्जयेत्॥ ६५॥
गोघ्रातं शकुनोच्छिष्टं पादस्पृष्ट च कामतः॥

An article of food, such as boiled rice etc., prepared on a previous day or night, or partaken of by another, or touched by a dog, or sprinkled over with water by a morally degraded person, or polluted by the touch of a woman in her menses, or squeezed by another, or smelled by a cow, or eaten by a bird, or trampled" down with foot, should be shunned, as iinpure and unwholesome.

शूद्रेषु दासगोपालकुलमित्रार्द्धसीरिणः॥ ६६॥
भोज्यान्नो नापित श्चैव यश्चात्मानं निवेदयेत्॥
अन्नं पर्य्युषितं भोज्यं स्नेहाक्तंचिरसंभृ(स्थि)तम्॥ ६७॥

A food (including boiled" rice), prepared by a Śūdra, should be unconditionally rejected with the exception of one made by a Dāsa, Gopa, Kulamitra, Ardhaśirī, Nāpita, or a Śūdra, who has surrendered himself to a Brāhmaṇa, which may be eaten without any prejudice.

अस्नेहा अपि गोधूमवयगोरसविक्रिया:।।
औष्ट्रमैकशफं स्त्रीणां पयश्च परिवर्जयेत्।। ६८।।

Boiled rice, prepared on a previous day and kept soaked with clarified butter, may be, safely taken without any unwholesome effect. Articles made of wheat and barley, and without any admixture of clarified butter, should be rejected as food. The milk of a she-camel, or of any female animal with unbifurcated hoofs, should not be used.

क्रव्यादपक्षिदात्यूहशुकमांसानि वर्जयेत्।।
सारसैकशफान्हंसान्बलाककबकटिट्टिभान्।। ६९।।
वृथा कृसरसंयाव पायसापूपशष्कुली:।।
कुररं जालपादं च खञ्जरीटमृगद्विजान्।। ७०।।
चाषान्मत्स्यात्रक्तपादाञ्जग्ध्वा वै कामतो नर:।।
बल्लूरं कामतो जग्ध्वा सोप वासस्त्र्यहं भवेत्।। ७१।।

The flesh of any carniverous bird or of a Dyatuha, as well as that of a dog, should never be eaten. The sin, conseguent on eating the flesh of a Sārasa, Haṁsa (Ekaśapha), Balāka, Baka or Ṭiṭṭibha, as well as the one originating from the use of Kṛśra, Pūpa, Śankulī, etc., without dedicating them to one's guest, or from that of the flesh of a swan, Kurura, Bhāsa, Khañjana, or Śuka, may be expiated by a three days fast.

पलाण्डुलशुनादीनि जग्ध्वाचान्द्रायणं चरेत्।।
श्राद्धे देवान्पितृन्प्रार्च्य खादन्मांसं न दोषभाक्।। ७२।।

The use of garlic or onion in food, should be atoned by performing a Cāndrāyaṇa penance. The use of any cooked meat on the occasion of Śrāddha ceremony, and after dedicating it 'to one's departed manes (Pitṛs) does not entail any sin.

वसेत्स नरके घोरे दिनानि पशुरोमत:।।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून्।।
मांसं सन्त्यज्य संप्रार्थ्य कामान्याति ततो हरिम्।। ७३।।

The soul of the person, who want only kills any animal in this life, lives for as many number of years in hell after death, as there are hairs on the body of that slaughtered animal, and who may be only rescued, if the god Hari kindly listens. to his constant prayers for expiation on the condition of his never killing any animal in his next re-birth.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तश्राद्धनिरूपणं नाम षण्णवतितमोऽध्याय:।। ९६।।

अध्याय: ९७ / Chapter 97

याज्ञवल्क्य उवाच

द्रव्यशुद्धिं प्रवक्ष्यामि तन्निबोधत सत्तमा:।।
सौवर्णराजताब्जानां शङ्खरज्ज्वादिचर्मणाम्।। १।।
पात्राणां चासनानां च वारिणा शुद्धिरिष्यते।।
उष्णवाभ: स्त्रुक् स्त्रुवयोर्धान्यादे: प्रोक्षणेन च।। २।।

Yājñavalkya said :—O Brāhmaṇas, now hear me discourse on the means of cleansing or purifying the articles of .daily use. All articles of gold, silver, conch-shell, or precious stones, as well as blankets and utensils are made pure by simply washing it with water. A spoon, or a laddle, as well as paddies, may be made pure by simple lipping them in hot water. An article, made of wood or horn, is made pure by the scraping off of a slice from its body, while the utensils to be used in a sacrificial ceremony, may be made pure by simply washing them with water.

तक्षणाद्दरुश्रृङ्गादेर्यज्ञपात्रस्य मार्जनात्।।
सोष्णैरुदकगोमूत्रै: शुध्यत्याविवकौशिकम्।। ३।।

A blanket, or a cloth, made of sheep's hair or silk, is purified by dipping it in hot water, or by sprinkling drops of cow's urine over its surface.

भैक्ष्यं योषिन्मुखां पश्यन्पुन: पाकान्महीमयम्।।
गाघ्रातेऽन्ने तथा केशमक्षिकाकीटदूषिते।। ४।।

An article, obtained by begging, is made pure by being looked at by a woman, while a baked earthen pot is purified by a second burning.

भस्मक्षेपाद्विशुद्धि स्याद्भूशुद्धिर्मार्जनादिना॥
त्रपुसीकताम्राणां क्षाराम्लोदकवारिभिः॥ ५॥

A pot of bolied rice, smelled by a cow, or dropped upon by a bunch of hair, or an insect, may be made pure by simply throwing a pinch of ashes over it. The ground is purified by rubbing it with water.

भस्माद्भिर्लोहकांस्यानामज्ञातं च सदा शुचि॥
अमेध्याक्तस्य मृत्तोयैर्गन्धलेपापकर्षणात्॥ ६॥

An utensil made of brass, lead, or copper, is purified by rubbing it with alkali or any acid substance, an iron-made one by being rubbed with ashes, while a newly-gotten thing is always pure.

शुचि गोतृप्तिदं तोयं प्रकृतिस्थं महीगतम्॥
तथा मांस श्वचाण्डालक्रव्यादादिनिपातितम्॥ ७॥

The water of any natural reservoir of water, is made pure by being smelled by a cow, while a bit of flesh dropped from the beaks of any carnivorous bird in carriage, of from the mouth of a dog, or touched by a Cāṇḍāla, does not lose its natural purity.

रश्मिरग्नी रजश्छाया रजश्छाया गौरश्वो वसुधानिलाः॥
अश्वाजविप्रुषो मेध्या स्तथाचमनबिन्दवः॥ ८॥

The rays of the sun, fire, the shadow of a goat or a cow, the earth, a horse, a goat, a Brāhmaṇa, and a dewdrop (drop of water) are above all contamination.

स्नात्वा पीत्वा क्षुते सुप्ते भुक्त्वा रथ्याप्रसर्पणे॥
आचान्तः पुनराचामेद्वासोऽन्यत्परिधाय च॥ ९॥

A man should change his clothes after bathing, drinking, sneezing, sleeping, eating, or returning from a walk, and by rinsing his mouth with water after having made an Ācamanam.

क्षुते निष्ठीविते स्वापे परिधानेऽश्रुपातने॥
पञ्चस्वेतेषु नाचामेद्दक्षिणं श्रवणं स्पृशेात्॥
तिष्ठन्त्यग्न्यादयो देवा विप्रकर्णे तु दक्षिणे॥ १०॥

A Brāhmaṇa need not rinse his mouth with water after an act of sneezing, sleeping, spitting, wearing an apparel, or lachrymation. It is enough to touch his right ear under the circumstance, since all the gods, such as Agni, etc., reside in the Kapha of that organ of a Brāhmaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तद्रव्यशुद्धिनिरूपणं नाम सप्तनवतितमोऽध्यायः॥ ९७॥

अध्यायः ९८ / Chapter 98

याज्ञवल्क्य उवाच

अथ दानविधिं वक्ष्ये तन्मे शृणुत सुव्रताः॥
अन्येभे ब्राह्मणाः श्रेष्ठास्तेभ्यश्चैव क्रियापराः॥ १॥

Yājñavalkya said :—O you holy masters of excellent pentiential rites, now hear me discourse on the method of making gifts. The Brahmal,las are the fittest persons to make gifts to, foremost among them being those who regularly perform and celebrate the Brahmiṇical rites and ceremonies.

ब्रह्मवेत्ता च तेभ्योऽपि पात्रं विद्यात्तपोऽन्विताः (तम्)॥
गो भूधान्यहिरण्यादि पात्रे दातव्यमर्चितम्॥ २॥

The best even among the latter are those who know the Supreme Brahma, and have devoted themselves to the cultivation of intellectual and spiritual knowledge. Gifts of cows, proprietory right in lands, food grains and gold, should be given to a Brāhmaṇa, who is every way worthy of receiving the same.

विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः॥
गृह्णन्प्रदातारमधो नयत्यात्मानवमेव॥ ३॥

A Brāhmaṇa, who has neither erudition, nor is a seeker of spiritual knowledge, has no right to accept any figts; and degrades the giver as well as his own sould by accepting any.

दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः॥
याचितेनापिदातव्यं श्रद्धापूतं तु शक्तिः॥ ४॥

A gift should be made every day to a worthy

receiver, as well as on special occasions. A person is morally bound to give somethng in charity to a person in straitened circumstances, and soliciting his help, according to his own means and in a devout spirit.

हेम शृङ्गी शफैः रौप्येः सुशीला वस्त्रसंयुता।।
सकांस्यपात्रा दातव्य क्षीरिणी गौः सदक्षिणा।। ५।।

A thousand of milch-cows with their horns cased in gold, and hoops bound with silver, may be given in gift to a Brāhmaṇa with thousand bowls of Indian bell-metal.

दशसौवर्णिकं शृङ्गं शफं सप्तपलैः कृतम्।।
पञ्चाशत्पलिकं पात्रं कांस्यं वत्सस्य कीर्त्त्यते।। ६।।

The horn cases should be made of a Pala weight of gold (one Pala=eight tolas), the hoofs, of seven Palas. of silver, and the bowls, of fifty Pala weights of bell-metal, each.

स्वर्णपिप्पलपात्रेण वत्सो वा वत्सिकापि वा।।
अस्या अपि च दातव्यमपत्यं रोगवर्जितम्।। ७।।

A calf should be given with each of the abovesaid number of cows, or a sound and healthy calf, with a golden bowl, should be given with them. By making a gift in the preceding manner, giver is enabled to live in heaven for as many years as there are hairs on the body of each cow, gifted away.

दाता स्वर्गमवाप्नोति वत्सरान्रोमसंमितान्।।
कषिला चेतारयते भूयश्चासप्तमं कुलम्।। ८।।

A cow of the Kapilā species, gifted away in the preceding manner, succours the souls of the relations of her giver, removed to the seventh degree in the ascending line.

यावद्वत्सस्य द्वौ पादौ मुखं योन्यां प्रदृश्यते।।
तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति।। ९।।

A cow with the head and hoofs of a yet unborn calf just issued out of the passage of parturition, should be regarded as the embodied representative of the earth goddess; and the merit of making the gift of such a one at the time, is identical with that of making a gift of the whole world.

यथा कथञ्चिद्दत्त्वा गां धेनुं वाऽधेनुमेव वा।।
अरोगामपरिक्लिष्टां दाता स्वर्गे महीयते।। १०।।

A giver of a healthy and diseaseless cow, whether with or without a calf, is glorified in heaven.

श्रान्तसंवाहनं रोगिपरिचर्य्या सुरार्चनम्।।
पादशौचं द्विजोच्छिष्टमार्जनं गोप्रदानवत्।। ११।।

By shampooing the feet of a tired and travel-worn person, by nursing the sick and the poor, by worshipping the god, or by washing the holy feet of a Brāhmaṇa, one is sure to acquire the same merit as that of making the gift of a cow.

श्रान्तसंवाहनं रोगिपरिचर्य्या सुरार्चनम्।।
पादशौचं द्विजोच्छिष्टमार्जनं गोप्रदानवत्।। ११।।
द्विजाय यदभीष्टं तु दत्त्वा स्वर्गमवाप्नुयात्।।
भूदीपांश्चान्नवस्त्राणि सर्पिर्दत्त्वा व्रजेच्छ्रियम्।। १२।।

A man, by making the gift of a wished-for thing (desired by the receiver himself) to a Brāhmaṇa, is glorified in the region of the gods. By making gifts of lands, lamps, boiled rice, cloths, and clarfied butter, a man is a sure to acquire opulence in his next birth.

गृहधान्यच्छत्रमाल्यवृक्षया नघृतं जलम्।।
शय्यानुलेपनं दत्त्वा स्वर्गलोके महीयते।। १३।।

The merit of making the gift of a house, or paddy, umbrella, garland of flowers, or of a tree, or a carriage or of clarified butter, of water, ensures an exalted position to the giver in heaven.

ब्रह्मदाता ब्रह्मलोकं प्राप्नोति सुरदुर्लभम्।।
वेदार्थयज्ञशास्त्राणि धर्मशास्त्राणि चैव।। १४।।
मूल्येनापि लिखित्वापि ब्रह्मलोकमवाप्नुयात्।।
एतन्मूलं जगद्यस्मादसृजत्पूर्वमीश्वरः।। १५।।
तस्मात्सर्वप्रयत्नेन कार्य्यो वेदार्थसंग्रहः।।

By making the gift of Vedas, a man is translated to the region of the supreme - Brahma, unattainable even by the gods. By transcribing the Vedas, Yajña Śāstras or the works on Dharma Śāstras even for money, a man is elevated to the beatitude of Brahmaloka. The true signification of the Vedic verses, is to be gathered at all costs, since God created the universe on the basis of the immutable Vedas (knowledge).

इतिहासपुराणं वा लिखित्वा यः प्रयच्छति॥ १६॥
ब्रह्मदानसमं पुण्यं प्राप्नोति द्विगुणोन्नतिम्॥
लोकायतं कुतर्कश्च प्राकृम्लेच्छभाषितम्॥ १७॥

By making the gift of a well-transcribed work on Itihasa or Purāṇam, a man is glorified in the region of the supreme Brahma, and becomes doubly entitled to the privileges of heaven. It is sin for a Brāhmaṇa to join in any secular topic, or to lend his ears to any scandalous gossip, or listen to a speech, made in a vulgar, or in a Mleccha tongue.

न श्रोतव्यं द्विजेनैतदधो नयति तं द्विजम्॥
समर्थो यो न गृह्णीयाद्दातृलोकानवाप्नुयात्॥ १८॥

He, who though being a fit and worthy receiver of gifts, studiously avoids accepting any, acquires the same relgious merit as a maker of girts.

कुशाः शाकं पयो गन्धाः प्रत्याख्येया न वारि च॥
अयाचिताहृतं ग्राह्यमति दुष्कृतकर्मणः॥ १९॥

Water, Kuśa grass, milk, sandal wood, or any kind or edible roots or leaves, need not be refused when offered, it being not anywise impious to accept a gift from a dishonest person, voluntarily made and received without asking.

अन्यत्र कुलटाषण्ढपतितेभ्यो द्विषस्तथा॥
देवातिथ्यर्चनकृते पितृतृप्त्यर्थमेव च॥
सर्वतः प्रतिगृह्णीयादात्मतृप्त्यर्थमेव॥ २०॥

Anything offered by a cunuch, by a man or woman of questionable morals, as well as the one offered "by one's enemy, should be unconditionally rejected, except for the purpose of celebrating any religious celebrating any religious ceremony, ot performing the obsequies of one 1 s own father.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तदानधर्मनिरूपणं नामाष्टनवतितमोऽध्यायः॥ ९८॥

अध्यायः ९९ / Chapter 99

याज्ञवल्क्य उवाच

अथ श्राद्धविधिं वक्ष्ये सर्वपापप्रणाशनम्॥
अमावस्याष्टकावृद्धिकृष्णपक्षायनद्वयम्॥ १॥
द्रव्यं ब्राह्मसम्पत्तिर्विषुवत्सूर्य्यसं क्रमः॥
व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्य्ययोः॥ २॥

Yājñavalkya said :—Now I shall describe the process of celebrating Śrāddha-ceremonies for the propitiation of one's own departed manes, whereby all sins are expiated.

A day of the new moon, Aṣṭaka, Vṛddhi (occasion of the marriage of one' s son) the advent of Pretapakṣa (dark fortnight in the month of Ḅhādra) the passing of the sun into the sign of cancer or of capricorns, receiving of any kind of excellent meat, the advent of Brāhmaṇas well versed in the Vedas in ones's house, the two equinoxes, the passing of the sun into a zodiacal sign, the astral combination known as Vyatipata Yoga, Gajacchāyā (Maghā trayodaṣī the thirteenth day of the moon' s wane marked by the asterism Maghā) a solar or a lunar eclipse, are the occasions on which a Śrāddha ceremony is to be performed.

श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥
अग्नियः सर्वदेवेषु श्रोत्रियो वेदविद्युवा॥ ३॥
वेदार्थविज्ज्येष्ठसामा त्रिमधुस्त्रिपुर्णिकः॥
स्वस्त्रीयऋत्विग्जामातायाज्यश्वशुरमातुलाः॥ ४॥
त्रिणाचिकेतदौहित्रशिष्यसम्बन्धिबान्धवाः॥
कर्मनिष्ठा स्तपोनिष्ठः पञ्चाग्निब्रह्मचारिणः॥ ५॥
पितृमातृपराश्चैव ब्राह्मणाः श्राद्धदेवताः॥

Young Śrotriya Brāhmaṇas well-versed in Vedic lore, astrologers, Trimadhus, the three Savarṇa friends the sister's son, the family priest, son-in-law, the preceptor, the father-in-law, the maternal uncle, daughter son, the disciple, the wife's brothers, and friends and relations of the deceased, the three Naciketas, and Brāhmaṇas who officiate at the religious sacrifices or are the keepers of the sacede fire, or practise asceticism, or are fondly devoted to their parents, or strictly conform to the rules of Brāhmaṇism, should be alone invited on the occasion of a Śrāddha ceremony.

रोगी हीनतातिरिक्ताङ्गः काणः पौनर्भवस्तथा॥ ६॥
अवकीर्ण्याद यो ये च ये चाचारविवर्जिताः॥
अवैष्णवाचश्च ते सर्वे न श्राद्धार्हाः कदाचन॥ ७॥

A diseased or a maimed Brāhmaṇa, as well as one born with an additional bodily appendage, or born in the unmarried state of his mother, or the issue of her second marriage, or any wise deviated from the execution of his true Brāhmiṇical duties, or ungodly (*lit.*, having no faith in the god Viṣṇu) in his conduct should not be invited on the occasion of a Śrāddha ceremony.

निमन्त्रयेच्च पूर्वेद्युर्द्विजैर्भाव्यं च संयतैः॥
आजान्तांश्चैव पूर्वाह्णे ह्यासनेषूपवेशयेत्॥ ८॥
युग्मान्देवे तथा पित्र्ये स्वप्रदेशेषु शाक्तितः॥
द्वौ दैवे प्रागुदक् पित्र्ये त्रीण्येकं चोभयोः पृथक्॥ ९॥
मातामहानामप्येवं तन्त्रं वां वैश्वदेविकम्॥

The Brāhmaṇas, eligible to be present in the ceremony, should be invited on the day, previous to its celebration through other Brāhmaṇas.

Then on the occasion of the ceremony, the performer of a Śrāddha, should first humbly ask the invited Brāhmaṇas to be seated in their respective seats, and then with his blended palms entreat them to arrange themselves in the following order, *viz.*, two Brāhmaṇas before the vessel containing offerings for the gods, with their faces turned towards the east, and three before the vessels containing offerings for the performer's depaned manes and with their faces turned towards the north. Similar disposition of Brāhmaṇas, should be made in respect of the vessels containing offerings for the perfonner's maternal ancestors.

हस्तप्रक्षालनं दत्त्वा विष्टरार्थे कुशानपि॥ १०॥
आवाह्य तदनुज्ञातो विश्वदेवासइत्यृचा॥
यवैरन्नं विकीर्य्याथ भोजने सपवित्रके॥ ११॥

Then after having offered water to the Pitṛs for washing their hands with, and cushions of kuśa blades to seat upon, the perfonner, with the pennission of the Brāhmaṇas officating at the ceremoney, would invoke the presence of his departed. manes in it, by reciting the proper Mantras, and scatter barley grains over the vessels containing the sacred knots of kuśa grass (Pavitram).

शन्नोदेव्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा॥
यादिव्या इति मन्त्रेण हस्तेष्वेव विनिःक्षपेत्॥ १२॥

After that he shall offer water to the Brāhmaṇas by reciting the "Śannodevi" etc., Mantra, barley grains by reciting the one, beginning with "Yavosī" etc., Mantra.

गन्धोदके तथा दीपयमाल्यदामप्रदीपकम्॥
अपसव्यं ततः कृत्वा पितृणामप्रदक्षिणम्॥ १३॥
द्विगुणांस्तु कुशान्दत्त्वा उशन्तस्त्वेत्यृचा पितृन्॥
आवाह्य तदनु ज्ञातो जपेदायन्तुनस्ततः॥ १४॥

Then with the permission of the Brāhmaṇas, he shall invoke the presence of his departed manes in the ceremony by reciting the Mantra, running as "Āyantu naḥ, Pitara" (Come, O our fathers) etc., by whirling his right hand over his head from the left.

यवार्थस्तु तिलैः कार्य्यः कुर्य्यादर्घ्यादि पूर्ववत्॥
दत्त्वार्घ्यं संस्रवांस्तेषां पात्रे कृत्वा विधानतः॥ १५॥

In offering Arghas to the Pitṛs, sesamam seed should be used instead of barley grains, and the perfonner of the ceremony shall then meditate upon their divine selves.

पितृभ्यः स्थानमसीति न्युब्जं पात्रं करोत्यधः॥
अग्नौ करिष्य आदाय पृच्छत्यन्नं घृतप्लुतम्॥ १६॥
कुरुष्वेति तथोक्तोसौ हुत्वाग्नौ पितृयज्ञवत्॥
हुतशेषं प्रदद्याच्च भाजनेषु समाहितः॥ १७॥
यथालाभोपपन्नेषु रौप्येषु च विशेषतः॥
दत्त्वान्नं पृथिवीपात्रमिति पात्राभिमन्त्रणम्॥ १८॥

Then the vessel containing the offering for the Pitṛs shall be bent by reciting the Mantra ranning as "Pitṛbhyoḥ Sthānam-asi. " Then boiled rice, soaked with clarified butter; should be taken in hand, and the pennission of the Pitṛs should be obtained by reciting the Mantra, running as "Agnou Kariṣye" etc., after w4ich the Gāyatrī Mantra and the one running as Madhuvāta, etc., should be thrice recited over it. Then after having recited the Mantra running as Yathāsukham Vakyataḥ Sadā (stay silently for a while as you lease) etc., the perfonner of a

Śrāddha should mentally recite the sacred Mantras for a while during which period the Pitṛs should be contemplated as partaking of the oblations of boiled rice offered to them.

कृत्वे दंविष्णुरित्येवं द्विजांगुष्ठं निवेशयेत्॥
सव्याहृतिं च गायत्रीं मधुवातेत्यृचस्तथा॥ १९॥
जप्त्वा यथासुखं वाच्यं भुञ्जीरंस्तेऽपि वाग्यताः॥
अन्न मिष्टं हविष्यं च दद्यादक्रोधनोत्वरः॥ २०॥
आतृप्तेस्तु पवित्राणि जप्त्वा पूर्वजपं तथा॥
अन्नमादाय तृप्ताः स्थः शेषं चैवानुमन्त्र्य च॥ २१॥

The perfonner should offer the Haviṣya oblations to his fathers, if dt:sired, in an ungrudging spirit. He should mentally repeat the name of God or any other sacred Mantra, until the Pitṛs would fmish their meal, and then recite the benedictory Vedic Verses, running as Madhu Vātā ritayate (may the sweet wind blow over the land) etc., and scatter the dedicated boiled rice over the ground by reciting the "Om, Triptaḥ Sthaḥ" (Be you appeased) Mantra.

तदन्नं विकिरेद्भूमो दद्याच्चापः सकृत्सकृत॥
सर्वमन्नमुपादाय सतिलं दक्षिणामुखः॥ २२॥

After that, oblations of boiled rice, mixed with sesamame seeds, should be offered near the vessel containing the refuge of the meals of the Pitṛs, the offerer looking towards the South at the time.

उच्छिष्टसन्निधौ पिण्डान्प्रदद्यात्पितृ यज्ञवत्॥
मातामहानामप्येवं दद्यादाचमनं ततः॥ २३॥

Oblations should be thus offered to the souls of one's grand father and great grandfather, both in the paternal and the maternal lines; and the rite of oblations should be closed by offering Ācamanīyam (water for rinsing the mouth) to them.

स्वस्ति वाच्यं ततो दद्यादक्षय्योदकमेव च॥
दत्त्वा च दक्षिणां शक्तया स्वधाकारमुदाहरेत्॥ २४॥
वाच्यतामित्यनुज्ञातः पितृभ्यश्च स्वधोच्यताम्॥

A Brāhmaṇa shall utter the term "Svastī" in connection with all acts done by him in course of the ceremony, after which the Akṣayyas should be given, and the Brāhmaṇas officiating at the ceremony, should be remunerated with Dakṣiṇās, as his means would admit of. Then he would ask the permission of the Brāhmaṇas for uttering Svadhā" with a recitation of the Mantra running as "Svadhām Vacayiṣey" and the Brāhmaṇas would express their consent thereto by uttering "Vacyatam" (speak out). Then the sacred knot of the Kuśa grass (Pavitram) should be untied with the permission of the, Brāhmaṇas, by reciting "Pitṛbhyaḥ Svadhocātyam," and he should sprinkle water over the ground with a similar permissicn of theirs with the Mantra "Om, Aṣṭa Svadhā.

विप्रैरस्तु स्वधेत्युक्तो भूमौ सिञ्चेत्ततो जलम्॥ २५॥
प्रीयन्तामिति चाहैवं विश्वेदेव्यं जलं ददत्॥
दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च॥ २६॥

Then having again sprinkled water over the ground in accompaniment of the Mantra running as "Viśvedevaḥ Priyantam" etc. (May the Viśvedevas be pleased with the ceremony), he should recite the one beginning with "Dātāro Noḥ Abhivarddhanātam" (May our givers enjoy greater prosperity), whereupon the Brāhmaṇas Would reply "Om, Astu" (Om, be it so).

श्रद्धा न नो मा व्यगमद्बहु देयं च नोऽस्तित्वति॥
इत्युक्त्वोत्क्वा प्रिया वाचःप्रणिपत्य विसर्जयेत्॥ २७।
वाजेवाजे इति प्रीत्या पितृपूर्व विसर्जनम्॥

Then the performer of the ceremony, would devoutly make an obeisance to the Brāhmaṇas and dismiss them with sweet words. Then the Brāhmaṇas in connection with the vessels known as the Pitṛ pātras, etc., would be bidden adieu to by reciting the Mantra running as "Vāje" "Vaj", etc.

यस्मिंस्ते संस्रवाः पूर्वमर्घ्यपात्रे निपातिताः॥ २८॥
पितृपात्रं तदुत्तानं कृत्वा विप्रान्विसर्जयेत्॥
प्रदक्षिणमनुव्रज्य भुञ्जीत पितृसेवितम्॥ २९॥

Then the lid or the cover of the Pitṛ pātra containing the Argha—sprinkled water, should be removed, and the performer would sprinkle a few drops thereof, and bid them (Brāhmaṇas) farewell as before. He should circumbulate the ground or the site of the ceremony, and take the residue of the oblations dedicated to his maneṣ.

ब्रह्मचारी भवेत्तां तु रजनीं भार्य्यया सह॥
एवं प्रदक्षिणं कृत्वा वृद्धौ नान्दीमुखानपि॥ ३०॥
यजेत्तदधिककर्कन्धूमिश्राः पिण्डा यवैः श्रिताः॥

Both he and his wife, would practise a vow of continence for the night. A Śrāddha ceremony, should be performed on the occasion of a marriage in the house in the aforesaid manner, with the exception that the term "Nāndīmukhaī should be appended to the name of each of the performer's departed manes, and the oblations containing Vādari frutis, should be offered to them.

एकोद्दिष्टं दैवहीनं एकान्नैकपवित्रकम्॥ ३१॥
आवाहनाग्नौकरणरहितं त्वपसव्यवत्॥
उपतिष्ठमित्यक्षय्यस्थाने विप्रान्विसर्जयेत्॥ ३२॥
अभिरम्यतां प्रब्रूयाद् ब्रुयुस्तेभिरताः स्म ह॥

In a rite of Ekoddiṣṭa Śrāddha, the vessel of oblation known as the Daivapatram, should be omitted, and the Pavitras, made of a single blade of Kuśa grass, should be used. It is futher distinguished by the absence of all invocation and "Agnoukaraṇam" rites, which should be performed with the upper sheet or garment (uttarīya) being placed on the right shoulder of the perfomer (Apasavyavat). The Akṣayyas (threads) should be given in the present rite by saying "Upatiṣtatam" (Be pleased to get up) while the Brāhmaṇas should be bidden adieu to by crying "Abhirāmyatam", "whereupon the Brāhmaṇas would say "Abhirāmasva".

गन्धो दकतिलैर्मिश्रं कुर्य्यात्पात्रचतुष्टयम्॥ ३३॥
अर्घ्यार्थ पितृपात्रेषु प्रेतपात्रं प्रसेचयेत्॥
येसमाना इति द्वाभ्यां शेषं पूर्ववदाचरेत्॥ ३४॥

In a Sapiṇḍikaraṇa ceremony, perfumed water containing sesamame seeds, should be placed in four vessels at the time of offering the Arghya, and one of them should be exclusively didicated to the use of the Preta (departed mane for the salvation of whose soul the ceremony is performed) .

After that the oblations and offerings offered to the latter (Preta) should be divided, by reciting the two Mantras beginning with "Yā Sāmana, " etc., and then mixed with those offered to the souls of the performer's grandfather.

इतत्सपिण्डीकरणमेकोद्दिष्टं स्त्रिया अपि॥
अर्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत्॥ ३५॥
तस्याप्यन्नं सोदकुम्भं दद्यात्संवत्सरं द्विजः॥
पिण्डांश्च गोज विपेभ्यो दद्यादग्नौ जलेऽपि वा॥ ३६॥

The forms of Śrāddha, known as Ekoddhiṣṭa and Pārvaṇa, jointly constitute what is known as Sapiṇḍkarṇam. Rice with pitchers, full of water, should be offered to the soul of a departed ancestor at the close of the year in the event of the Sapiṇḍakarṇa Śrāddha, it being performed within it. The oblations offered to one's departed manes in the course of a Śrāddha, should be given over to a cow, or to a goat, or to a Brāhmaṇa for eating at the close of the ceremony, or they should be cast in fire or water.

हविष्यान्नेन वै मासं पायसेन तु वत्सरम्॥
मात्स्यहारिणकौरभ्रशाकुनच्छागपार्षतैः ॥ ३७॥
ऐणरौरववाराहशाशमांसैर्यथाक्रमम् ॥
मासवृद्ध्यापि तुष्यन्ति दत्तैरिह पितामहाः॥ ३८॥

The satisfaction resulting form a Śrāddha ceremony performed with Haviṣya (sun-dried rice boiled with any vegetable, and soaked with clarified butter) or with Pāyasa (sweetened porridge) in honour of one's departed manes, lasts them for a year, while the pleasure incidental to the performance of one with fish, or venison or mutton or Śakula fish, or goat's flesh, or with the flesh of a Pārṣata or an Eṇa or a Ruru (different families of deer), or of a boar, or of a hare, successively endures for a month more, in the order of enumeration.

दद्याद्वर्षात्रयोदश्यसां मघासु च न संशयः॥
प्रतिपत्यप्रभृभतिष्वेव कन्या दीज्छ्राद्धदो लभेत्॥ ३९॥
शस्त्रेण निहतानां तु चतुर्दश्या प्रदीयते॥
स्वर्गं ह्यपत्यमोजश्च शौर्य्यं क्षेत्रं बलं तथा॥ ४०॥

A Śrāddha ceremony should be celebrated each year, on the thirteenth day of the moons's wane marked by the asterism (lunar mansion) Maghā. A Śrāddha ceremony should be likewise performed each day, in honour of one's

departed manes from the first day of the dark fortnight to its close (day of the new moon) in the month of Bhādra, known in the Sanskrit calender as Pretapakṣa (when the depoarted Manes are supposed to visit the earth), the benefit of such peformances being the birth of a daughter in the performer's family. Śrāddha ceremonies for the salvation of souls who had quited the world in consequence of any cut, blow or sword-thurst, should be celebrated on the fourteenth day of the moon's wane, in virtue of which the performer would be rewarded with wealth, offspring and valour in this life.

पुत्रश्रैष्ठ्यं स सौभाग्यं समृद्धिं मुख्यतां शुभम्॥
प्रवृत्तचक्रतां चैव वाणिज्यप्रभृतीस्तथा॥ ४१॥

By duly performing a Śrāddha ceremony in honour of his departed manes, a performer is enabled to live a long life in the full possession. of a good name, and a sound bodily health, suffers no bereavement in life, and attains an elevated status in the world to come.

अरोगित्वं यशो वीतशोकतां परमां गतिम्॥
धनंविद्यां च वाक्सिद्धिं कुप्य गोजाविकं तथा॥ ४२॥

Knowledge spreads her store to such a man, the goddess of wealth pours bown plenty over his fields, filling his chests and coffers with all sorts of precious metal, and the number of his cattle swells by daily additions.

अश्वानायुश्च विधिवद्यः श्राद्धं संप्रयच्छति॥
कृत्तिकादिभरण्यन्तं स कामान्प्राप्नुयादिमान्॥ ४३॥

A similar benefit is derived from celebrating a Śrāddha ceremony ul!der the auspicies of any of the three asterisms (lunar mansion) calculated from .the Krttika.

वस्त्राद्याः प्रीणयन्त्येव नरं श्राद्धकृतं द्विजाः॥
आयुः प्रजा धनं विद्यां स्वर्गमोक्षसुखानि च॥ ४४॥
प्रयच्छति यथा राज्यं प्रीत्या नित्यं पितामहः॥ ४५॥

The Pitṛs of a Brāhmaṇa, who performs a Śrāddha ceremony with new water (water of the rainy season) or with newly harvested rice, confer upon him the blessings of longevity, fatherhood, opulence, erudition and sovereignity in this life, and a residence in heaven, and even salvation, after death in return.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तश्राद्धविधिनिरूपणं नाम नवनवतितमोऽध्यायः ॥ ९९॥

अध्यायः १०० / Chapter 100

याज्ञवल्क्य उवाच

विनायकोपसृष्टस्य लक्षणानि निबोधत॥
स्वप्नेऽवगाहातेऽत्यर्थ जलं मुंडांश्च पश्यति॥ १॥

Yājñavalkya said :—Now hear me describe the symptoms which are exhibited in a person, struck by the malignant influence of a Vināyaka. The afficted person dreams of water and fancies in dreams that he has been bathing in a lake or pool.

विमना विफलतारम्भः संसदित्यनिमित्ततः॥
राजा राज्यं कुमारी च पतिं पुत्रं च गुर्विणी॥ २॥

The patient pines away in worrow and silence, and all his undertakings end in dismal failures. A king under the influence of a Vināyaka, lose his sovereignty, a virgin cannot secure a husband, and a matron continues sterile or is deprived of the blessings of motherhood.

नाप्नुयात्स्नपनं तस्य पुण्येऽह्निविधिपूर्वकम्॥
गौरसर्षकल्केन साज्येनोत्सारितस्य तु॥ ३॥
सर्वौषधैः सर्वगन्धैर्विलिप्तशिरसस्तथा॥
भद्रासनोपविष्टस्य स्वस्ति वाच्यं द्विजाञ्छुभान्॥ ४॥

The remedy consists in a ceremonial ablution effected in the following manner:—The body of the patient should be first rubbed with a compound consisting of white mustard seeds and sandal wood pasted together with the admixture of clarified butter, his head being plastered with a paste of the drugs, known as Sarvouṣadhi and Savagandhā. Then he should be seated on a platform, as in generally raised on the occasion of a religious sacrifice; and the

Brāhmaṇas shall be asked to recite benedictory Mantras over his person.

मृत्तिका रोचनां गन्धान् गुग्गुलं चाप्सु निःक्षिपेत्॥
या आहृता एकवर्णैश्चतुर्भिः कलशैर्हृदात्॥ ५॥
चर्मण्यानुडुहे रक्ते रथाप्यं भद्रासने तथा॥
सहस्राक्षं शतधारमृषिभिः पावनं स्मृतम्॥ ६॥

Then four earthen pitchers, all of the same colour, and filed with water fetched from the same lake or natural reservoir of water, and saturated with Rocona (yellow pigment), sandal paste, and Guggulu (aromatic gum resin) should be emptied over his head, the patient being seated on a red leather cushion, and the Brāhmaṇas chanting the following Mantras at the time :—We bathe thee with water which has been purified by the Sun-God and the Holy Sages.

तेन त्वामभिषिञ्चामि पावमान्यं पुनन्तु ते॥
भगं तु वरुणो राजा भगं सूर्य्यो बृहस्पतिः॥ ७॥
भगमिन्द्रश्च वायुश्च भगं सप्तर्षयो ददुः॥
यत्ते केशेषु दौभाग्यं सीमन्ते यच्च मूर्द्धनि॥ ८॥

May the. purifying element in the water, imparted to it by their sacred touch, cleanse thy spirit. May the gods Varuṇa, Indra, the Sun, the Wind, the concourse of the seven Holy Sages, as well as the Jupiter and the sacred person of the king, give back to thee thy lost splendour and fortune. May the ill fate which clings to thy hairs, forelock, head, temples, ears and eyes, be hereby dispelled and washed away.

ललाटे कर्णयोरक्ष्णोरापस्तद्घ्नंतु ते सदा॥
स्नातस्य सार्षपं तैलं स्रुवेणौदुम्बरेणा तु॥ ९॥
जुहुयान्मूर्द्धनि कुशान्सव्येन परिगृह्य च॥
मितश्चसमितश्चैव तथा शालकटङ्कटौ॥ १०॥
कुष्माण्डो राजपुत्रश्च अन्ते स्वाहासमन्वितैः॥
दद्याच्चतुष्पथे भूमौ कुशानास्तीर्य्यसर्वशः॥ ११॥

After that, mustard oil should be poured over his head and in his ears, and a Homa should be performed in the fire of lighted Kuśa blades soaked with clarified butter, and held over his head. Libations of clarified butter, surcharged with powdered turmeric, should be subsequently cast in the sacrificial fire in honour of the gods, known as Kuṣmāṇḍa and Rājputra, by appending the term Svāhā (obeisance) to their respective names, each time they are invoked in the course of the ceremony.

कृताकृतांस्तण्डुलांश्च पललौदनमेव च॥
पुष्पं चित्रं सुगन्धं च सुरां च त्रिविधामपि॥ १२॥
मूलकं पूरिकापूपं तथैवौण्डेरकस्रजः॥
दधि पायसमन्नं च गुडपिष्टं समोदकम्॥ १३॥
एतान्सर्वानुपाहृत्य भूमौ कृत्वा ततः शिरः॥
अम्बिकामुपतिष्ठेच्च दद्यादर्घ्यं कृताञ्जलिः॥ १४॥

Then blades of Kuśa grass should be spread over a place where four roads meet, and the votary or the priest officiating at the ceremony, should sit upon them with a tray on his head, containing both ripe and unripe grains of rice, sweet-scented flowers of beautiful colours, the three kinds of wine, curd, sweet porridge, boiled rice, clarified butter, treacle and sweetmeats, and worship the goddess Ambikā in that posture with blended palms and in a devout spirit.

दूर्वासर्षपपुष्पैश्च पुत्रजन्माभिरन्ततः॥
कृतस्वस्त्ययनं चैव प्रार्थयेदम्बिकां सतीम्॥ १५॥
रूपं देहि यशो देहि भगं भगवति! देहि मे॥
पुत्रान्देहि श्रियं देहि सर्वान्कामांश्च देहि मे॥ १६॥
ब्राह्मणान् भोजयेत्पश्चाच्छुक्लवस्त्रानुलेपनैः॥
वस्त्रयुग्मंगुरोर्दद्यासंपूज्य च ग्रहांस्तथा॥
श्रेयः कर्मफलं विन्द्यात्सूर्यार्चनरस्तथा॥ १७॥

He shall dedicate those offerings to the goddess, and pray as follows :—"Grant me the boons of beauty and fame, O goddess, and make me happy in the delights of fatherhood.

Gifts of white cloths and white sandal pastes should be made to the Brāhmaṇas at the close of the worship, and the spiritual preceptor of the patient's family, should be appeared with the gift of a pair of cloths, and the tutelary deities of the planets should also be propitiated with a worship.

॥ इति श्रीगारुडे महापुराणे पूर्वखाण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तगणपतिकल्पनिरूपणं नाम शततमोऽध्यायः॥ १००॥

अध्यायः १०१ / Chapter 101

याज्ञवल्क्य उवाच

श्रीकामः शान्तिकामो वा ग्रहदृष्ट्यभिचारवान्॥
ग्रहयज्ञं समं कुर्य्यर्साद्ग्रहाश्चेते बुधैः स्मृताः॥ १॥

Yajñavalkya said :—It is incumbent on a person, cast under the malignant influences of hostile planets, to celebrate a religious sacrifice for their propitiation, which is called a Graha-yajña, and which a man, in quest of earthly prosperity and peace in life, shall do well to perform.

सूर्य्यः सोमो मंगलश्च बुधश्चैव बृहस्पतिः॥
शुक्रः शनैश्चरो राहुः केतुर्ग्रहगणाः स्मृताः॥ २॥
ताम्रकात्स्फाटिकाद्रक्तचन्दनात्स्वर्णकादुभौ ॥
रजतादयसः सीसात्कांस्याद्वर्णान्निबोधत॥ ३॥

The learned have designated the plantes as the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn and the Nodes, both ascending and descending (Rāhu and Ketu); and their respective malignant influences contain the wearing of copper, Indian bell metal, crystal, red sandalwood, gold, silver, iron, lead and Indian bell metal, by persons struck with them, on their bodies.

रक्तः शुक्लस्तथा रक्तः पीतः पीतः सितोसितः॥
कृष्णः कृष्णः क्रमाद्वर्णा द्रव्याणि मुनयस्ततः॥ ४॥

Now hear me, O holy sages, describe the respective colours of the aforesaid planets. The Sun is red; the Moon is white, the Mars, red; the Mercury and the Jupiter, yellowish; and the Venus, white; all the rest being black.

स्थापयेद्ग्रहवर्णानि होमार्थं प्रलिखेत्पटे॥
स्नापयेद्धोमयेच्चैव ग्रहद्रव्यैर्विधानतः॥
सुवर्णानि प्रदेयानि वासांसि कुसुमानि च॥ ५॥
गन्धाश्च बलयश्चैव धूपो देयश्चगुग्गुलुः॥
कर्त्तव्यास्तत्र मन्त्रैश्च चरवः प्रतिदैवतम्॥ ६॥

A person struck by the malignant influence of any of the planets, should be. bathed with water containing bits of the metal, specifically held sacred to it, and libations of clarified butter surcharged with its particles should be likewise cast in the sacrificial fire in honour of its tutelary god. Offerings of gold, cloth and flowers, should be made to the antagonistic planet, and the worship should be conducted with flowers, perfumes, edibles and burning incense-sticks made of aromatic gum resin.

आकृष्णेना इमंदेवा अग्निर्मूर्द्धादिवःककुत्॥
उद्बुध्यस्वेति जुहुयादेभिरेव यथाक्रमम्॥ ७॥

The tutelary gods of the planets, as well as their subordinates, should be worshipped by reciting the Mantras respectively held sacred to them. The Ṛk running as "Ākṛṣṇa Rājasa", should be chanted during the worship of the SunGod, the one beginning with "Imaṁ Deva", etc., should be recited in worshipping the Moon-God. The Mars should be invoked by reciting the Vedic verse, running as "Agnnirmūrddhā," etc., while the Mercury should be addressed with the one beginning with "Udbudhyāsva," etc.

बृहस्पतेपरिदीयेति सर्वे अन्नात्पवरिस्त्रुतम्॥
शन्नोदेवी कयानश्च केतुंक्रण्वन्निति क्रमात्॥ ८॥

The Ṛk running as "Bṛaspati , etc., shall be chanted in the occasion of a worship of the Jupiter, and the Mantra of "Anyāt," etc., on that of the worship of the Venus. The Saturn should be invoked by reciting the Ṛk running as "Śannodevī," etc., while the Nodes should be respectively addressed with the verse running as "Kayāyana" etc., and "Kraṇvana" etc.

अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः॥
औदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात्॥ ९॥
होतव्या मधुसर्पिर्भ्यां दध्ना चैव समन्वितः॥
गुडौदनं पायसं च हविष्यं क्षीरषाष्टिकम्॥ १०॥
दध्योदनं हविः पूपान्मांसं चित्रान्नमेव च॥
दद्याद्ग्रहक्रमादेतान् ग्रहेभ्यो भाजनं ततः॥ ११॥

The twigs of such sacrificial trees or plants such as the Arka, the Pālśa, the Khadira, the Apāmārga, the Pippalla, the Oudumbbara, the Śamī, and Dūrvā and Kuśa blades, soaked with curd, honey and clarified butter, should be respectively cast in the sacrificial fire, in Home ceremonies celebrated for the propitiation of the planets, such as the Sun etc., "Treacle and boiled rice, Pāyasa, Haviṣyannam (sun dried rice cooked with any sacred vegetables and

soaked with butter), boiled rice mixed with milk condensed and sweetened by boiling, curd with boild rice, clarfied butter, cakes, cooked meat and Vicitrannam (some thing like our modem Pilaos) should be respectively dedicated as offerings to the planets beginning with the Sun.

धेनुः शङ्खस्तथानड्वान्हेम वासो हयस्तथा॥
कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात्॥
ग्रहाः पूज्याः सदा यस्माद्राज्यादि प्राप्यते फलम्॥ १२॥

A cow, a conch-shell, an ox, gold a cloth, a horse, a black cow, iron and a goat, are the Dakṣiṇās (honourarium), which should be paid to the Brāhmaṇas officiating at the ceremonies respectively celebrated for the propitiation of the Sun, the Moon, the Mars, the Mercury the Jupiter, the Venus, the Saturn and the Nodes. Even a king may derive many benefits from worshipping the planets.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तग्रह शान्तिनिरूपणं नामैकोत्तरशततमोऽध्यायः॥ १०१॥

अध्यायः १०२ / Chapter 102

याज्ञवल्क्य उवाच

वानप्रस्थाश्रमं वक्ष्ये तच्छृण्वन्तु महर्षण्ये॥
पुत्रेषु भार्या निःक्षिप्य वनं गच्छेत्सहैव वा॥ १॥

Yajñavalkya said :—Hear me, O you holy sages, enumerate the duties of a householder, entering the life of a hermit at the close of his wordly career (Vānaprastha Dharma).

Having left his wife in the charge of his son, or in her company a householder, retired from the affairs of the world, shall enter the forest, and live the life of a forest-dwelling hermit (Vānaprastha).

वानप्रस्थो ब्रह्मचारी साग्निः सोपासनः क्षमी॥
अफालकृष्टेनाग्नीश्चं पितृदेवातिथींस्तथा॥ २॥
भृत्यांस्तु तर्पयेच्छमश्रुजाटलोमभृदात्मवान्॥
दान्तस्त्रिषवर्णस्नायी निवृत्तश्च प्रतिग्रहात्॥ ३॥
स्वाध्यायन्ध्यानशीलः सर्वभूतहित रतः(तिः)॥
अह्नो मासस्य मध्ये वा कुर्य्याद्वार्थपरिग्रहम्॥ ४॥
कृतं त्यजेदाश्वयुजे युञ्जेत्कालं व्रतादिना॥
पक्षे मासे थवाश्नीयाद्दन्तोलूखलिको भवेत्॥ ५॥

Putting his senses under perfect control, and banishing all procreative desires from his mind, he shall be a custodian of the sacred fire, revere the Brāhmaṇas who shall belong to his own cult of nre worship, be hospitable to his guests, and propitiate his departede Manes, with the celebration of Pitryajña. Self-controlled he shall not attend to the embellishment of his own person, wear long hairs, and please or endear himself to his own servants. Accepting neither gifts nor charities, he shall refrain from pursuing all sorts of worldly pursuits, and live contented and happy in perfect mastery over his own self.

चान्द्रायणी स्वेपद्भूमौ कर्म कुर्यात्फलादिना॥
ग्रीष्मे पंचाग्निमध्यस्थो वर्षासु स्थण्डलेशयः॥ ६॥

Once only in a day or a month, he shall bestir himself about procuring the necessaries of life, and pass his time in meditation and goodly thoughts, wishing and doing good to all.

He shall sleep on the bare ground, and all his acts shall be shaped to the fruition of one grand desire, *viz.*, the expansion of his spiritual self.

आर्द्रवासस्तु हेमन्ते योगाभ्यासाद्दिनं नयेत्॥
यः कण्टकैर्वितुदति चन्दनैर्यश्च लिम्पति॥
अक्रुद्धः परितुष्टश्च समस्तस्य च तस्य च॥ ७॥

Never angry, and ever contented, he shall practise Yoga amidst the fires (with blazing logs of wood on four sides and the Sun over head) in summer, in an open plain during the rains, and in wet clothes in winter.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमां शाख्ये आचारकाण्डे याज्ञवल्क्योक्तवानप्रस्थधर्मनिरूपणं नाम द्व्युत्तरशततमोऽध्यायः॥ १०२॥

अध्याय: १०३ / Chapter 103

याज्ञवल्क्य उवाच

भिक्षोर्धर्मं प्रवक्ष्यामि तं निबोधत सत्तमाः॥
वनाद्गृहाद्वा कृत्वेष्टिं सर्ववेदसदक्षिणाम्॥ १॥
प्राजापत्यन्तदन्तेऽपि अग्निमारोप्य चात्मनि॥
सर्वभूतहितः शान्तस्त्रिदण्डी सकमंडलुः॥ २॥

Yājñavalkya said :—Hear me, O you, the foremost of beings, narrate the duties of a Bhikṣu (mendicant friar). Having returned from the forest and performed the religious sacrifice, known as the Sarva-Veda Dakṣiṇā, he shall celebrate a Prajāpātya Vratam. Then humble, self controlled, and doing good to all, he shall abstract the divine energy from the sacrifical fire and assimilate it in his own self.

सर्वारामं परिव्रज्य भिक्षार्थी ग्राममाश्रयेत्॥
अप्रमत्तश्चरैद्भैक्ष्यं सायाह्ने नाभिलक्षितः॥ ३॥

Now he shall be considered fit to reside in village, living on alms voluntarily offered. Otherwise he shall stir abroad in the evening without any of the paraphernalia of begging, characterise a common mendicant, and live contented on what will be abtained in a single stroll.

रोहिते भिक्षुकैर्ग्रामे यात्रामात्र मलोलुपः॥
भवेत्परमहंसो वा एकदंडी यमादितः॥ ४॥

He shall carry his bowl of gourd (Kamaṇḍalu) and his Tridaṇḍa staff with him. He shall beg for the barest necessaries of life, and not out of any motive for gain. By practiseing self-control and regulation of breath, etc., a Bhikṣu may attain the elevation of a Paramhaṁsa, and ultimately emancipate his self at the completion of his Yoga.

सिद्धयोगस्त्यजन्देहममृत्वमिहाप्नुयात् ॥
दाताऽतिथिप्रियो ज्ञानी गृही श्राद्धेऽपि मुच्यते॥ ५॥

By practising Yoga and moderation in diet, a Bhikṣu may acquire an elevated status after death. Even a householder may emancipate his self by dint of wisdom, hospitalitu and charity.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाये आचारकांडे याज्ञवल्क्योक्तवानप्रस्थसन्नयासधर्मनिरूपणं नाम त्र्युत्तरशततमोऽध्यायः॥ १०३॥

अध्याय: १०४ / Chapter 104

याज्ञवल्क्य उवाच

नरकत्पातकोद्भूतात्क्षयात्पापस्य कमणः॥
ब्रह्महा श्वा खरोष्ट्रः स्याद्भेको यकः सुराप्यपि॥ १॥

Yajñavalkya said :—The soul of a sinner, after enduring the pangs of hell, is necessitated to revert to the lower plain of animal existence, and to incarnate in succession therein till the fmal extinction of the effects of his prior sinful acts. The killer of a Brāhmaṇa, after passing through the bodies of a dog, an ass and a camel, in succession, shall again work up its way to the plane of human life, and shall be born deaf and dumb in his first incarnation therein.

स्वर्णचोरः कृमिः कीटः तृणादिर्गुरुतल्पगः॥
क्षयरोगी श्यावदन्तः कुनख शिपिविष्टकः॥ २॥

A stealer of gold, shall take birth as a worm or an insect in his next existence. A person defiling the bed of his own preceptor or superior, shall vegetate as a blade of grass in his next incarnation.

ब्रह्महत्याक्रमात्स्युश्च तत्सर्वं वा शिशोर्भवेत्॥
अन्नहर्त्ता मयावी स्यान्मूको वागपहारकः॥ ३॥

A killer of a Brāhmaṇa will be afflicted with an attack of pthysis in his next life, a goldstealar will have black teeth, and one seducing the wife of one's own preceptor, will have an attack of whitlow in his next birth.

धान्यहार्य्यतिरिक्तांगः पिशुनः पूतिनासिकः॥
तैलाहारी तैलपायी पूतिवक्त्रस्तु सूचकः॥ ४॥
ब्रह्मस्वं कन्यकां क्रीत्वा वने रक्षो भवेद्वृषः॥
रत्नहृद्धीनजातः स्यात्पत्रशाकहरः शिखी॥ ५॥
गुच्छं चुचुन्दरी हृत्वा धान्यहन्मूषको भवेत्॥
फलं कपिः पशून्हृत्वा त्वजा काकः पयस्तथा॥ ६॥

मांसं गृध्रः पटं श्वित्री चीरी लवणहारकः॥
यथाकर्म फलं प्राप्य तिर्यक्त्वं कालपर्ययात्॥ ७॥
जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः॥
ततो निष्कलुषीभूता कुले महति योगिनः॥ ८॥
जायन्ते लक्षणोपेता धनधान्यसमन्विताः॥ ९॥

He who steals food-grain in this life, will be deprived of food in his next, while he who breaks the music at a duet, will be born dumb in his next existence. A grain stealer is born with an additional limb, and is tormented with a foetid smell in his nostrils, and a crooked nature, whicc cannot bear the good fortune of others. An oil stealer will be born as an insect known as oil worm is his next life, or as a mean, malicious person with fetour in his mouth. Those who have auspicious marks on their persons, will be rich and happy, while the opposite may be predicted of those possessed of contrary features.

॥ इति श्रीगारुडे महापुराण पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तकर्मविपाकनिरूपणं नाम चतुरुत्तशततमोऽध्यायः॥ १०४॥

अध्यायः १०५ / Chapter 105

याज्ञवल्क्य उवाच

विहितस्याननुष्ठानान्निन्दितस्य च सेवनात्॥
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति॥ १॥

Yājñavalkya said :—Fot commission of heinous and infamous acts, and omission of doing what is good and commendable, a person is sure to be condemned to the torments of hell. An unbridled gratification of the senses paves one's way to the gates of hell.

तस्माद्यत्नेन कर्त्तव्यं प्रायश्चित्तं विशुद्धये॥
एवमस्यान्तरात्मा च लोकश्चैव प्रसीददति॥ २॥

Hence rites of expiation shouldt be performed both for the cleansing of the spirit and the body. A performance of any expiatory rite restores the lost good name of its performer in society, and brings on that secret joy in the mind which is the true criterion of a reclaimed spirit.

लोकः प्रसीदेदात्मैव प्रायश्चित्तैरघक्षयः॥
प्रायश्चित्तमकुर्वाणाः पश्चात्तापविवर्जिताः॥ ३॥
नरकान्यान्ति पापा वै महारौरवरौरवान्॥
तामिस्रं लोहशंकुं च पूतिगन्धसमाकुलम्॥ ४॥
हंसाभं लोहितोदं च सञ्जीवननदीपथम्॥
महानिलयकाकोलमन्धतामिस्रवापनम्॥ ५॥
अवीचिं कुम्भीपाकं च यान्ति पापा ह्यपुण्यतः॥

A non-repenting sinner, or the one not atoning for past iniquities with the performance of a proper expiatory rite, is sure to be doomed to the pangs of any of the different confmes of hell, which are respectively known as Mahā-Rouravam, Tāmisram. Hansavanam, Lohitodakam, Sañjīvana, Nadīpatham, Mahā-Nīyayam, Kākolam, Andha Tāmisram, Avicī and Kumbhīpākam, the doors of which are guarded by iron bolts and which are full of foetid exhalation.

ब्रह्महा मद्यपः स्तेयी संयोगी गुरुतल्पगः॥ ६॥
गुरुनिन्दा वेदनिन्दा ब्रह्महत्यासमे ह्युभे॥

A wine-drinker, or an assaulter of the sacred person of a Brāhmaṇa, or a gold-stealer, or a person defiling the bed of, or culminating, his own spiritual preceptor, as well as the one who speaks lightly or the Vedas, commits the same sin, both as regards extent and atrocity, as the killer of a Brāhmaṇa.

निषद्धाक्षणं जिह्यक्रियाचरणमेव च॥ ७॥
रजस्वलामुखास्वादः सुरापारसमानि तु॥
अश्वरत्नादिहरणं सुवर्णस्तेयसम्मितम॥ ८॥

By eating a food prohibited in the Śāstras, by doing any thing low and deveitful, by kissing the lips of a woman in her menses, one commits the same sin as that which originates from the use of wine. The sin, which is attached to the stealing of a horse, is identical in all respects with what is committed by a theft of gold.

सखिभार्याकुमारीषु सवयोनिष्वन्त्यजासु च॥
सगोत्रासु तथा स्त्रीषु गुरुतल्पसमं स्मृतम्॥ ९॥

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि॥
मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा॥ १०॥
आचार्य्यपत्नीं स्वसुतां गच्छसतु गरुतल्पगः॥
छित्त्वा लिङ्गं वधस्तस्य सकामायाः स्त्रियास्तथा॥ ११॥

By going unto the wife of a friend, ot on a virgin daughter of one's own lines, or unto a girl of lowcaste, or unto a woman of one's own consanguinity, or unto a sister of one's own father or mother, or unto the wife of one's own maternal uncle, or by visiting the bed of one's own sister, or by living with a sister or a co-wife of one's own mother, or with the daughter or wife of one's own preceptor, one commits the same sin which is attached to the defilement of the bed of a preceptor. The male offending party should be balled by cutting off his gunitals, as well as his female accomplice, if found to be a willing party to the insest under the circumstanec.

गोवधो व्रात्यतास्तेयमृणानां च परिक्रिया॥
अनाहिताग्निताऽपण्यविक्रयः परिवेदनम्॥ १२॥
भृत्याचाध्ययनादानं भृतकाध्यापनन्तथा॥
पारदार्य्यं पारिवित्त्यं वार्द्धुष्यं लवणक्रिया॥ १३॥

The following sinful acts, *viz.*, cow-killing, robbing of a Brāhmaṇa, non-repayment of one's debts, and non-discharge of one's monitary obligations, non-keeping of the sacred fire by a Brāhmaṇa, or his engaging in any sort of trade or merchandise, 'marriage by a younger brother in the unmarried state of his elder, tutelage under one's own servant, or acceptance of any gift from him, going unto another man's wife, negotiation of the marriage of a younger brother before that of his elder, creating a breach among friends and relations for money, tuition for percuniary considerations, sale of salt.

सच्छूद्रविट्क्षत्रबन्धोर्निन्दितार्थोपजीविता॥
नास्तिक्यं व्रतलोपश्च शूल्यं गोश्चैवविक्रयः॥ १४॥
पितृमातृसुहृत्त्यागस्तडागारामविक्रयः॥
कन्यायादूषण चैव परिविन्दकयाजनम्॥ १५।
कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम्॥
आत्मनोऽर्थे क्रियारम्भो मद्यपस्त्रीनिषेवणम्॥ १६॥
स्वाध्यायाग्निसुतत्यागो बान्धवत्याग एव च॥
असच्छास्त्रभिमान भार्य्यात्मपरिविक्रयः॥ १७॥
उपपापानि चोक्तानि प्रायश्चित्तं पिबोधत॥
शिरःकपालध्वजवान् भिक्षाशी कर्म वेदयन्॥ १८॥

And murdering of a Kṣatriya, Vaiṣya or a regenerated Śūdra, infamous livelihood, misappropriation by a man of any property held in trust, breaking of a vow, selling of meat roasted on a gird iron, or of a cow, abandoning by one of one's own parents, selling of tanks, gardens, etc., dedicated to the use of the community, giving of one's daughter in marriage with a Parivinda (a younger brother marrying in the unmarried state of his elder), officiating as a priest in a religious ceremony celebrated by a person charged with the preceding guilt, selling by one of the ornaments of one's own daughter given her by her husband or friends) following of a crooked path in life, an attempt at defiling a religious vow or a penance of another, undertaking of any act for one's sole and exclusive benefit, drinking of any spirituous liquor, seduction of another man's wife, renunciation of the study of the holy Vedas, desertion of one's sons and relations, abandonment of the sacred fire, perusal of immoral literature, and selling of one's sons and wives, are included within the category of Upapātakas (minor moral delinquencies).

Now hear me describe the mode of performing the proper expiatory rites for the atonement of sins, enumerated before.

ब्रह्महा द्वादश समा मिसभुक् शुद्धिमाप्नुयात्॥
लोमभ्यः स्वहेति च वा लोमप्रभृति वै तनुम्॥ १९॥
मज्जान्तां जुहुयाद्वापि स्वस्वमन्त्रैर्यथाक्रमम्॥
शुद्धिः स्याद्ब्राह्मणत्राणत्कृत्वैवं शुद्धिरेव च॥ २०॥

The killer of a Brhmaṇa shall live on a spare diet, taking only as much food as is absolutely necessary for bare subsistence and roam about for a continuous period of twelve years, bearing a human skull on his head, and thereby making a contrite confession of his grave and unmitigated sin to the world at large. Paying no heed to the embellishment of his person and

expressing the sincerest repentance both by his mind and mein, he shall not think of shaving himself and cast libations of clarified butter in the sacrificial fire by reciting the Mantra running as "Somebhyo Svāhā," or in the accompaniment of the Mantras, sacred to the god Skanda. The sin which is attached to the killing of a Brāhmaṇa, may be expiated in the preceding manner.

निरातङ्कं द्विजं गां च ब्राह्मणार्थे हतोऽपि वा॥
अरण्ये नियतो जप्त्वा त्रिःकृत्वा वेदसंहिताम्॥ २१॥
सरस्वतीं वा संसेव्य धनं पात्रे समर्पयेत्॥
यागस्थक्षत्रविड्घाते चरेद्ब्रह्महणो व्रतम्॥ २२॥

The sin which is incidental to the killing of a bird or a cow unsuspiciously reposing in a , bush or a forest, though killed at the instance and for the benefit of a Brāhmaṇa, is atoned for by reciting all the Mantras contained in the three Vedas, in the gloom of a lonely forest, or by worshipping the goddess Sarasvatī (Minerva of the Hindu pantheon) and by making money gifts to any worthy receiver of public munificence.

गर्भहा वा यथावर्ण तथात्रेयीनिषू(सू)दनम्॥
चरेद्व्रतमहत्वापि घातनार्थमुपागतः॥ २३॥

The sin, which is attached to the killing of a Kṣatriya or a Vaiśya while engaged in celebrating a religious sacrifice, may be atoned for by doing the same penances, as enjoined in the case of killing a Brāhmaṇa. The sin which is incidental to bringing about the abortion of a pregnant woman, may be expiated by doing a penance which is laid down in respect of an act of destroying a foetus or a child of the same caste. The man engaged for the purpose, or one attempting to bring about such a miscarriage, shall perform a penance every way similar to the preceding one, even when the attempt will prove abortive.

द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमाचरेत्॥
सुराम्बुघृतगोमूत्रं पीत्वा शुद्धिः सुरापिणः॥ २४॥
अग्निवर्णं घृतं वापि चीरवासा जटी भवेत्॥
व्रतं ब्रह्महणः कुर्य्यात्पुनः संस्कारमर्हति॥ २५॥

The sin which is attached to the killing of a Brāhmaṇa, while engaged in a rite of ceremonial ablution at the close of a religious sacrifice, may be atoned for by doing over again the penance previously enjoined in that behalf. A Brāhmaṇa who has wilfully taken any wine or spirituous liquor, shall expiate his sin by attempting self-immolation with potions of flamecoloured wine, water, cow's urine and clarified butter, or shall grow long hairs and perfonn, in tattered rags, the penances laid down in connection with an act of Brāhmaṇa-slaughter. All the Brāhmanical rites such as those of tonsure, investiture of the holy thread, etc., should be done unto him after his purification through the performance of proper penances.

रेतोविण्मूत्रपानाच्च सुरापा ब्राह्मणी तथा॥
पतिलोकपरिभ्रष्टा गृध्री स्यात्सूकरी शुनी॥ २६॥

A Brāhmaṇa woman polluted with any spirituous drink, or defiled by drinking semen or urine, is sure to be ousted of the eternal heaven of female chastity (Patiloka) and to reincarnate in the shape of a she-vulture, or as a sow or a bitch on earth.

स्वर्णहारी द्विजो राज्ञे दत्त्वा तु मुसलं तथा॥
कर्मणः ख्यापनं कृतवा हतस्तेन भवेच्छुचिः॥ २७॥
आत्मतुल्यं सुवर्णं वा दत्त्वा शुद्धिमियादद्विजः॥
शयने सार्द्धमायस्या योषिता निभृतं स्वपेत्॥ २८॥

The expiation in the case of a Brāhāmaṇa gold-stealer, consists in his being cudgled to death by his king with a club, voluntarily given by him to the latter with an express entreaty for the purpose, after having made a free and full confession of his own guilt, or in the alternative, he shall purchase his atonement by making a gift of gold of his own weight. A man ravishing a woman by taking advantage of her sleep in a lonely bed and chamber, shall atone for his crime by voluntarily cutting off his genitals and throwing them in the southwest quarter of the sky.

उच्छेद्य लिङ्गं वृषणं नैर्ऋत्यामुत्सृजेद्दिशि॥
प्राजापत्यं चरेत्कृच्छ्रं समा वा गुरुतल्पगः॥ २९॥

A man defiling the bed of his preceptor, or

going uqto a woman bearing to him a relationship included within the category of Gurupatnī previously described, shall expiate his sin with the perfonnance of a Cāndrāyaṇa or with a continuous recitation of the Veda Saṁhitās for an unbroken period of three months.

चान्द्रायणं वा त्रीन्मासानभ्यसेद्वेदसंहिताम्॥
पञ्चगव्यं पिबेद्गोघ्नो मासमासीत संयतः॥ ३०॥
गोष्ठेशयो गोऽनुगामी गोप्रदानेन शुध्यति॥
उपपातकशुद्धिः स्याच्चान्द्रायणव्रतेन च॥ ३१॥

A cow-killer, protected by the absence of any deliberate motive for the crime, shall practise self-control for a month, sharing the same shed with the cows, and leading them to pasturage, and drink by way of expiation the sacred compound, known as the Pañcagavyam (*lit.*, the five things obtained from a cow, consisting of milk, curd, clarified butter, cow's urine and cowdung-serum). All crimes included within the list of Upapātakas (minor sins) may be expiated by performing a Cāndrāyaṇa-Vrata, or by living on a milk-regime for a month or by practising a Parāka viard.

पयसा वापि मासेन पराकेणापि वा पुनः॥
ऋषभैकं सहस्रं गा दद्यात्क्षत्रवधे पुमान्॥ ३२॥
ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत्॥
वैश्यहाऽब्दं च(ब्दांश्च) रेदेद्दद्यात्द्वैकशातं गवाम्॥ ३३॥
षण्मासाच्छूद्रहा चैतद्दद्याद्वा धेनवो दश॥
अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत्॥ ३४॥

The sin, which is attached to the killing of a Kṣatriya (a member of the military caste), may be atoned for by making the gift 6f a full-grown heifer with a thousand of young and healthy cows, or by doing for three years a penance enjoined to be performed for his expiation by a Brāhmaṇs-killer. Its duration shall be curtailed to one year only in the case of a person, who has killed a member of the trading community (Vaiśya), whereas only a six month practice of the penance, or a gift of ten cows, shall be the proper atonement for an act of killing a Śūdra. A man who has accidentally killed his own good and unoffending wife, shall practise expiatory penances, as laid down in tlie immediately preceding instance.

मार्जारगोधानकुलपशुमण्डूकघातनात् ॥
पिबेत्क्षीरं त्र्यहं पापी कृच्छ्रं वाप्यधिकं चरेत्॥ ३५॥

The killer of a cat, or a lizard or a mongoose, or a toad, shall live on the milk regime for three days in sucession, or shall practise a Kṛccha Vrata penance in addition thereto.

गजे नीलान्वृषान्पञ्च शुके वत्सं द्विहायनम्॥
खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायणः॥ ३६॥

The sin of killing an elephant, may be atoned for by making the gift of five blue-coloured heifers and a white calf of two years of age to a Brāhmaṇa. A gift of a single ox, will expiate the sin of one's killing a sheep, or an ass, or a goat, while in the case of a heron-killing (Crauñca) the animal of gift shall be a healthy calf of three years of age.

वृक्षगुल्मलतावीरुच्छेदने जप्यमृक्शताम्॥
अवकीर्णी भेवद्गत्त्वा ब्रह्मचारी च योषितम्॥ ३७॥

The sin of tearing or uprooting a plant, or a shrub or a creeper, shall be expiated by mentally repeating a hundred Ṛks, while a Brahmacārin (a person who has taken the vow of celibacy) going unto a woman and thereby breaking his vow, shall touch an ass by way of atonement.

गर्दभं पशुमालभ्य नैर्ऋतं च विशुध्यति॥
मधुमांसाशने कार्य्यं कृच्छ्रं शेषव्रतानि च॥ ३८॥
कृच्छ्रत्रयं गुरुः कुर्य्यान्म्रियेत प्रहितो यदि॥
प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति॥ ३९॥

The sin of eating a diet of honey and meat, may be expiated by practising a Kṛccha Vrata or any other similar penance. In the death of a messenger in a foreign country, or at his destination, the sender of the message, or the person at whose instance he has been sent, shali practise the three penances designated with the term Kṛccha. An act of disobedience or insubordination to one's preceptor, is atoned for by doing his pleasure.

रिपून्धान्यप्रदानाद्यैः स्नेहाद्यैर्वाप्युक्रमेत्।

क्रियमाणोपकारे च मृते विप्रे न पातकम्॥ ४०॥

The sin which results from doing as unjury to one's enemy, is expiated by making a gift or paddies to the latter, or by winning his good graces in a friendly and affectionate discourse, after having banished all hostile and uncharitable feelings from the mind.

महापापोपपापाभ्यां योभिशस्तो मृषा परम्।

अब्भक्षो मासमासीत स जापी नियतेन्द्रियः॥ ४१॥

Death is the only atonement for a Brāhmaṇa, found guilty of ingratitude, or of repaying good by evil. An utterer of falsehood or indecent language, shall live in perfect continence and practise self-control for a month, passing his time in a solitary place and without asking for food of any body.

अनियुक्तो भ्रातृभार्यां गच्छंश्चान्द्रायणं चरेत्।

त्रिरात्रन्ते घृतं प्राश्य गत्वोदक्यां शुचिर्भवेत्॥ ४२॥

A man, going unto his brother's wife without any appointment from her husband, shall practise a Cāndrāyaṇa penance. A person, going unto a woman in her menses, is purified by taking a draught of clarified butter at the end of a three days fast.

गोष्ठे वसन्ब्रह्मचारी मासमेकं पयोव्रती।

गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात्॥ ४३॥

The sin of accepting a gift at the hand of an evil or a dishonest giver, is atoned for by his constantly repeating the Gāyatrī Mantra, for a month in a cowshed or pasturage, and in perfect mastry over his senses.

त्रिःकृच्छ्रमाचरेद्व्रात्ययाजकोऽपि चरन्नपि।

वेदप्लावी यवाश्यब्दं त्यक्त्वा च शरणागतान्॥ ४४॥

Three Kṛccha Vratas should be performed for the expiation of thee sin, incidental to the failure of a member of any twice bron order to be invested with the holy thread at the proper time (Vrātya), and a Brāhmaṇa, officiating at any religious ceremony undertaken by or on behalf of such person, shall do the same. The sin which originates from one's forsaking and desening a person, who has asked one's protection, shall-be atoned for by reading the Vedas to the best of his ability.

प्राणायामात्रयं कुर्य्यात्खरयानोष्ट्रयानगः।

नग्नः स्नात्वा च सुप्त्वा च गत्वा चैव दिवा स्त्रियम्॥ ४५॥

A man while riding in a carriage drawn by an ass or a camel, shall thrice control his respiration in the manner of a Prāṇayāma. A man, who has gone unto a woman in the day time, shall expiate his sin by bathing naked in a pool or a lake.

गुरुत्वं कृत्व हुंकृत्य विप्रं निर्जित्य वादतः।

प्रसाद्य तं च मुनयस्ततो ह्युपसेद्दिनम्॥ ४६॥

The sin which is incidental to reprimanding one's elders or preceptors, as well as that which results from using abusive language towards a Brāhmaṇa, may be atoned for by regaining their favour, and observing a fast for a single day.

विप्रे दण्डोद्यमे कृच्छ्रमतिकृच्छ्रं निपातने।

देशंकालं वयः शक्तिं पापं चावेक्ष्य यत्नतः॥ ४७॥

प्राचश्चितं प्रकल्प्यं स्याद्यत्र चोक्ता तु निष्कृतिः।

गर्भत्यागो भर्त्तृनिन्दा स्त्रीणां पतनकारणम्॥ ४८॥

A man aiming a blow at a Brāhmaṇa shall expiate his guilt by practising a Kṛccha Vrata, while the expiation and consist in the performance of the one knows an Atikṛrccha Vrata in the case or actual assault and battery. The circumstances of the guilt, as well as the age, and physical capacity of a sinner, should be taken into consideration in determining the nature of his expiatory rite. Wilful miscarriage of a foetus, and speaking ill of her husband, are the acts which degrade a woman, whose very presence should be shunned from a distance.

एष ग्रहान्तिके दोषः तस्मात्तां दूतरस्त्यजेत्।

विख्यातदोषः कुर्वीत गुरोरनुमतं व्रतम्॥ ४९॥

असविख्यातदोषस्तु रहस्यं व्रतमाचरेत्।

A person of notorious guilt shall do his penances of atonement at a public place, and in conformity with the injunctions of his preceptor, while an atonement for a sin which has not got any publicity, shall be done in private.

त्रिरात्रोपोषणो जप्त्वा ब्रह्महा त्वघर्षणम्॥ ५०॥
अन्तर्जले विशुद्धे च दत्त्वा गां च पयस्विनीम्॥

A killer of a Brāhmaṇa shall fast and recite the "Aghamarṣaṇa Sūktam" for three days standing in water, after which he shall make the gift of a milch cow with milk.

लोमभ्यः स्वाहेति ऋचा दिवसं मरुताशनः॥ ५१॥
जले जप्त्वा तु जुहुयाच्चत्वारिंशद्घृताहुतीः॥
त्रिरात्रोपोषणो हुत्वा कूष्माण्डभिर्घृतं शुचिः॥ ५२॥

Then he shall recite the Ṛk beginning as "Obeisance to Some", observing a fast on the day following, and cast fony times libations of clarified butter in the sacrificial fire, while standing in water.

सुरापः स्वर्णहारी च रुद्रजापी जले स्थितः॥
सहस्रशीर्षाजप्येन मुच्यते गुरुतल्पगः॥ ५३॥
प्राणायामशतं कुर्य्यात्सर्वपापापनुत्तये॥
ॐकारादिभयुतं सोमसलिलप्राशनाच्छुचिः॥ ५४॥

A wine-drinker or a stealer of gold shall fast for three days, recite the Mantra sacred to the god Rudra, and cast libations of clarified butter in the. fire by chanting the Kuṣmāṇḍa Mantra. A sin unwittingly committed by a Brāhmaṇa, as well as the one which he is unconscious of, is atoned for by his regularly attending to his Sandhyā, thrice each day, whereas a sin may be expiated by reciting eleven times the Rudradhyāya. The sin of defiling the bed of one's own preceptor may be expiated by mentally repeating the "Sahasra Sīrṣa" Mantra whereas a sin of whatsover denomination may be atoned for by practising Prāṇāyāma for it hundred times.

कृत्वोपवासं रेतोविण्मूत्राणां प्राशनेद्विजः॥
अज्ञानकृतपापस्य नाशः सन्ध्यात्रये कृते॥ ५५॥
रुद्रैकादशजप्याद्धि पापनाशो भवेद्द्विजैः॥
वेदाभ्यासरतं शान्तं पञ्चयज्ञक्रियापरम्॥ ५६॥

A person inadvenently taking any semen, urine or feculent matter, shall fast for the day, and drink water consecrated with the Gāyatrī mantra in the evening. No sin can assail the divine self of a Brāhmaṇa who has subjugated his senses, and lives in divine peace and contentment, daily reciting the holy Vedas, and practising the five religious sacrifices, enjoined to he performed' by a householder (Pañca-Yajña).

न स्पृशन्ति हि पापानि चाशु स्मृत्वा ह्यपोहितः॥
जप्त्वा सहस्रगायत्रीं शुचिर्ब्रह्महणादृते॥ ५७॥

All sins other than the one incidental to the killing of a Brāhmaṇa, are expiated by mentally repeating the Gāyatrī Mantra for a thousand times.

ब्रह्मचर्य्यं दया क्षान्तिर्ध्यानं सत्यमकल्कता॥
अहिंसा स्तेयमाधुर्य्ये दमश्चैते यमाः स्मृताः॥ ५८॥

Practice of Brahmacaryya (continence), pity, contentment, contemplation, truthfulness, sincerity, annihilation of all killing propensities, non-stealing, sweetness of temperament and subjugation of senses, constitute what is technically known as Yama (self-control).

स्नानमौनोपवासेज्यास्वाध्यायोपस्थनिग्रहः॥
तपोऽक्रोधो गुरोर्भक्तिः शौचं च नियमाः स्मृताः॥५९॥

Ablution, vow of silence, fasting, performance of religious sacrifices, reading of the Vedas, self-control, practice of austerities, non-irascibility, devotion to preceptors, and cleanliness constitule what is called Niyama.

पञ्चगव्यं तु गोक्षीरं दधिमूत्रशकृद्घृतम्॥
जग्ध्वा परह्रेलुपवसेत्कृच्छ्ङ्कं सान्तपनं चरेत्॥ ६०॥

A Brāhmaṇa, practising a Kṛccha Santapāna Vratam shall live on a milk regime on the first day, on curd on the second day on cow's urine on the third, on cowdung on the fourth, and on clarified butter on the fifth, and fast on the sixth day, breaking the vow on the seventh.

पृथक् सान्तपनैर्द्रव्यैः षडहः सोपवासकः॥
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः॥ ६१॥

A vow practised for a week in the preceding manner is called the Mahā-Santāpanam Vratam.

पर्णोदुम्बरराजीवबिल्वपत्रकुशोदकै :॥
प्रत्येकं प्रत्यहाभ्यस्तैः पर्ण कृच्छ्र उदाहृतः॥ ६२॥

In a vow of Praṇa Kṛccha, the observer shall successively live on the leaves of Oudumbara,

Rājīva, and Bilba trees and on the washings of Kuśa grass on the fifth.

तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्॥
एकरात्रोपवासश्च तप्तकृच्छ्रश्च पावनः॥ ६३॥

In the penance known as the Tapta Kṛccham, the practiser shall successively live on warm milk, clarified butter, and water, observing a fast on the day of its close.

एकभक्तेन नक्तेन तथैवायाचितेन च॥
उपवासेन चकन पादकृच्छ्र उदाहृतः॥ ६४॥

A Pada-Kṛccha Vratam consists in living on a single meal at day on the first day, on a single meal at night, obtained without asking, on the second day, followed by a day of fast.

यथा कथञ्चित्त्रिगुणः प्राजापत्योऽयमुच्यते॥
अयमेवातिकृच्छ्रः स्यात्पाणिपूर्णाम्बुभोजनात्॥ ६५॥
कृच्छ्रातिकृच्छ्रं पयसा दिवसानेकविंशीतम्॥
द्वादशाहोपवासैश्च पराकः समुदाहृतः॥ ६६॥

Any of the preceding penances practised for a thrice as much period, constitutes what is technically known as a Prājapatya, which may be converted into a Kṛcchati-Kṛccham, by its practiser's living on a palmful of water each day instead of the diet enjoined to be taken during the time by the scriptures. A continuous fasting for twelve days, constitutes what is called the Parāka Vratam.

पिण्याकाचामतक्राम्बुसक्तूनां प्रतिवासरम्॥
एकैकमुपवासश्च कृच्छ्रः सौम्योऽयमुच्यते॥ ६७॥
एषां त्रिरात्रमभ्यासादेकैकं स्याद्यथाक्रमात्॥
तुलापुरुष इत्येष ज्ञेयः पंचदशहिकः॥ ६८॥

A diect of Piṇyāka, Whey and powdered barely alternated with fast, constitutes what is called a Kṛccha Sārna, which being extended to a period of fifteen days, is called a Tulāpuruṣa.

तिथिपिण्डांश्चरेद्वृद्ध्या शुक्ले शिख्यण्डसम्मितान्॥
एकैकं ह्रासयेत्कृष्णे पिण्डं चान्द्रायणं चरेत्॥ ६९॥
यथाकथञ्चित्पिण्डानां चत्वारिंशच्छतद्वयम्॥
मासेनैवोपभुञ्जीत चान्द्रायणमथापरम्॥ ७०॥

A morsel of food to the size of a hen's egg, should be increased by one from the first day of the light fortnight to the day of the full moon, decreasing by the same number each day form the commencement of the dark one to the day of the new moon. This is what is known as Cāndrāyaṇa Vrata.

कृत्वा त्रिषवणं स्नानं पिण्डं चान्द्रायणं चरेत्॥
पवित्राणि जपेत्पिण्डान्गायत्र्या चाभिमन्त्रयेत्॥ ७१॥

Now hear me describe another mode of practising' the same (Cāndrāyaṇa) Vrata. The practiser of the penance shall thrice bathe each day, observing a regimen of diet as in the preceding case, recite the sacred Mantras, take morsels of food consecrated by reciting the Gāyatrī Mantra.

अनिदिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु॥
धर्मार्थी यश्चरेदेतच्चन्द्रस्यैति सलोकताम्॥ ७२॥
कृच्छ्रकृद्धर्मकामस्तु महतीं श्रियमश्नुते॥ ७३॥

A Cāndrāyaṇa Vrata is the atonement for sins of all kinds and characters, and its performer is purified both in is body and spirit and goes to the region presided over by the Moon-God in the event of his undertaking the same out of a purely religious motive. A man practising a Kṛccha Vrata for a similar purpose is rewarded with a boundless wealth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकांडे याज्ञवल्क्योक्तप्रायश्चित्तविवेको नाम पञ्चोत्तरशततमोऽध्यायः॥ १०५॥

अध्यायः १०६ / Chapter 106

याज्ञवल्क्य उवाच

प्रेता(त)शौचं प्रवक्ष्यामि तच्छृणुध्वं यतव्रताः॥
ऊनद्विवर्षं निखनेन्न कुर्यादुदकं ततः॥ १॥

Yājñavalkya said :—O you, who cue masters in the art of self-control, now hear me describe the funeral rites to be gone througth in respect of the dead, according to the difference in age and social order. A dead child, who has been dead before completing his second year, should

be buried instead of being cremated, and no sort of Śrāddha or Udaka-kriyā (offering of libations of water to a departed spirit) is necessary in that case.

आ श्मशानादनुव्रज्य इतरैर्ज्ञातिभिर्युतः॥
यमसूक्तं तथा जप्यं जपद्भिर्लौकिकाग्निना॥ २॥

The friends or relatives of a child, dead after completing its second year of life, shall carry its corpse to the cremation ground and exhume it in fire by mentally recating the Yama Sūktam.

स दग्धव्य उपेतश्चेदाहिताग्न्यावृतार्थवत्॥
सप्तमाद्दशमाद्वपि ज्ञातयोऽभ्युपयान्त्यपः॥ ३॥
अपनः शोशुचदघमनेन पितृदिङ्मुखाः॥
एवं मातामहाचार्य्यपत्नीनां चोदकक्रियाः॥ ४॥

The relatives of a deceased person related to him within the seventh or tenth degree of conangurnity on the father's side, shall perform the rite of Udaka-kriyā with their faces turned towards the south, which rule shall be extended to include the funeral rite of one's departed maternal grandfather or preceptor's wife.

कामोदकाः पुत्रसखिस्वस्त्रीयश्वशुरर्त्विजः॥
नामगोत्रेण ह्युदकं सकृत्सिञ्चनित वाग्यताः॥ ५॥

Libations of water should be offered to the departed spirits of one's friend, son, father-in-law and sister's son, by mentioning their name and Gotra (spiritual clanship) in life. The rite of Udaka-kriyā in these cases in optional, and its non-observance does not entail any moral delinquency.

पाषण्डपतितानां तु न कुर्य्युरुदकक्रियाः॥
न ब्रह्मचारिणो व्रात्या योषितः कामगास्तथा॥ ६०॥

A rite of Udaka-kriyā is forbidden in the case of a Brahmacārin, or of a degraded or sinful person, which in the case of a wife, dead after I breaking her vow of chastity in life, is optional.

सुराप्यस्त्वात्मघातिन्यो नाशौचोदकभाजनाः॥
ततो न रोदितव्यं हि त्वनित्या जीवसं स्थितिः॥ ७॥

The death of a suicide or of a wine-drinker, should not be mourned for, nor the rites of Udaka-kriyā, etc., should be done unto their spirits. The death of any friend or relation or that of any man should not be mourned, nor should one indulge. in an obstinate grief therefore, since life on earth is but transitory at the best.

क्रिया कार्य्या यथाशक्ति ततो गच्छेद्गृहान्प्रति॥
विदश्य निम्बपत्राणि नियता द्वारि वेश्मनः॥ ८॥

Having performed his funeral rites and paid the last honour to his earthly remains, the friends of a deceased person shall return to the house he has left behind for good, tear the leaves of a Nimba tree, and cross the threshold.

आचम्याथाग्निमुदगकं गोमयं गौरसर्षपान्॥
प्रविशेयुः समालभ्य कृत्वाश्मनि पदं शनैः॥ ९॥

After having purified themselves with the touch of fire, cowdung, and white mustard seeds, perceded by acts of Ācamanam. They shall strike feet against a stone slab before entering the house.

प्रवेशनादिकं कर्म प्रेतसंस्पर्शनादपि॥
ईक्षतां तत्क्षणाच्छुद्धिः परेषां स्नानसंयमात्॥ १०॥

Similar procedure should be observed by all who might have touched the corpse, while the mere onlookers of the scene would be purified then and there without undertaking any religious ceremony for the purpose. The friends and consanguinous relations of a deceased person should be considered unclean till before their ablutions at the close of the funeral ceremony and until they would go through the neces sary rites of Saṁyama (self-control) in connection with the event.

क्रीतलब्धाशना भूमौ स्वपेयुस्ते पृथक्पृथक्॥
पिण्डयज्ञकृता देयं प्रेतायान्नं दिनत्रयम्॥ ११॥

Returned from the cremation ground, they shall pass the day or night on fares purchased at a shop or a market, and lie down on the bare floor or ground, apart from one another. The performer of the incidental funeral sacrifice, shall offer oblations of boiled rice to the departed spirit for three successive days, for whose benefit an earthen vessel containing milk diluted with water, shall be as well kept in the open, during the period.

जलमेकाहमाकाशे स्थाप्यं क्षीरं तु मृन्मये ॥
वैतानोपासनाः कार्य्याः क्रियाश्च श्रुतिचोदिताः॥ १२॥

The spirit should be invoked and worshipped in a lonely bower, and ceremonial rites (Śrāddha, etc. ,) enjoined in the Śrutis in that behalf, should be performed for his salvation.

आदन्तजन्मनः सद्यः आचूडं नैशिकी स्मृता॥
त्रिरात्रमा व्रतादेशाद्दशरात्रमतः परम्॥ १३॥
त्रिरात्रं दशरात्रं वा शावमाशौचमुच्यते॥
ऊनद्विवर्ष उभयोः सूतकं मातुरेव हि॥ १४॥

The period of uncleanness in connection with the death of a child, expired before cutting its teeth, lasts for that day only, that incidental to the demise of one who has departed this life before attaining the age of tonsure, is one day and night, which extends to three days in the case of a boy who has been dead before attaining the proper age of taking the Brāhmanical vow (investiture with the sacred thread), while the death of a boy after that age entails a period of uncleanness for ten days in the case of a Brāhmaṇa. Persons standing in Sapiṇḍa relationship with the deceased, shall be deemed unclean for ten day after the occurrence, while those bearing only Sagotra relationship to him, shall so continue for three days (in Brāhmaṇas). Both these kinds of relations shall be considered as clean on the very day of the event in the death of the child happening before the completion of its second year of earthly existence, and only its mother shall. bide the full time of uncleaness. In the case of two deaths ocurring successively in one's family (the second happening within the period of uncleanness entailed by the first) the period of uncleanness shall expire with the one resulting in consequence of the second without necessitating the observance of two full terms of uncleanness in sucession.

अन्तरा जन्म मरणे शेषाहोभिर्विशुध्यति॥
दश द्वादश वर्णानां तथा पञ्चदशैव च॥ १५॥

The period of uncleanness incidental to the birth or death of a child of any cognate relation of a Brāhmaṇa, or of a Kṣatriya or of a Vaiśya, or of a Śūdra, is ten days, twelve days, fifteen days and thirty days respectively.

त्रिंशद्दिनानि च तथा भवति प्रेतसूतकम्॥
अहस्त्वदत्तकन्यासु बालेषु च विशोधनम्॥ १६॥
गर्वन्तेवास्यनूचानमातुलश्रोत्रियेषु च॥
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च॥ १७॥

Cleanness in connection with the death of a male infant or of an unmarried daughter, is restored on the expiry of a single day after the event. The period of uncleanness in connection with the death of ones preceptor, companion. maternal uncle, king, or of a son not of one's own lines, or of one's wife who has known another person, as well as that incidental to the death of a Śrotriya (a Brāhmaṇa well-versed in the Śrutis), or of one who has completed the study of his Veda with its kindred branches of study, in one day only.

निवासराजनि तथा तदहःशुद्धिकारक(ण)म्॥
हतानां नृपगोविप्रैरन्वक्षं चात्मघातिनाम्॥ १८॥

The relations of a person, who has suffered death in execution of the sentence of a king or of a king' s court, or killed by any horned cattle, or has committed suicide in private or by taking poison, shall not bide any period of uncleanness in consequence there of.

विषाद्यैश्च हतानां च नाशौचं पृथिवीपतेः॥
सत्रिव्रतिब्रह्मचा रिदातृब्रह्मविदां तथा॥ १९॥
दाने विवाहे यज्ञे च संग्रामे देशविप्लुवे॥
आपद्यपि च कष्टायां सद्यः शौचं विधीयते॥ २०॥

Uncleanness incidental to the death of a person addicted to the performance of a religious sacrifice, or while observing a religious vow, or of a Brāhmacārin or a practiser of charities, or of a knower of the Supreme Bahma, or of one expiring while engaged in making gifts or celebrating a religious sacrifice, or fallen in battle or in a civic disturbance or political revolution, or killed by an act of God, shall expire on the very day of the occurrence.

कालोऽग्निः कर्म मृद्वायुर्मनो ज्ञानं तपो जपः(लम्)॥
पश्चात्तापो निराहारः सर्वेषां शुद्धिहेतवः॥ २१॥

Fire, time, good deeds, earth, air, mind, knowledge, meditation (divine) repentence, fasting and practice of religious penances

(Tapas) are the sources of all expiation and purification (cleansing) as the case may be.

अकार्य्यकारिणां दानं वेगो नद्यास्तु शुद्धिकृत्॥
क्षात्त्रेण कर्मणा जीवेद्विशां वाप्यापदि द्विजः॥ २२॥

Charity is the atonement for all misdeeds and a river is purified by its current. A Brāhmaṇa in distress, as well as the one fallen on evil days, may -earn his livelihood by doing the office of a Kṣatriya (a member of the military caste) or of a Vaiśya (trader).

फलसोमक्षौमवीरुद्दधि क्षीरं घृतं जलम्॥
तिलोदनरसक्षारमधु लाक्षा शृतं हविः॥ २३॥
वस्त्रोपलासवं पुष्पं शाकमृच्चर्मपादुकम्॥
एणत्वचं च कौशेयं लवणं मांसमेव च॥ २४॥
पिण्याकमूलगन्धांश्च वैश्यवृत्तो न विक्रयेत्॥
धर्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः॥ २५॥

One thus living by trade or merchandise, shall not sell any fruit, Soma, silk cloth (Kṣouma), salt, edible shrub, curd, thickened milk, clarified butter, water, sesamum, boiled rice, mercury, alkaline preparation, honey, shellac. Aconite, requisites for a Homa ceremony, cloth, stone, wine, salādas (Vegetables) earth (clay), leather-shoes, deer-skin, blanket, salt, flesh, levigated paste of any oil-seeds, edible roots or perfumes, however, may be sold for money only for religious purposes (celebration of a religious sacrifice, etc.,) in exchange of paddy and sesamum seeds.

लवणादि न विक्रीयात्तथा चापद्गतो द्विजः॥
हीनाद्विपो विगृह्णंश्च लिप्यते नार्कवद्द्विजः॥ २६॥

Even in most abject penury, a Brāhmaṇa shall rather live by agriculture than engage in selling salt, and shall make it a religion never to sell a horse under whatsoever circumstance in life.

कुर्य्यात्कृष्यादिकं तद्वदविक्रेया हयास्तथा॥
बुभुक्षितस्त्र्यहं स्थित्वा॰ वृत्तिविवर्जितम्॥
राजा धर्म्यां प्रकुर्वीत वृत्तिं विप्रादिकस्य च॥ २७॥

Even in the absence of any means of livelihood, a Brāhmaṇa shall fast for three days and abide by the decision of the king of the country regarding the choice of any new profession.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमांशाख्ये आचारकांडे याज्ञवल्कयोक्ताशोचापद्वृत्त्योर्निरूपणं नाम षडुत्तराशततमोऽध्यायः॥ १०६॥

अध्यायः १०७ / Chapter 107

सूत उवाच

पराशरोऽब्रवीद्यासं धर्मे वर्णाश्रमादिकम्॥
कल्पेकल्पे क्षयोत्पत्त्या क्षीयन्ते नु प्रजादयः॥ १॥

Sūta said :—The holy Parāśara narrated to Vyāsa the duties of the different social orders. Change is the law of the universe, and in each cycle the earth passes through the successive phases of origin, and decay, but the birthless ones (Viṣṇu, etc.) suffer no modifications.

श्रुतिः स्मृतिः सदाचारो यः कश्चिद्वेदकर्तृकः॥
वेदाः स्मृता ब्राह्माणादौ धर्मा मन्वादिभिः सदा॥ २॥

The Śrutis, (*lit..* things heard, are spiritual truths transmitted orally from generation to generation). Smṛtis (*lit.* : things remembered, are the unwritten laws of conduct, etc., subsequently collected into codes,) and the good institutions have their origin in the holy Vedas. It was Brahmā who first revealed the inspired rhapsodies of the Vedas to the world at large, and the divine lawgivers of old, such as Manu etc., were, the authors of the Dharma-Śāstras (Institutes or Codes of Law, both moral and postive) .

दानं कलियुगे धर्मः कर्त्तारं च कलौ त्यजेत्॥
पापकृत्यं तु तत्रैव शापं फलति वर्षतः॥ ३॥

Charity is the only virtue which would be practised in the cycle of Kali, and the votaries of all others wount be scarce therein. Hence it is the only one virtue which should be practised for the redemption of human nature in that iron age. The kingdom of evil would come and vice would reign supreme on earth. Curses would

take effect within one year of their making (giving).

आचारात्प्राप्रुयात्सर्वं षट् कर्माणि दिनेदिने॥
सन्ध्या स्नानं जपो होमो देवातिथ्यादिपूजनम्॥ ४॥

A pious conduct and a pure character would be the passport to all those merits in that age, which could have been secured only with the practice of the most austere penances in the preceding ones. The six acts of necromancy (Ṣaṭkarma) would be the matters of daily undertaking and the rites of Sandhyā (recitation of a certain fixed portion of the Vedas by a Brāhmaṇa) ceremonial ablutions, mental repetition of any sacred Mantra, Homa, worship of the gods and practice of hospitality, would be the stepping stones to piety.

अपूर्वः सुव्रती विप्रो ह्यपूर्वा यतयस्तदा॥
क्षत्रियः परसैन्यानि जित्वा पृथ्वीं प्रपालयेत्॥ ५॥

Scarce would be the number of Brāhmaṇa-Yatis in the Kali Yuga who would stick to the noble art of spiritual culture, and the Kṣatriyas would rule the earth by conquering the armed forces of other sovereigns even in the absence of any legitimate cause for war, and simply out of a spirit of land-craving.

वणिक् कृष्यादि वैश्ये स्याद्द्विजभक्तिश्च शुद्रके॥
अभक्ष्यभक्षणाच्चौर्य्यादगम्यागमनात्पतेत् ॥ ६॥

The members of the mercantile community should diligently ply on their respective trades and engage in agriculture, and the Śūdras should live by serving the Brāhmaṇas in the age of Kali.

A man would degrade himself by stealing or by going unto a woman related to him in the category of a "forbidden woman", or by eating any thing that is prohibited in the Śāstras for the purpose.

कृषिं कुर्वन्द्विजः श्रान्तं बलीवर्दं न वाहयेत्॥
दिनार्द्धे स्नानयोगादिकारी विप्रांश्च भोजयेत्॥ ७॥

A Brāhmaṇa engaged in agriculture, should not yoke a team of tired bullocks to his plough. The Brāhmaṇas even in the age of Kali, shall bathe at midday, practise trance for a while, and then feed the Brāhmaṇas assembled at his house.

निर्वपेपत्ञ्च यज्ञानि क्रूरे निन्दां च कारयेत्॥
तिलाज्यं न विक्रीणित सूनायज्ञमघान्वितः॥ ८॥

The five religious sacrifices enjoined to be performed by a Brāhmaṇa householder, each day, should be like wise performed in the Kali Yuga, and sins and inequities should be held in contempt they deserve. A Brāhmaṇa shall not sell sesamum and clarified butter for any pecuniary consideration.

राज्ञो दत्वा तु षड्भागं देवतानां च विंशतिम्॥
त्रयस्त्रिंशच्च विप्राणां कृषिकर्त्ता न लिप्यते॥ ९॥

An agriculturist is absolved of all sins by giving a sixth part of the produce to his king, a twentieth part to the gods, and a thirty-third part thereof to the Brāhmaṇas.

कर्षकाः क्षत्त्राविट्छूद्राः खलेऽदत्वा तु चौरकः॥
दिनत्रयेण शुध्येत ब्राह्मणः प्रेतसूतके॥ १०॥
क्षत्रो दाशाहा देश्यस्तु द्वादशाहान्मसि शुद्रकः॥
याति विप्रो दशाहात्तो क्षत्रो द्वादशकाद्दिनात्॥ ११॥
पञ्चदशाहाद्वैश्यस्तु शुद्रो मासेन शुध्यति॥

A Kṣatriya, a Vaiśya, or a Śūdra agriculturist paying no such tithes as the preceding ones, stands charged with the guilt of theft.

A Brāhmaṇa, who knows the Supreme Brahma, becomes clean on the third day of the event on the happening of any birth or death in his family, whereas the period of uncleanness, under the circumstance, shall extend to ten, twelve, and thirty days in respect of the Brahma-knowing Kṣatriyas, Vaiśyas, and Śūdras respectively. On the contrary, persons belonging to the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra communities by mere accidents of birth, shall be respectively deemed pure at the expiry of ten, twelve, fifteen and thirty days after the event under the circumstance.

एकपिण्डास्तु दायादाः पृथग्द्वारनिकेतनाः॥ १२॥
जन्मना च वितत्तौ च भवेत्तेषां च सृतकम्॥
चतुर्थे दशरात्रं स्यात्षण्णिशाः पुंसि पञ्चमे॥ १३॥
षष्ठे चतुर हाच्छुंद्धि सप्तमे दिनत्रयम्॥
देशान्तरे मृते बाले सद्यः शुद्धिर्यतो मृते॥ १४॥

The Sapiṇḍa relations of a deceased person or of a stillborn child, though not living in the same house, nor in commensality, shall bide the same full term of uncleanness, while those removed from him to the fourth degree of consanguinity shall be unclean for ten days, those removed to the fifth degree shall be judged unclean for six days those removed to the sixth degree of consanguinity shall be regarded unclean for four days, and those removed to the seventh degree, shall be considered unclean for three days only from the date of the event under the circumstance.

अजातदन्ता ये बाला ये च गर्भाद्विनिःसृताः॥
न तेषामग्नि संस्कारो न पिण्डं नोदकक्रिया॥ १५॥

A child dead in a distant country does not entail any period of uncleanness to his relations beyond the moment the news is heard and delivered. The corpse of a child dead before cutting its teeth as well as that of a still-born one should not be cremated in fire, nor any funeral oblations and libations of water should be offered to it.

यदि गर्भो विपद्येत स्त्रवते वापि योषितः॥
यावन्मासं स्थितो गर्भस्तावद्दिनानि सूतकम्॥ १६॥

In the case of a miscarriage or abortion of a foetus, the period of uncleanness in respect of its mother, would extend to as many days as the age of the foetus in months at the time of abortion.

आनामकरणत्सघ आचुडान्तादहर्निशम्॥
आव्रतात्तु त्रिरात्रेण तदूर्ध्वं दशार्भिर्दिनैः॥ १७॥

The period of uncleanness incidental to the death of a child, dead without the rite of Nāmakaraṇa (nomenclature) having been done unto him, shall expire with the day of its occurrence, that on the occasion of one expired before the rite of tonsure shall continue for the whole day and night, while that incidental to the demise of a child, dead before having been invested with the holy thread, would last for three days from the date of its happening, and for ten days after that age.

आचतुर्थाद्भवेत्स्त्रावः पातः पञ्चपषष्ठयोः॥
ब्रह्मचर्य्यादग्निहोत्रात्राशुद्धिः सङ्गवर्जनात्॥ १८॥

An abortion of womb happening within the fourth month of gestation is called a Garbhasrāva, while the one occurring at a later period and in the fifth or sixth month of incubation, is called a miscarriage (Garbha-tyāga). No such uncleanness can attach itself to the person of a Brāhmaṇa who is a Brahmacārin or is a daily worshipper of the sacred fire, or has renounced all company and lives in solitude.

शिल्पिनः कारवो वैघा दासीदासाश्च भृत्यकाः॥
अग्निमाञ्छ्रोत्रियो राजा सघः शोचाः प्रकीर्त्तिताः॥ १९॥

The artisans, the mechanics, the physicians, and one's servants, male slaves, and female slaves, are incapable of catching such personal disqualifications (uncleanness incidental to the birth or death of a person). The persons of kings, Śrotriyas and custodians of the sacred fire, are perpetually clean.

दशाहाच्छुध्यते माता स्त्रानात्सूते पिता शुचिः॥
सङ्गात्सूतौ सूतकं स्यादुपस्पृश्य पिता शुचिः॥ २०॥

On the occasion of the birth of a child its mother shall be considered clean at the close of ten days after the date of the event, while its father shall be clean again by an ablution on the receipt of the news.

विवाहोत्सवयज्ञेषु अन्तरा मृतसूतके॥
पूर्वसंकल्पितादन्यवर्जनं च विधीयते॥ २१॥

All acts should be suspended on the happening of the birth or death of a relation at the celebration of a marriage or a religious ăcrifice.or festivity, except those which have been actually projected and undertaken before the event.

मृतेन शुध्यते सुतिः मृतवज्जातकं जनौ॥
गोग्रहादौ विपन्नानामेकरात्रं तु सूतकम्॥ २२॥

The mother of a child, dead within the period of uncleanness incidental to its birth shall be clean again on the date of the event. The period of uncleanness incidental to the death of a person, dead in a cowshed, is only one day.

अनाथप्रेतवहनात्प्राणायामेन शुध्यति॥
प्रेतशूद्रस्य वहनान्त्रिरात्रमशुचिर्भवेत्॥ २३॥

By carrying the dead body of a friendless person to the cremation ground, a man shall remain unclean for a single day, while the period of uncleanness in respect of carrying the dead body of a Śūdra, is three days only.

आत्मघातिविषोद्बन्धकृमिदष्टे न संस्कृतिः॥
गोहतं कृमिदष्टं च स्पृष्ट्वा कृच्छ्रेण शुध्यति॥ २४॥

The right of cremation is denied to a suicide, no matter whether the death has been brought about by self-poisoning or strangulation, as well as to one who has died of an insect bite. A man, defiled by the contact of the corpse of a person, killed by any homed cattle or died of an insect-bite, is purified by practising a Kṛccha Vrata.

अदुष्टापतितं भार्य्यां यौवने या परित्यजेत्॥
सप्तजन्म भवेत्स्त्रीत्वं वैधव्यं च पुनः पुनः॥ २५॥
बालहत्या त्वगमनादृतौ च स्त्री तू सूकरी॥
अगम्या व्रतकारिण्यो भ्रष्टपानोदकत्रिक्याः॥ २६॥

He who forsakes a chaste and undegraded wife in her youth, is sure to incarnate as a woman, and to suffer the pangs of widowhood in his six successive re-births. By not visiting the bed of his wife during her menstrual period as enjoined in the Śāstras, a man incurs the sin of infantidice, while a non-acommodating wife urider the circumstance, is sure to be born as a sow in her next birth. An abstinence by the husband on the ground of being engaged in celebrating any Vedic rite or sacrifice at the time, deprives him of funeral libations, etc., after death.

औरसः क्षेत्रजः पुत्रः पितृजौ पिण्डदौ पितु॥
परि वित्तेस्तु कृच्छ्रं स्यात्कन्यायाः कृच्छ्रमेवच॥ २७॥

A son of one's own lines as well as the one begotten on one's wife by another under an appointment and hence related to one in that capacity, is equally entitled to offer oblations to one's departed spirit. A younger brother marrying in the unmarried state of his elder, as well as his bride shall practise a penance of Kṛccha Vratam for the expitation of the crime.

अतिकृच्छ्रं चरेद्दाता होता चान्द्रायणञ्चरेत्॥
कुब्जवामनषण्डेषु गद्गदेषु जडेषु च॥ २८॥
जात्यन्धबधिरे मूके न दोषः परिवेदेने॥
नष्टे मृते प्रव्रजिते क्लीबे वा पतिते पतौ॥ २९॥

The person at whose hand the bride is taken, shall as well practise the penances respectively known as Ati-kṛccha and Cāndrāyaṇa Vratas. A younger brother is not prohibited from taking a bride even in the unmarried state of his elder, when the latter is found to be born a hunchback, or a dwarf, or impotent, deaf, blind, or dumb, or as an idiot, or as one incapable of distinct articulation. .

पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते॥
भर्त्रा सह मृता नारी रोमाब्दानि सवैद्दिवि॥ ३०॥

A betrothed girl may be married to another in any of the five following contingencies, viz, in the event of no trace having been found of her appointed bridegroom, or in the event of his death, or of his taking to the life of a hermit, or on his loss of manhood or moral degradation. A wife immolating herself with the dead body of her husband at the same funeral pile, shall live in heaven for as many number of years as there are hairs on the human body.

श्वादिदष्टस्तु गायत्र्या जपाच्छुद्धो भवेन्नरः॥
दाह्यो लोकाग्नि विप्रश्चाण्डालार्द्यैर्हतोऽग्निमान्॥ ३१॥
क्षीरैः प्रक्षाल्य तस्यास्थि स्वाग्निना मन्त्रतो दहेत्॥

A man, bitten by a dog, or by an animal of the kindred species, is purified by mentally reciting the Gāyatrī Mantra. The dead body of a Brāhmaṇa should be exhumed on a funeral pyre lighted with Loukikāgni (fire brought from a household). The bone of a Brāhmaṇa, killed by a Caṇḍāla, should be washed with milk in order to impart to it the necessary purity before cremation, and burnt in fire with a recitation of the proper Mantras.

प्रवासे तु मृते भूयः कृत्वा कुशमयं दहेत्॥ ३२॥
कृष्णाजिने समास्तीर्य्य षट् शतानि पलाशजान्॥
शर्मी शिश्ने विनिःक्षिप्य अरणिं वृषणे क्षिपेत्॥ ३३॥

An effigy of a Brāhmaṇa made of Kuśa-blades, should be burnt in the following manner in the event of his death having happened in a distant country. Six hundred Palāśa-twigs, should be spread in the shape of a man over a

piece of black deer skin, a Śamī-twig being placed over the spot where the penis would be, an Araṇī (fire churning apparatus) at the region of its scrotum.

कण्डं दक्षिणहस्ते तु वामहस्ते तथोपभृत्॥
पार्श्वे तूलखलं दद्यात्पृष्ठे तु मुसलं ददेत्॥ ३४॥
उरे निःक्षिप्य दृषदं तण्डुलज्यतिलान्मुखे॥
श्रोत्रे च प्रोक्षणीं दाद्यदाज्यस्थालीं च चक्षुषोः॥ ३५॥
कर्णे नेत्रे मुखे घ्राणे हिरण्य शकलान् क्षिपेत्॥

And Kuṇḍa (vẹssel) at the region of its right hand, an Upabhṛt (a sacrificial utensil) at its left, an Udakhalam (a grain thresher) on either of its sides, a Mūsala (threshing rod) at its back, a stone slab at the region of its breast, with rice, sesame and clarified butter at its mouth, a Prokṣaṇī on either of its ears, an Ajyasthalī (vessel for clarified butter) on either of its eyes, and bits of gold in the orfices of its mouth, ears and eyes.

अग्निहोत्रोपकरणाब्रह्मलोकगतिर्भवेत् ॥ ३६॥
असौ स्वर्गाय लोकाय स्वाहोत्याज्याहुतिः सकृत्॥
हंससारसक्रौञ्चानां चक्रवाकं च कुक्कुटम्॥ ३७॥
मयूरमेषघाती च अहोरात्रेण शुध्यति॥
पक्षिणः सकलान्हत्वा अहोरात्रेण शुध्यति॥ ३८॥

Thus all the articles and utensils required in an Agni Hotra sacrifice, should be arranged along the different parts of the effigy of Kuśa grass, which should be lighted with fire, and a single libation of clarified butter, should be cast therein by reciting the Mantra, "Asou svargāya lokaya svāhā" (obeisance to the Fire-God, may he ascend the region of heaven). By thus burning the effigy of a Brāhmaṇa, dead in a distant country, his relation may ensure the residence of his soul in the region of Brahmā.

The killer of a swan, Sārasa, heron, Cakravāk, or a cock may regain the former purity of his self by fasting for a single day, whiclf rule holds good as regards the killing of any other bird.

सर्वाश्चतुष्पदाहन्त्वा अहोरात्रोषितो जपेत्॥
शूद्रं हत्वा चरेत्कृच्छ्रमतिकृच्छ्रं तु वैश्यहा॥
क्षत्रं चान्द्रायणं विप्रं द्वाविंशात्त्रिंशमाहरे(वहे)त्॥ ३९॥

The rite of expiation in connection with the killing of a quadruped, consists in fasting for a day and in mentally repeating any sacred Mantra. The proper atonement for inadvertantly bringing about the death of a Śūdra, consists in practising a Kṛccha Vrata, that for killing a member of the Vaiśya caste, js the practive of an Ati-Kṛccha Vrata. The penance of be practised for expiating the sin of killing a Kṣatriya, is a Cāndrāyaṇa, which should be practised twenty to thirty times by way of atoning for an act of Brāhmaṇa-killing.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पराशरोक्तधर्मनिरूपणं नाम सप्तोत्तरशततमोऽध्यायः॥ १०७॥

अध्यायः १०८ / Chapter 108

सूत उवाच

नीतिसारं प्रवक्ष्यामि अर्थशास्त्रादि संश्रितम्॥
राजादिभ्यो हितं पुण्यमायुःस्वर्गादिदायकाम्॥ १॥

Sūta (Lomaharṣaṇa) said :—Now I shall discourse on the Science of Ethics and Expediency, a perusal whereof may benefit kings and commons alike, and enable them to secure long lives, and good names on earth, and exalted stations in heaven after death.

सद्भिः सङ्गं प्रकुर्वीत् सिद्धिकामः सदा नरः॥
नासद्भिरिहलोकाय परलोकाय वा हितम्॥ २॥

A man wishing success in life, shall make it a point not to mixed in vulgar companies, but to associate only with the best and the most virtuous in the land.

वर्जयेत्क्षुद्रसंवादमदुष्टस्य तु दर्शनम्॥
विरोधं सह मित्रेण संप्रीतिं शत्रुसेविना॥ ३॥

Company of the wicked or of the inequitous, is neither good in this life nor in the one to come. A man should shun even any oral discourse with the wicked, avoid their presence and company, be on his guard against picking up a

quarrel with his trusted friends, or against mixing with those who serve his enemies or are in friendly terms with them.

मूर्खशिष्योपदेशेन दुष्टस्त्रीभरणेन च।।
दुष्टानां संप्रयोगेण पण्डितोऽप्यवसीदति।। ४।।

Even a learned man comes to grief by teaching a bad pupil, or by maintaining a bad wife. An evil company is but the highroad to depravity.

ब्राह्मणं बालिशं क्षत्त्रमयोद्धारंविशं जडम्।।
शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत्।। ५।।

The very presence of an illiterate Brāhmaṇa or of a dastardly Kṣatriya or of a lazy Vaiśya, or of a literate Śūdra should be shunned from a distance.

कालेन रिपुणा सन्धिः काले मित्रेण विग्रहः।।
कार्यकारणमाश्रित्य कालं क्षिपति पण्डितः।। ६।।

One should make a compact with one's enemies, or a breach with his friends at the right moment. Wise men bide their time out of motives of expediency and with a full regard to the cause and effect of their each act of conduct.

कालः पचति भूतानिकालः संहरते प्रजाः।।
कालः सुप्तेषु जागर्त्ति कालो हि दुरतिक्रमः।। ७।।

It is Time that rears up all created beings. It is Time that brings about their dissolution. It is Time which sits up fully awake when all else is asleep. Hence Time is unconquerable, and suffers no slightness of his authority.

कालेषु हरते वीर्य्यं काले गर्भे च वर्तते।।
कालो जनयते सृष्टिं पुनः कालोऽपि संहरेत्।। ८।।

It is Time that makes the semen flow in to its natural repository, and evolve itself in the shape of a foetus in the womb. Time is the principal factor in the evolution of the universe, and it is Time that will bring about its final dissolution.

कालः सूक्ष्म गतिर्नित्यं द्विविधश्चेह भाव्यते।।
स्थूलसंग्रहचारेण सूक्ष्मचारान्तरेण च।। ९।।

Invisible is the fight of Time, which becomes manifest at one place by the occurrence of gross phenomene, while in another it is too subtile to be detected.

नीतिसारं सुरेन्द्राय इममूचे बृहस्पतिः।।
सर्वज्ञो येन चेन्द्रोऽभूद्दैत्यान्हत्वाप्नुयाद्दिवम्।। १०।।

The following synopsis of the rules of conduct was narrated by Bṛhaspati to Indra, the lord of the celestials, whereby the latter acquired omniscience and was enabled to recover the kingdom of heven from the hands of the demons.

राजर्षिब्राह्मणैः कार्य्यं देवविप्रादिपूजनम्।।
अश्वमेधेन यष्टव्यं महापातकनाशनम्।। ११।।

It is incumbent on the Brāhmaṇas and the Rājarṣis to worship the gods, to propitiate the Brāhmaṇas and to celebrate Hore-Sacrifice for the atonement of sins of the most aggravated nature.

उत्तमैः सह साङ्गत्यं पण्डितैः सह सत्कथाम्।।
अलुब्धैः सह मित्रत्वं कुर्वाणो नावसीदति।। १२।।

A man by making an alliance with the good, as well as by discussing commendable topics with the learned and making friendship with the greedless, cannot possibly come to any grief.

परीवादं परार्थं च परिहासं परस्त्रियम्।।
परवेश्मनि वासं च न कुर्वीत कदाचन।। १३।।

Incest or jesting with another's wife. taking of another's goods, and residence in another's house should be avoided.

परोऽपि हितवान्धुर्बन्धुरप्यहितः परः।।
अहितो देहजो व्याधिर्हितमारण्यमौषधम्।। १४।।

A well-meaning alien (enemy) is a friend and a hostile friend is an alien. A disease which originates in the body is an enemy, but a herb which grows in the forest (and out side of the body) is a friend.

स बन्धुर्योहिते युक्तः स पिता यस्तु पोषकः।।
तन्मित्रं यत्रा विश्वासः स देशो यत्र जीव्यते।। १५।।

He who maintains a person is a father to him. He in whom confidence is reposed is a friend and the country which provides one's means of livelihood is one's true country.

स भृत्यो यो विधेयस्तु तद्बीजं यत्प्ररोहति।।
सा भार्य्या या प्रियं ब्रूते स पुत्रो यस्तु जीवति।। १६।।

A servant who does the commands of his master, is a true servant, a seed which sprouts is a true seed; a child that lives is a true child, and a wife who speaks sweet is a true wife.

स जीवति गुणा यस्य धर्मो यस्य स जीवति॥
गुणधर्मविहीनो यो निष्फल तस्य जीवनम्॥ १७॥

He who has virtue is truly alive. He who has piety lives but in the true sense of the ternl. Futile is the life of him who is bereft of piety andlk

भार्य्या या गृहे दक्षा सा भार्य्या या प्रियंवदा॥
सा भार्य्या या प्रतिप्राणा सा भार्य्या या पतिव्रता॥ १८॥

She who speaks sweetly to her husband and is a clever manager of household affairs, is a true wife. She who is one in spirit with her lord and devotes her whole self to his happiness, is a true wife.

नित्य स्नाता सुगन्धा च नित्यं च प्रियवादिनी॥
अल्पभुक्ताल्पभाषी च सततं मङ्गलैर्युता॥ १९ ॥
धर्मबहुला सततं च पतिप्रिया॥
सततं प्रियवक्त्री च सततं त्वृतुकामिनी॥ २०॥
एतदादिक्रियायुक्ता सर्वसौ भाग्यवर्द्धिनी॥
यस्येदृशी भवेद्भाय्या स देवेन्द्रो न मानुषः॥ २१॥

He whose wife decorates her person with sandal paste and perfumes her body her daily ablution, talks little and agreeably, partakes small quantites of food, is ever fond of him and is constantly engaged in doing acts of piety and virtue with a view to bring happiness and prosperity in the house, and is ever ready to yield to the procreative desires of her lord, is not a man, but the lord of heaven.

यस्य भार्य्या विरूपाक्षी कश्मला कलहप्रिया॥
उत्तरोत्तरवादा स्या सा जरा न जरा जरा॥ २२॥
यस्य भार्य्यसा श्रितान्यश्च परवेश्माभिकांक्षिणी॥
कुक्रिया त्यक्तलज्जा च सा जरा न जरा जरा॥ २३॥

A scolding wife, wild, querulous and argumentative, is but the blight of life (*lit.*, old age itself). A wife, attached to another and fond of staying in an other man's house, and who is not ashamed of her own depravity, is but the curse of life.

यस्य भार्य्या गुणाा च भर्त्तारमनुगामिनी॥
अल्पाल्पेन तु सन्तुष्टा सा प्रिया न प्रिया प्रिया॥ २४॥

A wife who appreciates and honours the good qualities in her lord and lives in loving submission to his wishes, is satisfied with the little she gets, is alone entitled to be called a beloved.

दुष्टा भार्य्या शठं मित्रं भृत्यश्चोत्तरदायकः॥
ससर्पेच गृहे वासो मृत्युरेव न संशयः॥ २५॥

An unchaste wife, an insincere friend, an argumentative servant, and a residence in a snake infested chameber, are but the preludes to death.

त्यज दुर्जनसंसर्गं भजसाधुसमागमम्॥
कुरु पुण्यमहारात्र स्मर नित्यमनित्यताम्॥ २६॥

Walk not in the path of the wicked, but sit in the assembly of the pious and the godly. Suffer not the transitory character of all mundane things to be absent for a moment from your mine, and be perpetually engaged in doing what is good and complendable.

व्यालीकण्ठप्रदेशाह्यपि च फणभृद्भाषणा
या च रौद्री या कृष्णा व्याकुलांगी
रुधिरनयनसंव्याकुला व्याघ्रकल्पा॥
क्रोधे यैवाग्रवक्त्रा स्फुरादनलशिखा
काकजिह्वाकराला सेव्या न स्त्री विदग्धा
परपुरगमना भ्रान्तचित्ता विरात्का॥ २७॥

A woman who is deadlier than the fangs of a serpent, or one that is blood-eyed, black and fierce as a tigress, or is possessed of a cow-like tongue and becomes foul-mouthed in rage, or is eccentric in her habits, apathetic and fond of staying in an otherman's house, should not be courted by a wise man for matrimonial alliance.

सक्तिः सुतोके सुकृतं कृतघ्ने शीतं च
वह्नौ (सीतापहौ ह्यतपयैव)? हैमे॥
उत्पद्यते दैववशा त्कदाचिद्वेश्यासु
रागो न भवेत्कदाचित्॥ २८॥
भुजङ्गमे वेश्मनि दृष्टिदृष्टे
व्याधौ चिकित्साविनिवर्त्तिते च॥
देह च बाल्यादिवयोऽन्विते च
काला वृतोऽसौ लभते धृतिं कः॥ २९॥

He who lives in a snake-infesred chamber, or whose disease has run into on incurable type, as well as the one who has passed through the three bodily stages of infancy, youth and old age, is undoubtedly in the grasp of Death. Where is the man who can retain his mental equilibrium under the circumstance?

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे बृहस्पतिप्रोक्तनीतिसारनिरूपणं नामाष्टोत्तर शततमोऽध्यायः॥ १०८॥

अध्यायः १०९ / Chapter 109

सूत उवाच

आपदर्थे धनं रक्षेद्दारान्रक्षेद्धनैरपि॥
आत्मानं सततं रक्षेद्दारैरपि धनैरपि॥ १॥

Sūta said :—Money should be saved for the time of distress, and a wife should be protected even at the sacrifice of a stored up treasure. A man should defend his ownself even at the cost of his wealth and wife.

त्यजेदकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्॥
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्॥ २॥

It is prudent to sacrifice a individual for the protection of a family. The safety of an village should be purchased with the loss of a family, while that of a country should not be regarded too dear even at the sacrifice of a single village, it being imperatively obligatory on a person to save his own self even at the loss of the whole world.

वरं हि नरके वासो न तु दुश्चरितेगृहे॥
नरकात्क्षीयते पाप कुगृहान्न निवर्त्तते॥ ३॥

It is better to live in hell than to reside in a house of infamy. Extinction of the effects of his own misdeeds in life, sets free a condemned spirit from its doleful confines whereas a person who has once resorted to a house of ill fame, can never be properly reclaimed.

चलतयेकेन पादेन तिष्ठत्येकेन बुद्धिमान्॥
न परीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत्॥ ४॥

A wise man does not move one step by letting go his sure and former foot-hold. In old situation of trust and tested safety should not be given up without well ascertaining the nature of a new one.

त्यजेद्देशमसद्वृत्तं वासं सोपद्रवं त्यजेत्॥
त्येजेत्कृपणराजानं मित्रं मायामयं त्यजेत्॥ ५॥

A mall should renounce a country whose inhabitants walk in the path of inequity, give up his residence in a house found to be infested with dangers, avoid all connections with a niggardly prince, and forego the company of deceitful friends.

अर्थेन किं कृपणहस्तगतेन
केन ज्ञानेन किं बहुशठाग्रहसंकुलेन॥
रूपेण किं गुणपराक्रमवर्जितेन
मित्रेण किं व्यसनकालपराङ्मुखेन॥ ६॥

Of what good is the gold which is in the greedy gripe of a miser? Of what worth is the knowledge which is wedded to a low cunning nature? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes? And what is the good of one's having a friend who forsakes one is days of adversity.

अदृष्टपूर्वा बहवः सहायाः
सर्वे पदस्थस्य भवन्ति मित्राः॥
अर्थैर्विहीनस्य पदच्युतस्य
भवत्यकाले स्वजनोऽपि शत्रुः॥ ७॥

From unforeseen quarters friends gather round a man in power and prosperity. Even the very kins of one, out of office and fortune, turn their back as enemies in one' s adversity.

आपत्सु मित्रं जानी याद्रणे शूरं रहः शुचिम्॥
भार्य्यां च विभवे क्षीणे दुर्भिक्षे च प्रियातिथिम्॥ ८॥

Friendship is tested. in distress; valour, in battle; a wife, on the loss of fortune; and an agreeable guest in time of famine or scarcity.

वृक्षं क्षीणफलं त्यजन्ति विहगाः
शुष्कं सरः सारसा निर्द्रव्यं पुरुषं
त्यजन्ति गणिका भ्रष्टंनृपंमन्त्रिणः॥

पुष्पं पर्य्युषितं त्यजन्ति मधुपाः
दग्धं वनान्तं मृगाः सर्वः कार्य्यवशाज्जनो
हि रमते कस्यास्ति को वल्लभः॥ ९॥

Birds forsake a tree whose fruits are' gone. Herons visit not the shores of a dried pool. Courtesans smile not on (forswear the company at) a person whose purse is exhausted, nor Ministers flock round a king, bereft of his sovereignity. On the withered flowers the bees sit not with their melodious hummings, nor do herds of deer roam about in the forest which a wood fire has consumed. One person endears another simply out of motives of self seeking. Is there any love for love's sake an earth?

लुब्धमर्थप्रदानेन श्लाध्यमञ्जलिकर्मणा॥
मूर्खं छन्दानुवृत्त्या च याथातथ्येन पण्डितम्॥ १०॥

The greedy are taken by gain, the proud by a show of humility, fools, by pleasing themes, and the wise by truth.

सद्भावेन हि तुष्यन्ति देवाः सत्पुरुषा द्विजाः॥
इतरेः खाद्यपानेन मानदानेन पण्डिताः॥ ११॥

The gods, the good and the Brāhmaṇas, are pleased with the exhibition of genuine goodness, the vulger, with food and drink, and the erudite, with learned discourses.

उत्तमं प्राणिपातेन शठं भेदेन योजयेत्॥
नीचं स्वल्पप्रदा नेन समं तुल्यपराक्रमैः॥ १२॥

The good should be won over with marks of respect. The crafty should be won by creating a breach in their ranks, the low by making trifling gifts or concessions in their favour, and one's rivals by exhibiting equal prowess.

यस्ययस्य हि यो भावस्तस्यतस्य हितं वदन्॥
अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत्॥ १३॥

An intelligent man shall enter into the good graces of persons he shall have to deal with through an accurate judgment of their likes and dislikes, and thus speedily win them over to his cause or side.

नदीनां च नखी नां च शृङ्गिणां शस्त्रपाणिनाम्॥
विश्वासो नैव गन्तव्यः स्त्रीषु राजकुलेषु च॥ १४॥

No confidence should be reposed in (the freaks of) rivers horned cattle, clawed beasts, women, persons of royal blood and arm-bearing individuals (fully equipped soldiers etc,).

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च॥
वञ्चनं चाप मानं च मतिमान्न प्रकाशयेत्॥ १५॥

A prudent man should never give any publicity to any publicity to any insult he might have suffered, to any deception that might have been practised upon him, to any heart-ache of his own, nor to an instance of female infidelity in his house.

हीनदुर्जनसंसर्गअत्यन्तविरहादरः ॥
स्नेहोऽन्यगेहवासश्च नारीसच्छीलनाशनम्॥ १६॥

Movements in a low or wicked company, a long separation from her husband, excessive and indulgent fondling, and a residence in another's house are the factors which excite a wife to break her plighted faith.

कस्य दोषः कुले नास्ति व्याधिना को न पीडितः॥
केन न व्यसनं प्राप्तं श्रियः कस्य निरन्तराः॥ १७॥

Who is he who can boast of a spotless pedigree? Where is the man who has never been assailed by any malady? Who is he whom danger doth not beset in life? 'Who can be sure of the perpetual favours of fickle fate?

कोऽर्थे प्राप्य न गर्वितो भुवि नरः
कस्यापदो नागताः स्त्रीभिः कस्य
न खण्डितं भुवि मनः को नाम राज्ञां प्रियः॥
कः कालस्य न गोचरान्तरगतः
कोऽर्थी गतो गौरवं को वा दुर्जनवागुरा
निपतितः क्षेमेण यातः पुमान्॥ १८॥

Who is he whom opulence filleth not with pride? Who is he who standeth above all probability of danger? Where is the man who is impervious to female charms? Who is he whom a king doth love in his heart? Who is he whom Time doth not sway? Who is he whom begging doth not lower? Who is he who being netted with the guiles of the crafty, has come off unscathed?

सुहृत्स्वजनबन्धुर्न बुद्धिर्यस्य न चात्मनि॥
यस्मिन्कर्मणि सिद्धेऽपि न दृश्येत् फलोदयः॥
विपत्तौ च महद्दुःखं तद्बुधः कथमाचरेत्॥ १९॥

Perpetually in distress is the man who has no friends or relations of his own, nor endowed with a sharp intellectual faculty and incaspable of putting a success to better advantage. Wherefore should a wise man engage in a pursuit, success in which does not bring in any profit, and failure whereof is fraught with dangerous results.

यस्मिन्देशे न सम्मानं न प्रीतिर्न बान्धवाः॥
न च विद्यागमः कश्चित्तं देशं परिवर्जयेत्॥ २०॥

Quit the country where you can find neither friends nor pleasures, nor in which is there any knowledge to be gained.

धनस्य यस्य राजतो भयं चास्ति चौरतः॥
मृतं च यन्न मुच्यते समर्जयस्व तद्धनम्॥ २१॥

Acquire that wealth which kings or thieves can neither extort nor steal and which follows a person even beyond the grave. Your successors, after your demise, shall inherit and divide among themselves the wealth which has cost you life-long and killing toils to acquire.

यदर्जितं प्राणहरैः परिश्रमैर्मृतस्य
ते वै विभजन्ति रिक्थिनः॥
कृतं च यद्दुष्कृतमर्थलिप्सया
तदेव दोषापहतस्य यौतुकम्॥ २२॥

The soul only enjoys the fruits of the sins and inequities involved in the acquisition of wealth which, again, forms the portion of others Who come next.

सञ्चितं निहितं द्रव्यं परामृश्यं मुहुर्मुहुः॥
आखोरिव कदर्य्यस्य धनंदुःखाय केवलम्॥ २३॥

A miser, cerning and hoarding up gold without knowing its proper use, is like a mouse which steals from other men's granaries, and is only troubled with the care of defending his illgotten gain.

नग्ना व्यसनिनो रूक्षाः कपालाङ्कितपाणयः॥
दर्शयन्तीह लोकस्य अदातुः फलमीदृशम्॥ २४॥

A miser, naked, wretched and lamenting the loss of his fortune by striking his hand against his forehead, shoes but the evil effects of not making any gift (proper use of money).

शिक्षयन्ति च याचन्ते देहीति कृपणा जनाः॥
अवस्थेयमदानस्य मा भूदेवं भवानपि॥ २५॥

A miser, continually crying for fresh hoards, and stretching out his palms in greed, demonstrates but the plight in which a non-giver would stand in his next birth. May you never be in such a predicament.

सञ्चितं क्रतुशतैर्न युज्यते याचितं गुणवते न दीयते॥
तत्कदर्य्यपरिरक्षितं धनंचोरपार्थिवगृहे प्रयुज्यते॥ २६॥

Money hoarded up by a miser simply for the pleasure of hoarding, without being spent in the celebration of a hundred Horse-Sacrifices, or in relieving the want of the wise and the erudite, ultimately fmds its way into the coffers of thieves and king's courts.

न देवेभ्यो न विप्रेभ्यो बन्धुभ्यो नैव चात्मने॥
कदर्य्यस्य धनं याति त्वग्नितस्करराजसु॥ २७॥

The wealth accumulated by a miser, never comes to the use of the Brāhmaṇas, nor to that of his own relations; is never spent for any religious purpose, nor in purchasing his personal comforts, but is consumed by fire, thieves, and law-courts.

अतिक्लेशेन येऽप्यर्था धर्मस्यसातिक्रमेण च॥
अरेर्वा प्रणिपातेन मा भूवस्ते कदाचन॥ २८॥

May that wealth which is acquired by vicious ways, or by excessive toil, or by bowing down to one's enemies, be never yours.

विद्याघातो ह्यनभ्यासः स्त्रीणां घातः कुचैलता॥
व्याधीनां भोजनं जीर्णं शत्रोर्घातः प्रपञ्चता॥ २९॥

Non-cultivation thereof, is a blow to one's learning; a shabby dress is a blow to a woman; eating after d!gestion is a blow to a disease; and cleverness is a blow to one's enemies

तस्करस्य वधो दण्डः कुमित्रस्याल्पभाषणम्॥
पृथक् शय्या तु नारीणां ब्राह्मणस्यानिमन्त्रणम्॥ ३०॥

Death is the penalty for theft, a separate bed is the punishment for a wife, a cold greeting is the punishment for deceitful friends, and non-invitation is the punishment for Brāhmaṇas.

दुर्जनाः शिल्पिनोदासा दुष्टाश्च पटहाः स्त्रियः॥
ताण्डिता मार्दवं यान्ति न ते सत्कारभाजनम्॥ ३१॥

Rogues, artisans, badmen, drums, and women, are softened and set right by beating. They do not deserve good behaviour.

जानीयात्प्रेषणे भृत्यान्बान्धवाव्यसमनागमे॥
मित्रमापदि काले च भार्य्याञ्च विभवक्षये॥ ३२॥

A mission is the true test for the efficiency of one's servants; adversity, for the sincerity of one's friends; and loss of fortune is the proper occasion to test the fondness of one's wife.

स्त्रीणां द्विगुण आहारः प्रज्ञा चैव चर्तुगुणा॥
षड्गुणो व्यवसायश्च कामश्चाष्टगुणः॥ ३३॥

A woman takes twice as much food, is four times as much cunning, six times as much resourceful, and eight times as much armorous, as a man.

न स्वप्नेन जयोन्निद्रां न कामेन स्त्रियं जयेत्॥
न चेन्धनैर्जयेद्वह्निं न मद्येन तृषां जयेत्॥ ३४॥

Sleep connot be conquered by sleeping. A woman knows no satisfaction in sexual matters. Fire cannot be conquered with logs of wood, not thirst, with wines.

समांसैर्भोजनैः स्निग्धैर्मद्यैर्गन्धविलेपनः॥
वस्त्रैर्मनोरमैर्माल्यैःकामः स्त्रीषु विजृम्भते॥ ३५॥

Amorous fancies in women, are roused up by a meat diet and emulsive fares, by good apparels, flowers, perfumes and wine.

ब्रह्मचर्य्येऽपि वक्तव्यं प्राप्तं मन्मथचेष्टितम्॥
ह्याद्यं हि पुरुषं दृष्ट्वा योनिः प्रक्लिद्यते स्त्रियाः॥ ३६॥
सुवेषं पुरुषं दृष्ट्वा भ्रातरं यदि वा सुतम्॥
योनिः क्लिद्यति नारीणां सत्यंसत्यं हि शौनक!॥ ३७॥

Verily do I say unto you, O Śounaka, that even an ascetic Brahmacārin, becomes fascinated [at such a sight], and the sexual organ of a woman, is moistened at the sight of a handsome, and welldressed youth, even if he happen to be connected with her in the relationship of a father, a brother, or a son.

नद्यश्च नार्य्यश्च समस्वभावाः
स्वतन्त्रभावे गमनादिके च॥
तोयैश्च दोषैश्च निपातयन्ति
नद्यो हि कूलानि कुलानि नार्य्यः॥ ३८॥

नदी पातयते कूलं नारी पातयते कुलम्॥
नारीणाञ्च नदीनां च स्वच्छन्दा ललिता गतिः॥ ३९॥

A woman as well as a river, let alone, is sure to take the downward course. A woman, under the circumstance, brings down the honour of her family, while a river tumbles down her banks. A free woman, or an unchecked stream of water, is sportive in her course.

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः॥
नान्तकः सर्वभूतानां न पुंसां वामलोचनाः॥ ४०॥

Fire is never satisfied with fuels; nor an ocean is satisfied with receiving rivers. Death knows no satiety; and a woman knows no gratification in matters sexual.

न तृप्तिरस्ति शिष्टानामिष्टानां प्रियवादिनाम्॥
सुखानाञ्च सुतानाञ्च जीवितस्यवरस्य च॥ ४१॥

A man knows no satiety in discoursing with good and sincere talkers; pleasure never palls; and a man knows no satisfaction as regards the increased duration of his life and increased number of his progeny.

राजा न तप्तो धनसंचयेन न सागरस्तृप्तिमगाज्जालेन॥
न पण्डितस्तृप्यति भाषितेन तृप्तं न चक्षुर्नृपदर्शनेन॥ ४२॥

A king knows no gratification in the acquisition of wealth, nor is an ocean satisfied with the increase of its tributaries. A learned man knows no content in discoursing, nor the eyes suffer any satiety with their feasts of royal sight (sight of the king).

स्वकर्म धर्मोर्जितजीवितानां
शास्त्रेषु दारेषु सदा रतानाम्॥
जितेन्द्रियाणा मतिथिप्रियाणां
गृहेऽपि मोक्षः पुरुषोत्तमानाम्॥ ४३॥

Those excellent men who live by plying any honest tade, and rest contented with money honestly earned and obtained, are true to their own wives and pass their time in intellectual pursuits, practise hospitality to all comers and are the lords of their own senses, attain liberation even in their own homes.

मनोऽनुकूलाः प्रमदा रूपवत्यः स्वलंकृताः॥
वासः प्रासादपृष्ठेषु स्वर्गः स्याच्छुभकर्मणः॥ ४४॥

Paradise on earth is the residence in a splendid mansion in the company of a pleasant, handsome, and gem-bedecked wife, which can result only from the dynamics of good deeds done by a man in his previous existence.

न दानेन न मानेन नार्जवेन न सेवया।।
न शस्त्रेण न शास्त्रेण सर्वथा विषमा स्त्रियः।। ४५।।

Neither by gift alone, nor by simple respect, courtesy nursing, chastisement, etc., nor with knowledge alone that a woman can be conquered.

Gradually knowledge should be acquired. Little by little a fortune should be built up.

शनैर्विद्या शनैरर्थाः शनैः पर्वतमारुहेत्।।
शनैः कामं च धर्मं च पञ्चैतानि शनैः शनैः।। ४६।।

By degrees a mountain should be climbed (difficulty should be sunnounted). Little by little desires should be gratified, and little by little virtues should be acquired, graduated efforts being enjoined to be made in these five things.

शाश्वतं देवपूजादि विप्रदानं च शाश्वतम्।।
शाश्वतं सगुणा विद्या सुहृन्मित्रं च शाश्वतम्।। ४७।।

For all eternity lasts the merit of divine service, while that of making a gift to a Brāhmaṇa endures for good. Eternal are the fruits of knowledge wedded to a noble nature; and eternal is the friendship which is roused upin a lofty soul.

ये बालभावान्न पठन्ति विद्यां ये यौवनस्था ह्यधनात्मदाराः।।
ते शोचनीयाइह जीवलोके मनुष्यरूपेण मृगाश्चरन्ति।। ४८।।

Pitiable are those human mammals in life who neglect their studies out of excessive fondness for play in their childhood; and fail to secure good friends, wives, and fortunes in their youth. They are but beasts in human shapes.

पठने भोजने चित्तं न कुर्य्याच्छास्त्रसेवकः।।
सुदूरमपि विद्यार्थी व्रजेद्गरुडवेगवान्।। ४९।।

A student of the Śāstras, shall not constantly indulge in thoughts of eating, but travel even to a distant clime for his study with the speed of the celestial Garuḍa (the bird of conveyance of the divine Viṣṇu).

ये बालभावे न पठन्ति तुरा यौवननष्टवित्ताः।।
वृद्धभावे परिभूयमानाः संदह्यमानाः शिशिरे
यथाब्जम्।। ५०।।

Like the lotus in winter, those who have not studied out of playful tendencies in their infancy, and have defiled their souls with the follies of youth shall be withered up in their old age, overwhelmed with griefs and cares.

तर्केऽप्रतिष्ठा श्रुतयो विभिन्नाः
नासावृषिर्यस्य मतं न भिन्नम्।।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः।। ५१।।

Disquisitions on Religion and Godhead are as old as the human race, yet the Śrutis could not come to an agreement anent those subjects. There is not a ṛṣi but propounds a theory of his own. True religion lies hid in a cave. The path of the masters is the true path in life.

आकारैरिंगितैर्गत्या चेष्टया भाषितेन च ।।
नेत्रवक्त्रविकाराभ्यां लक्ष्यतेऽन्तर्गतं मनः।। ५२।।

The latent, or hidden workings of a man's mind, should be gathered and ascertained from his mien, demeanour, and the contortions of his face and eyes.

अनुक्तमप्यूहति पण्डितो जनः
परेङ्गितज्ञानफला हि बुद्धयः।।
उदीरितोर्थः पशुनापि गृह्यते
हयाश्च नागाश्च वहन्ति दर्शितम्।। ५३।।

A wise man can catch the significance even of an unarticulated speech. The function of the intellect is to read the language of demeanours, etc. Even a beast can understand the meaning of an stiriculated speech. Do not horses, elephants, etc., execute the biddings of their drivers?

अर्थाद्भ्रष्टस्तीर्थ यात्रां तु
गच्छेत्सत्याद्भ्रष्टो रौरवं वै व्रजेच्च।।
योगाद्भ्रष्टः सत्यधृतिश्च
गच्छेद्भ्रष्टो मृगयायां व्रजेच्च।। ५४।।

Tumbled out of a fortune, one should start on a pilgrimage to a distant shrine. Deviation

from the path of truth leads to Rourava (a hell of that name), deprived of the privilege of trance (occult sight). One should bide his time with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह० नीतिसारे नवोत्तरशततमोऽध्याय:॥ १०९॥

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सूत उवाच

यो ध्रुवाणि परित्यज्य ह्यध्रुवाणि निषेवते॥
ध्रुवाणि तस्य नश्यन्ति ह्यध्रुवं नष्टमेव च॥ १॥
वाग्यन्त्रहीनस्य नरस्य विद्या
शस्त्रं यथा कापुरुषस्य हस्ते॥
न तुष्टिमुत्पादयते शरीरे
ह्यन्धस्य दारा इव दर्शनीय:॥ २॥

Sūta said :—He who rejects a certain good in quest of one which is uncertain and remote, loses both the certain and the prospective one. Like erudition in the dumb, like swords in the hands of cowards, a beauty wedded to a blind husband, loses the significance of her life.

भोज्ये भोजनशक्तिश्च रतिशक्तिर्वरस्त्रिय: ॥
विभवे दानशक्तिश्च नाल्पस्य तपस: फलम्॥ ३॥

A good appetite with plenty to eat, a healthy sexual potency with a bevy of handsome wives, and opulence with a heart that unstintedly gives to the poor, are the effects of a prior-life Tapasyā of no mean order.

अग्निहोत्रफला वेदा: शीलवृत्तिफलां शुभम्॥
रतिपुत्रफला दारा दत्तभुक्तफलंधनम्॥ ४॥

The high prerogative of reading the immutable Vedas (revelations) is the fruit of performing the Agnihotra sacrifices. Good both in this world and the one to come, is the fruit of one's moral living in this existence. Offsprings and sexual pleasure are the fruits of marriage, and charity and enjoyment are the fruits of wealth.

वरयेत्कुलजां प्राज्ञो विरूपामपि कन्यकाम्॥
सुरूपां सुनितम्बाञ्च नाकुलनां कदाचन॥ ५॥

One should marry a girl of noble descent even bereft of personal attractions, in preference to a handsome one with spacious and well-formed hips but of low and obscure parentage

अर्थोनापि हि किं तेन यस्यानर्थे तु संगति:॥
को हि नाम शिखाजातं पन्नगस्य मणिं हरेत्॥ ६॥

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood?

हविर्दुष्टकुलद्ग्रहह्यंबालादपि सुभाषितम्॥
अमेध्यात्काञ्चनं ग्राह्यं स्त्रीरत्नं दुष्कुलादपि॥ ७॥

Clarified butter may be taken even from a house of divine service, and good words may be considered, even if spoken by a child.

विषादप्यमृतं ग्राह्यममेध्यादपि काञ्चनम्॥
नीदप्युत्तमां विद्यां स्त्रीरत्नं दुष्कुलादपि॥ ८॥

Gold may be taken from a person of impure descent, and a good and virtuous wife, even from a family of questionable morals.

न राज्ञा सह मित्रत्वं न सर्पो निर्विष: क्वचित्॥
न कुलं निर्मलं तत्र स्त्रीजनो यत्र जायते॥ ९॥

Friendship with a king is an absurdity. Absurdity is a serpent without venom, and absurd is the lasting good name of a house in which female children are born.

कुले नियोजयेद्भक्तं पुत्रं विद्यासु योजयेत्॥
व्यसने योजयेच्छत्रुमिष्टं धर्मे नियोजयेत्॥ १०॥

One should engage a devoted person in one's own house, engage one's sons in pursuit of knowledge, keep one's enemies engaged with dangers, and engage one's own self in the pursuit of God.

स्थानेष्वेव प्रयोक्ताव्या भृतयाश्चारभरणानि च॥
न हि चूडामणि: पादे शोभते वै कदाचन्॥ ११॥

Servants and ornaments should be kept and worn in their proper places. No one puts on a head-gear around his ankle, nor a servant thinks that he is the master.

चूडामणिः समुद्रोऽग्निर्घण्टा चाखण्डमम्बरम्॥
अथवा पृथिवीपालो मूर्ध्नि पादे प्रमादतः॥ १२॥

Head is the natural place for fire, ocean, king and head jewels. They should never be touched with the foot even through inadvertance.

कुसुमस्तबकस्येव द्वे गती तु मनस्विनः॥
मूर्ध्नि वा सर्वलोकानां शीर्षतः पतितोवने॥ १३॥

Like the petals of a flower, only two alternatives are open to a man of "true vigour, either to be placed on the heads of men, or to drop down withered and unnoticed in a lonely forest.

कनकभूषणसंग्रहणोचितो यदि
मणिस्त्रपुणि प्रतिबध्यते॥
न च विरौति न चापि स शोभते
भवति योजयितुर्वचनीयता॥ १४॥

A gem which is fit to be worn on the head, set in a fitting ornament of gold, shines none the less if it is tied around the ankle. But censurable is the man who puts it in such a low and wrong position.

वाजिवारणलौहानां काष्ठपाषणवाससाम्॥
नारीपुरुषतोयानामन्तरं महदन्तरम्॥ १५॥

Great is the difference between a horse and an elephant, wood and iron, stone and silver, and a man and a woman. The lofty aspirations and ennabling virtues of a truly great man who is vanquished, are not jeopardised in his disgrace; the tongues of a flame (fire), never cease to point upward even when held in an inverted position.

कदर्थितस्यापि हि धैर्य्यवृत्तेर्न
शक्यते सर्वगुणप्रमाथः॥
अधः खलोनापि कृतस्य वह्नेर्नाधः
शिखा याति कदाचिदेव॥ १६॥
न सदश्वः कशाघातं सिंहो न गजगर्जितम्॥
वीरो वा परनिर्दिष्टं न सहेद्भीमनिःस्वनम्॥ १७॥

A good horse brooks not the touch of a whip; nor a lion, the roar of an elephant; nor a true hero, the boastings of his rival.

यदि विभवविहीनः प्रच्युतो वाशु दैवान्न तु
खलजनसेवां काङ्क्षयेन्नैव नीचाम्॥
न तृणमदनकार्य्ये सुक्षुधार्तोऽस्ति सिंहः पिबति
रुधिरमुष्णं प्रायशः कुञ्जराणाम्॥ १८॥

Seek not the service of the wicked, nor beg of the mean and the vulgar, even if thou chancest to be fallen on evil days. A lion, even under the pangs of hunger, eateth not grass but drinketh the hot blood of an elephant's heart.

सकृद्दुष्टञ्च यो मित्रं पुनः सन्धातुमिच्छति॥
स मृत्युमेव गृह्णीयाद्गर्भमश्वतरी यथा॥ १९॥

A reunion with a friend who has once betrayed himself, is fatal to a person like conception to a she-mule.

शत्रेर पत्यानि प्रियंवदानि
नोपेक्षित व्यानि बुधैर्मनुष्यैः॥
तान्येव कालेषु विपत्कराणि
विषस्य पात्राण्यपि दारुणानि॥ २०॥

A wise man shall not spare the offsprings of his enemy, even if courteous and sweet-mouthed inasmuch as they can prove themselves fatal like cups of poison.

उपकारगृहीतेन शत्रुणा शत्रुमुद्धरेत्॥
पादलग्नं करस्थेन कण्टकेनैव कण्टकम्॥ २१॥

One enemy should be got rid of through the help of another one by a favour as a thorn, pricked into the sole of the foot, is extracted with the help of one taken hold of by the hand.

अपकारपरान्नित्यं चिन्तयेन्न कदाचन॥
स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः॥ २२॥

No means is necessary to be devised for the fall of a person whose constant theme is the downfall of others, as he meets his own overthrow in the usual course of things, like a tree which grows on the bank of a treacherous river.

अनर्था ह्यर्थरूपाश्च अर्थाश्चनार्थरूपिणः॥
भवन्ति ते विनाशाय दैवायत्तस्य वै सदा॥ २३॥

The harmful appear as good and the good as harmful, when for tune frowns. A man, under the circumstance, is inevitably drawn on towards the evil which leads to his doom.

कार्य्यकालोचिताऽपापा मतिः सञ्जायते हि वै॥
सानुकूले तु दैवे शं पुंसः सर्वत्र जायते॥ २४॥

Good propensities return with the smile of Fortune, and a man, perceiving the errors of his judgment and conduct, forth with turns aside from the path of evil.

धनप्रयोगकार्य्येषु तथा विद्या गमेषु च॥
आहारे व्यवहारे च त्यक्तलज्जः सदा भवेत्॥ २५॥

No sense of false delicacy should be observed in matters of learning, peculiary transaction and mutual dealing.

धनिनः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः॥
पञ्च यत्र न विद्यनते न कुय्यर्सातत्र संस्थितिम्॥ २६॥

Live not in a country which cannot boast of these five factprs, namely, a king, rich men, Śrotriyas (scholars well-versed in Vedic lore), a river and a physician.

लोकयात्रा भयं लज्जा दाक्षिण्यं दानशीलता॥
पञ्च यत्र न विद्यनते न तत्र दिवसं वसेत्॥ २७॥

Live not in a place, even for a single day where these five things, such as, prospect of earning a livelihood, sense of shame, dread of law, mercy, and charity, exist not.

कालविच्छ्रोत्रियो राजा नदी साधुश्च पञ्चमः॥
एते यत्र न विद्यन्ते तत्र वासं न कारयेत्॥ २८॥

Live not in a place which is devoid of these five things, such as, an astrologer, a Śrotriya, a king, a river, and a true anchorite.

नैकत्र परिनिष्ठास्ति ज्ञानस्य किल शौनक॥
सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कुत्रचित्॥ २९॥

O Sounaka, perfect knowledge does not culminate in any particular individual, since every one knows not all nor there can be found an omniscient being among men. None is omniscient in this world, nor is there one entirely devoid of knowledge.

न सर्ववित्कश्चिदिहास्ति लोके
नात्यन्तमूर्खो भुवि चापि कश्चित्॥
ज्ञानेन नीचोत्तममध्यमेन योऽयं
विजानाति स तेन विद्वान्॥ ३०॥

Wise men make such distinctions as Erudite, Idiot and Average Intellect, according to a relative standard of knowledge possessed by the individual members of a society.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह॰ नीतिसारे दशोत्तरशततमोऽध्यायः॥११०॥

अध्यायः १११ / Chapter 111

सूत उवाच

पार्थिवस्य तु वक्ष्यामि भृत्यानाञ्चैव लक्षणम्॥
सर्वाणि महीपालः सम्यङि्नत्यं परीक्षयेत्॥ १॥

Sūta said :—Now I shall deal with the commendable traits in kings, and servants in regal employ, which a king should keep a constant eye upon, during their entire period of service.

राज्यं पालयते नित्यं सत्यधर्मपरायणः॥
निर्जित्य परसैन्यानि क्षितिं धर्मेण पालयेत्॥ २॥

A king should rule his kingdom according to the tenets of true religion, and in the light of truth and justice, and protect the country form the inroads of foreign invaders.

पुष्पात्पुष्पं विचिन्वीत् मूलच्छेदं न कारयेत्॥
मालाकार इवारण्ये न यथांगाकारकः॥ ३॥

Like a florist who makes a festoon by culling flowers form flower-bearing trees without uprooting them, a king should collect a tithe of the income of his subjects by the war of imperial revenue, without creating any hardship on, or grinding, them with an unbearable texation.

दोग्धारः क्षीरभुञ्जाना विकृतं तत्र भुञ्जते॥
परराष्ट्र महीपालैर्भोक्तव्यं नच दूषयेत्॥ ४॥
नोधश्छिन्द्यात्तु या धेन्वाः क्षीरार्थी लभते पयः॥
एवं राष्ट्रं प्रयोगेण पीडयमानं न वर्द्धते॥ ५॥

As a milk man milches a cow without exhausting the supply in, or cutting away, her teats, so a king shall justly tap the resources of an enemy's country brought under his sway, without draining it dry or carrying fire and sword through its entire length.

तस्मात्सर्वप्रयत्नेन पृथिवीमनुपालयेन्॥
पालकस्य भवेद्भूमिः कीर्त्तिरायुर्यशो बलम्॥ ६॥

Henc a king should rule the world for the advancement of order and prosperity, since the Earth with the fame, valour and strength which follows a just and vigorous rule, belongs to her protector.

अभ्यर्च्य विष्णुं धर्मात्मा गोब्राह्मणहिते रतः।।
प्रजाः पालयितुं शक्तः पार्थिवो विजितेन्द्रियः।। ७।।

That king, who, having bridled his senses, dedicates him self to the service of God and the well-being of the world (Es) and the Brāhmaṇas, and cow js alone capable of justly ruling his subjects.

ऐश्वर्य्यमध्रुवं प्राप्य राजा धर्मे मतिश्चरेत्।।
क्षणेन विभवो नश्येन्नात्मायत्तं धनादिकम्।। ८।।

Even amidst when flushed with victory and prosperity, a king, should devote his Self to the pursuit of virtue, since the riches of the world are always liable to decay, whereas the opulence of the soul knows no perishing.

सत्यं मनोरमाः कामाः सत्यं रम्या विभूतयः।।
किन्तु वै वनितापांगभंगिलोलं हि जीवितम्।। ९।।

Pleasant indeed it is to gratify one's desires. Pleasant, indeed, are the riches of the world, but they are fickle and transitory as the flurried and wistful glances of an amorous damsel.

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
रोगाश्च शत्रव इव प्रभवन्ति गात्रे।।
आयुः परिस्त्रवति भिन्नघटादिवाम्भो
लोको न चात्महितमाचरतीह कश्चित्।। १०।।

Old age, like a tigress, is lying in wait just to spring upon a man; and Diseases, like victorious enemies are consuming his limbs- and life, like water in a leaky vessel, is fast ebbing away. Ah, wherefore should he not attend to the well-being of his own Self?

निःशंकं किं मनुष्याः कुरुत
परहितं युक्त मग्रेहितं यस्मोदध्वं
कामिनीभिर्मदनशरहता मन्दमन्दातिदृष्ट्या।।
मा पापं संकुरुध्वं द्विजहरिपरमाः
संभजध्वं सदैव आयुर्निःशेषमेति
स्खलति जलघटीभूतमृत्युच्छलेन।। ११।।

Why do you continue in complacent quietitude, oh men? Why do you allow yourselves to be smitten with the amorous glances of youthful maidens? Why do you not think of what will befall you after death? Life is transitory; and "each moment, the Ghaṭi-yantra (a time measuring apparatus somewhat like our modem clock) of the heart ticks out the footfalls of approaching Death.

मातृत्वपरदारेषु पदद्रव्येषु लोष्टवत्।।
आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः।। १२।।

He, who looks at another's wife as his own mother, at another's goods as (worthless) brickbats, and upon all men as similarly susceptible to impressions of pleasure and pain as his own self, sees but right.

एतदर्थं हि विप्रेन्द्रा राज्यमिच्छति भूभृतः।।
यदेषां सर्वकार्य्येषु वचो न प्रतिहन्यते।। १३।।

Kings desire realms, O lord of the Brāhmaṇas, only for the end that their commands might not be frustrated.

एतदर्थं हि कुर्वन्ति राजानो धनसञ्चयम्।।
रक्षयित्वा तु चात्मानं यद्धनं तद्द्विजातये।। १४।।

Kings collect money only to leave its residue at the disposal of the Brāhmaṇas after first providing for their own legitimate wants.

ॐकारशब्दो विप्राणां येन राष्ट्रं प्रवर्द्धते।।
स राजा वर्द्धते योगाव्याधिभिश्च न बध्यते।। १५।।

Oṁkāra is the natural sound of the Brāhmaṇas. Recitation of Omkāra leads to the expansion of the suzerainty of a king and contributes to his health and prosperity in life.

असमर्थाश्च कुर्वन्ति मुनयो द्रव्यसञ्चयम्।।
किं पुनस्तु महीपालः पुत्रवत्पालयन्प्रजाः।। १६।।

Even the Munis, though otherwise incapable of earning, are found to make provisions for times of scarcity, and hence it is doubly incumbent on a sovereign, who rules his liege subjects in a paternal spirit, to keep his treasuries well-replenished at all times.

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः।।
यस्यार्थाः स पुमाँल्लोके यस्यार्था स च पण्डितः।। १७।।

He who has money, has many friends. He who has money, relations he who has it is a

learned man. He only is really worthy who has a long purse at his command.

त्यजंति मित्राणि धनैर्विहीनं
पुत्राश्च दाराश्च सुहृज्जनाश्च॥
ते पार्थवन्तं पुनराश्रयन्ति ह्यर्थो
हि लोके पुरुषस्य बन्धुः॥ १८॥

Friends, wives and sons forsake a man in distress and fall off in his days of adversity. They return to him with the return of fortune. Hence money is the only true friend a man may have in this life.

अन्धो हि राजा भवति यस्तु शास्त्रविवर्जितः॥
अन्धः पश्यति चारेण शास्त्रहोनो न पश्यति॥ १९॥

Blind is the king who is bereft of knowledge. A blind prince may see through the eyes of his spies, but as ignorant king is always in the dark.

यस्य पुत्राश्च भृत्याश्च मन्त्रिणश्च पुरोहिताः॥
इन्द्रियाणा प्रसुप्तानि तस्य राज्यं चिरं न हि॥ २०॥

Transient is the sovereignty of the prince whose sons, servants and priests are not always on the alert, and whose senses have lost their wonted vigour.

येनार्जितास्त्रयोऽप्येते पुत्रा भृत्याश्च बान्धवाः॥
जिता तेन समं भूपैश्चतुरब्धिर्वसुन्धरा॥ २१॥

The king who has conquered the hearts of his friends, sons and servants may already count upon the sovereignty of the whole ocean-girdled earth with the homage of the potentates of her different divisions.

लंघयेश्च्छास्त्रयुक्तानि हेतुयुक्तानि यानि च॥
स हि नश्यति वै राजा इह लोके परत्र च॥ २२॥

The king, who defies the dictates of reason and the injunctions of the Śāstras, is dead both in this world and the next.

मनस्तापं न कुर्वीत आपदं प्राप्य पार्थिवः॥
समबुद्धि प्रसन्नात्मा सुखदुःखे समो भवेत्॥ २३॥

Even in defeat or discomfiture a king should not give vent to grief or despondency. Equally indifferent to pleasures and pain, be shall always try to preserve his equanimity.

धीराः कष्टमनुप्राप्य न भवन्ति विषादिनः॥
प्रविश्य वदनं राहोः किं नोदति पुनः शशी॥ २४॥

The wise grieve not at the loss of fortune. Does not the moon come back resplendent out of the jaws of the Rāhu?

धिग्धिक् शरीरसुखलालितमानवेषु
मा खेद येद्धनकृशं हि शरीरमेव॥
सद्दारका ह्यधनपाण्डुसुताः श्रुता हि दुःखं
विहायं पुनरेव सुखं प्रपन्नाः॥ २५॥

Fie to him who thinks only of his body and its comforts. Grieve not at the loss of flesh and muscular strength. Whoever has not heard it that the sons of Pāṇḍu managed to retrieve their fortune even amidst almost insurmountable difficulties?

गन्धर्वविद्यामालोक्य वाद्यं च गणिकागणान्॥
धनुर्वेदार्थशास्त्राणि लोके रक्षेच्च भूपतिः॥ २६॥

A king shall protect the courtesans by hearing their songs and witnessing their dances and the atrical performances, and his subjects with the cultivation of sciences of money-making and warfare.

कारणेन विना भृत्ये यस्तु कुप्यति पार्थिवः॥
स गृह्णाति विषोन्मादं कृष्णसर्पविसर्जितम्॥ २७॥

An unjust and groundless chastisement of his servant by a king is often retalliated by an attempt at poisoning him.

चापलाद्वारयेद्दृष्टिं मिथ्यावाक्यञ्च वारयेत्॥
मानवे श्रोत्रिये चैव भृत्यवर्गे सदैव हि॥ २८॥

A king shall renounce all fickleness in his dealings and. be always truthful and pleasantly disposed to his servants, sujects and the Brāhmaṇas.

लीलां करोति यो राजा भृत्यस्वजनगर्वितः॥
शासने सर्वदा क्षिप्रं रिपुभिः परिभूयते॥ २९॥

A king, who being elated by the fealty of his friends and relations yields to the snares of gossip and falconry, is easily conquered by his adversary.

हुंकारे भृकुटीं नैव सदा कुर्वीत पार्थिवः॥
विना दोषेण यो भृत्यान्राजाऽधमण शस्ति च॥
लीलासुखानि भोग्यानि त्यजेदिह महीपतिः॥ ३०॥

A king shall not always roar nor frown, but protect his servants without infringing the rules

of statecraft. Plasures and luxurious habits are the two things which should be foresworn by a king.

सुखप्रवृत्तैः साध्यन्ते शत्रवो विग्रहे स्थितैः।। ३१।।

The luxurious and the voluptuous are easily defeated by their enemies in battle.

उद्योगः साहसं धैर्य्यं बुद्धिः शक्तिः पराक्रमः।।
षड्विधो यस्य उत्साहस्तस्य देवोऽपि शंकते।। ३२।।

Even the gods stand in dread of him who is possessed of energy, daring, fortitude, strength, valour and intelligence.

उद्योगेन कृते कार्य्ये सिद्धिर्यस्य न विद्यते।।
दैवं तस्य प्रमाणं हि कर्त्तव्यं पौरुषं सदा।। ३३।।

It is an evil providence that mars the success of an energetic exertion, still a man must exert and command success.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृ॰ नीतिसारे एकादशोत्तरशततमोऽध्यायः।। १११।।

अध्यायः ११२ / Chapter 112

सूत उवाच

भृत्या बहुविधा ज्ञेया उत्तमाधममध्यमाः।।
नियोक्तव्या यथार्हेषु त्रिविधेष्वेवकर्मसु।। १।।

Sūta said :—There are three kinds of servants, good, bad and indifferent, who shall be posted to offices best suited to their capacities.

भृत्ये परिक्षणं वक्ष्ये यस्ययस्य हि यो गुणः।।
तमिमं संप्रवक्ष्यामि ये यथाकथितं किल।। २।।

Presently shall I describe in detail the traits which are to be commended in the character of each of them, as narrated in the works on Social Economy.

यथा चतुर्भिः कनकं परीक्ष्यते
निघर्षणच्छेदनतापताडनैः।।
तथा चतुर्भिर्भृतकं परीक्षयेब्रह्यतेन
शीलेन कलेन कर्मणा।। ३।।

Gold is tested by touch, cutting, striking and melting, whereas a servant is known by his conduct, character, parentage and acts.

कुलशीलगुणोपेतः सत्यधर्मपरायणः।।
रूपवान्सुप्रसन्नश्च कोशाध्यक्षो विधीयते।। ४।।

A man of noble birth and character, who is further graced by the qualifications of truthfulness, honesty of purpose, handsome features and a broad catholicity of views, should be entrusted with the management of a realm.

मूल्यरूपपरीक्षाकृद्भवेद्रत्नपरीक्षकः ।।
बलाबलपरिज्ञाता सेनाध्यक्षो विधीयते।। ५।।

He who can rightly assay gold, silver and precious stones, should be alone appinted as the jeweller to his king. An officer, who understands the comparative strength or weakness of the enemy's forces and can at once detect the point of vantage in a field of battle, should be alone confided with the martialship of the realm.

इंगिताकारतत्त्वज्ञो बलवान् प्रियदर्शनः।।
अप्रमादी प्रमाथी च प्रतीहारः स उच्यते।। ६।।

He, who can read the mind of his master by his looks and gestures, and is strong vigilant, and handsome, and can successfully deal or pair off a blow, should be appointed as a warder.

मेधावी वाक्पटुः प्राज्ञः सत्यवादी जितेन्द्रियः।।
सर्वशास्त्रसमालोकी ह्येष साधुः स लेखकः।। ७।।

The king's writer or sercretary shall be a man, who is intelligent, wise, truthful and self-controlled and is well read in all the branches of the Śāstras.

बुद्धिमान्मतिमांश्चैव परचित्तोपलक्षकः।।
क्रूरो यथोक्तवादी च एष दूतो विधीयते।। ८।।

The royal ambassador shall be a man of profound intelligence and clear comprehension. An adept in the art of simulation, he must be capable of reading what passes in other men I s minds and of giving the right reply at the opportune moment.

समस्तस्मृतिशास्त्रज्ञः पण्डितोऽथ जितेन्द्रियः।।
शौर्य्यवीर्य्यगुणोपेतो धर्माध्यक्षो विधीयते।। ९।।

The high priest of the realm, should be a man of vast erudition and perfect self-control a hero in soul and virtue.

पितृपैतामहो दक्षः शास्त्रज्ञः सत्यवाचकः॥
शुचिश्च कठिनश्चैव सूपकारः स उच्यते॥ १०॥

The royal cook should be a man whose father and grandfather had served in the same capacity before and who is truthful, hardy and cleanly in his habits.

आयुर्वेदकृताभ्यासः सर्वेषां प्रियदर्शनः॥
आयुः शीलगुणोपेतो वैद्य एव विधीयते॥ ११॥

He, who has acquired a mastery. in the science and practice of medicine and is virtuous, frank and friendly to all beaming with the glow of health and kindness which virtue sheds only on the face of her sincere and ardent votary, shall be the royal physician.

वेदवेदांगतत्त्वज्ञो जपहोमपरायण॥
आशीर्वादपरो नित्यमेष राजपुरोहित॥ १२॥

The royal priest should be a man who has studied the Vedas and the Vedāṅgas, and constantly meditates upon the divine Self, and celebrating Homa ceremonies and pleasing the whole world in his weal and woe.

लेखक पाठकश्चैव गणकः प्रतिरोधकः॥
आलस्ययुक्तश्चेदाजा कर्म संवर्जयेत्सदा॥ १३॥

A King shall dismiss from the royal service any writer (secretary), together, computer, and the head of any civic corporation, etc., any way found wanting in thier respective duties.

द्विजिह्वमुद्वेगकरं क्रूरमेकान्तदारुणम्॥
खलस्याहेश्च वदनमपकाराय केवलम्॥ १४॥

Double-tongued are the snakes and malicious; their crue mouths are the source of many an evil to man. Avoid the company of an erudite miscreant.

दुर्जनः परिहर्त्तव्यो विद्ययाऽलंकृतोऽपि सन्॥
मणिना भूषितः सर्पः किमसौ न भयङ्करः॥ १५॥
अकारणाविष्कृतकोप धारिणः
खलाद्भयं कस्य न नाम जायते॥
विषं महाहेर्विषमस्य दुर्वचः
सदुःसहं सन्निपतेत्सदा मुखे॥ १६॥

Is not the serpent that bears a gem on its hood doubly dangerous for the stone? Who is he that dreadeth not the malicious who work mischief without any provocatio and who are but the serpents in human form? Words of spits drop down from the mouths of the malicious; the fangs of serpents secrete deadly venom.

तुल्यार्थं तुल्यसामर्थ्यं मर्मज्ञं व्यवसायिनम्॥
ऊर्द्धराज्यहरं भृत्यं यो हन्यात्स न हन्यते॥ १७॥

The king, who ruins a servants, who is equally rich, powerful and influential as himself and holds a divided sway over the country, escape ruin in his turn.

शूरत्वयुक्ता मृदुमन्दवाक्या
जितेन्द्रियाः सत्यपराक्रमाश्च॥
प्रागेव पश्चाद्विपरी तरूपा ये
ते तु भृत्या न हिता भवन्ति॥ १८॥

They bode no good servantwho show themselves silent, valarous, truthful, self-controlled and capable at the outset, and exhibit contrary qualities in the course, of the service.

निरालस्याः सुसंतुष्टाः सुस्वप्नाः प्रतिबोधकाः॥
सुखदुःखसमा धीरा भृत्या लोकेषु दुर्लभाः॥ १९॥

Rare are the servants who are contented, laborious, vigilant, equally. devotee for good or for evil, and capable of being readily roused up from their seep.

क्षान्तिसत्यविहीनश्च क्रूरबुद्धिश्च निन्दकः॥
दाम्भिकः कपटी चैव शठश्च स्पृहयाऽन्वितः॥
अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः॥ २०॥

A man bereft of all fortitude, character and honesty as well as one who is arrogant, gluttonous, dishonest, spiteful, should be excluded from the royal service.

सुसन्धानानि चास्त्राणि शस्त्राणि विविधानि च॥
दुर्गे प्रवेशितव्यानि ततः शत्रुं निपातयेत्॥ २१॥

A king shall take recourse to his fortress for the purpose of destroying his enemy as soon as he can secure a well-replenished treasury and a well-equipped arsenal.

षण्मासमथ वर्षं वा सन्धिं कुर्य्यान्नराधिपः॥
पश्यन्सञ्चितमात्मानं पुनः शत्रुं निपातयेत्॥ २२॥
मूर्खान्नियोजयेस्तु त्रयोऽप्येते महीपतेः॥
अयशश्चार्थनाश्च नरके चैव पातनम्॥ २३॥

A king shall bide in peace with his adversary under a treaty, for six months or a year at the outside, and shall give battle thereafter as soon as he will be able to fully recoup his losses. Infamy, frustration and Hell are the three dire consequences which befall a prince that employs a foolish and illiterate man in his service.

यत्किञ्चित्कुरुते कर्म शुभं वा यदि वाऽशुभम्॥
तेन स्म वर्द्धते राजा सूक्ष्मतो भृत्यकार्य्यतः॥ २४॥

The subtle dynamics of good or evil deeds determine the prosperity or ruin of a sovereign, and therefore he shall ponder well over a thing before undertaking it.

तस्माद्भूमीश्वरः प्राज्ञं धर्मकासार्थसाधने॥
नियोज येद्धिसततं गोब्राह्मणहिताय वै॥ २५॥

Hence a king should constantly dedicte himself to the good of the cows and the Brāhmaṇas.

॥ इतिगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृहस्पत्युक्त नीतिसारे द्वादशोत्तर इति श्रीशततमोऽध्यायः॥ ११२॥

अध्यायः ११३ / Chapter 113

सूत उवाच

गुणवन्तं नियुञ्जीत गुणहीनं विवर्जयेत्॥
पण्डितस्य गुणाः सर्वे मूर्खे दोषाश्च केवलाः॥ १॥

Sūta said :—Try to secure the services of the qualified and reject the incapable from the list inasmuch as all virtues grace the mind of the erudite, and an illiterate fool is, at best, but the embodiment of all evil propensities.

सद्भिरासीत सततं सद्भिः कुर्वीत सङ्गतिम्॥
सद्भिर्विवादं मैत्रीञ्च नासद्भिः किञ्चिदचरेत्॥ २॥

Sit in the assembly of the honest; combine with those that are good and virtuous; nay seek out a noble enemy where enmity can be helped and have nothing to do woth the wicked and the unrighteous.

पण्डितैश्च विनीतैश्च धर्मः सत्यवादिभिः॥
बन्धन स्थोऽपि तिष्ठेच्च न तु राज्ये खलैः सह॥ ३॥

Even in bondage thou shalt live with the virtuous, the erudite and the truthful; but not for a kingdom thou shalt stay with the wicked and the malicious.

सावशेषाणि कार्य्याणि कवत्रर्थैश्च युज्यते॥
तस्मात्सर्वाणि कार्य्याणि सावशेषाणि कारयेत्॥ ४॥

Good can come only out of a work that has been rightly carried through; and therefore thou shalt leave no work unfinished.

मधुहेव दुहेत्सारं कुसुमञ्च न घातयेत्॥
वत्सापेक्षी दुहेत्क्षीरं भूमिं गाञ्चैव पार्थिवः॥ ५॥

A king shall tap the resources of his dominion just as a bee culls honey from a flower without killing it. He shall milch a cow or the earth, leaving some sustenance for her offsprings.

यथाक्रमेण पुष्पेभ्यश्चिनुते मधु षट्पदः॥
तथा वित्तमुपादाय राजा कुर्वीत सञ्चयम्॥ ६॥

A bee culls honey from flower to flower without fully draining any particular one, and a king shall collect his revenues, bee-fashion, from his subjects without creating hardship on any.

वल्मीकं मधुजालञ्च शुक्राक्षे त चन्द्रमाः॥
राजद्रव्यञ्च भैक्ष्यञ्च स्तोकंस्तोकं प्रवर्द्धते॥ ७॥

Day by day the royal granary and treasury should be replenished and filled as an ant-hill, a bee-hive, and the phases of the moon in a light fortnight are increased.

अर्जितस्य क्षयं दृष्ट्वा संप्रदत्तस्य सञ्चयम्॥
अवन्ध्यं दिवसं कुर्य्याद्दानाध्ययनकतर्मसुः॥ ८॥

A little ink (used every day in writing) writes a good volume in the long run. By little fresh accretions, each day, an ant-hill reaches to a pretty good height. A little study, a little virtue, a little act of charity practised each day, may serve to make the life unbarren at its close.

वनेऽपि दोषाः प्रभवन्ति रागिणां
गृहेऽपि पञ्चेन्द्रियनिग्रहस्तपः॥

अकुत्सिते कर्मणि यः प्रवृत्तंते
निवृत्तरागस्य गृहं तपोवनम्॥ ९॥

Desires assail the worldly-disposed even amidst the solitude of a wilderness and the subjugation of his senses by a man even amidst the tumults of the world and domesticity cons titues true penitence and meditation. The house of a man who has abjured evil and killed all desires, is the true hermitage.

सत्येन रक्ष्यते धर्मो विद्या योगेन रक्ष्यते॥
मृजया रक्ष्यते पात्रं कुलं शलिनं रक्ष्यते॥ १०॥

Piety is preserved by truthfulness; knowledge, by constant cultivation; courtesy, by humility; and a family good name, by the character of its members.

वरं विन्ध्याटव्यां निवसनमभुक्तस्य मरणं
वरं सर्पाकीर्णे शयनमथ कूपे निपतनम्॥
वरं भ्रान्तावर्त्ते सभयजलमध्ये प्रविशनं न तु
स्वीये पक्षे हि धनमणु देहीति कथनम्॥ ११॥

Better it is to dwell in the howling Vindhya forest, better it is to die of starvation, preferable it is to live in a snake-infested chamber, infmitely preferable is a leap in a well or in a whirlpool where sharks and other dreadful water-animals abound, than to say "help me" to one's friends and relation.

भाग्यक्षयेषु क्षीयन्ते नोपभोगेन सम्पदः॥
पूर्वार्जिते हि सुकृते न नश्यन्ति कदाचन॥ १२॥

Enjoyment does not consume the opulence of a man, it is the end of his good luck that leads to his ruin. The effects of his deeds in a prior birth has a hand in hewing his destiny in this as in other things.

विप्राणां भूषणं विद्यां पृथिव्या भूषणं नृपः॥
नभसो भूषणं चन्द्रः सर्वस्य भूषणम्॥ १३॥

Knowledge is the ornament of the Brāhmaṇas; the king, is that of the Earth. The moon is the ornament of the heaven; and a good character is a decoration and distinction to all and everywhere.

एते ते चन्द्रतुल्याः क्षितिपतितनया
भीमसेनार्जुनाद्याः शूराः सत्यप्रतिज्ञा
दिनकरवपुषः केशवेनोगूढाः॥
ते वै दुष्टग्रहस्थाः कृपणसवशगता
भैक्ष्यचर्यां प्रयाताः को वा कस्मिन्समर्थो
भवति विधिवशाद्भ्रामयेत्कर्मरेखा॥ १४॥

The valorous Bhīmasena and his brothers Arjuna, etc., were all heroes of royal descent. They were truthful and resplendent like the mid day sun and enjoyed the direct tutelary protection of Keśava. Even they, w1der the influence of a malign fate, were bound to live' in penury and beg their bread from door to door. What can a man achieve in life without destiny? It is fate that makes us fulfill our own destiny on earth according to the effects of our own deeds in a prior life.

ब्रह्मा येन कुलालवन्नियमितो
ब्रह्माण्डभाण्डोदरे विष्णुर्येन
दशावतारगहने क्षिप्तो महासङ्कटे॥
रुद्रो येनकपालपाणिपुटके
भिक्षाटनं कारितः सूर्यो भ्राम्यति
नित्यमेव गगने तस्मै नमः कर्मणे॥ १५॥

Obeisance to Karma that has fixed Brahmā in this globe of the universe (*lit.*, region of Beconing) which is perpetually revolving like a potter's wheel that has consigned the divine Viṣṇu to the pangs of ten successive incarnations of earth—that has sent out the immortal Rudra in the guise of a common mendicant with an alms bowl of human cranium in his hand and that has driven the Sun-god as a blazing, burning itinerant across the plains of heaven.

दाता बलिर्याचकको मुरारिर्दानं
मही विप्रयेमुखस्य मध्ये॥
दत्त्वा फलं बन्धनमेव लब्धं
नमोऽस्तु ते दैव यथेष्टाकारिणे॥ १६॥

The good king Bali made a gift of the whole earth amidst the best of the Brāhmaṇas to the god Murārī, who stood as a supplicant for it at his door; and in consequence he was incarcerated for good in the gloom of the nether worlds Obeisance to Fate, the creator of all anomalies.

माता यदि भवेल्लक्ष्मीः पिताः साक्षाज्जनार्दनः॥
कुबुद्धौ प्रतिपत्तिश्चेत्तस्मिन्दण्डः पतेत्सदा॥ १७॥

Which way will trend the thoughts of a being whom the supreme god has begotten on Lakṣmī, the goddess of opulence? What wonder is there that good fortune will preside at his nativity.

येनयेन यथा यद्वत्पुरा कर्म सुनिश्चितम्॥
तत्तदेवान्तरा भुङ्क्ते स्वयमाहितमात्मना॥ १८॥
आत्मना विहितं दुःखमात्मना विहितं सुखम्॥
गर्भशय्यामुपादाय भुङ्क्ते वै पौर्वदैहिकम्॥ १९॥

We enjoy or suffer the effects of our own good or bad deeds of our past birth. A man is the creator of his own fate, and even in his foetal life he is afflected by the dynamics of the works of his prior existence.

न चान्तरिक्षे न समुद्रमध्ये
न पर्वतानां विवरप्रवेशे॥
न मातृमूर्ध्नि प्रधृस्तथाङ्के त्यक्तुं
क्षमः कर्म कृतं नरो हि॥ २०॥

Whether confined in a mountain fastness or lulling on the bosom of a sea, whether secure in his mother's lap or held high above her head, a man connot fly from the effects of his own prior deeds.

दुर्गस्त्रिकूटः परिखा समुद्रो
रक्षांसि योधाः परमा च वृत्तिः॥
शास्त्रञ्च वै तूशनसा प्रदिष्टं
स रावणः कालवशाद्विनष्टः॥ २१॥

Ravaṇa had his fortress on the summits of the mount Trikūṭa, moated by the deep sea; and innumerable hosts of valiant Rākṣasas were ever ready to lay their lives for him. The wise sage Uśaṇā (Śukrācāryya) himself tutored him well in ethics. politics and social economy. Time had killed even that mighty Rāvaṇa.

यस्मिन्वयसि यत्काले यद्दिवा यच्च वा निशि॥
यन्मुहूर्त्ते क्षणे वापि तत्तथा न तदन्यथा॥ २२॥

Whatever is to befall a man on any particular age or time, will surely overtake him then and on that date.

गच्छन्ति चान्तरिक्षे वा प्रविशन्ति महीते॥
धारयन्ति दिशः सर्वा नादत्तमुपलभ्यते॥ २३॥

Scale the heavens, or plunge into the nether regions, or enfilade the quarters of the skies, a thing, which you have once given away, can never be yours.

पुराधीता च या विद्या पुरा दत्तञ्च यद्धनम्॥
पुरा कृतानि कर्माणि ह्यग्रे धावन्ति धावतः॥ २४॥

Knowledge acquired by a man in his prior birth, wealth given away in charity in his prior existence, and works done by him in a previous incarnation, go ahead of his soul in its sojourn.

कर्माण्यत्र प्रधानानि सम्यगृक्षे शुभग्रहे॥
वसिष्ठकृतलग्नाऽपि जानकी दुःखभाजनम्॥ २५॥

A person's Karma is the principle factor in determining his happiness or unhappiness in life, inasmuch as Jānakī, though joined in wedlock under the auspices of blissful asterisms by the holy Vasiṣṭha himself, had nothing but misery for her portion in life. [A good physiognomy does not necessarily ensure a happy life on earth.]

स्थूलजंघो यदा रामः शब्दगामी च लक्ष्मणः॥
घनकेशी यदा सीता त्रयस्ते दुःखभाजनम्॥ २६॥

Rāma was round-thighed, Lakṣmaṇa was fleet coursing as the wind, and Sītā had a crown of fine, thick -set hair, yet they were all unhappy.

न पितुः कर्मणा पुत्रः पिता वा पुत्रकर्मणा॥
स्वयं कृतेन गच्छन्ति स्वयं बद्धाः स्वकर्मणा॥ २७॥

A son cannot relieve the misery of his father's spirit by performing proper obsequies, nor a fond father, with all his anxious care for his good and due performance of his paternal duties, can lead him in the path of happiness. This human body entombs a Self which is nothing if not emphatically a worker.

कर्मजन्यशरीरेषु रोगाः शारीरमानसाः॥
शरा इव पतन्तीह विमुक्ता दृढधन्विभिः॥ २८॥
अन्यथा शास्त्रभिण्या धिया धीरोऽर्थमीहते॥
स्वामिवत्प्राक्कृतं कर्म विदधाति तदन्यथा॥ २९॥

It is the works of this Self in a prior existence which determine the nature of its organism in the next, as well as the character of the diseases, whether physical or mental which it is to fall a prey to. Shafts discharged even by strong

armed archers fall to the ground and wise men even with their knowledge and forethought are sometimes vanquished. Hence all projects should be carefully judged and deliberated in the light of the Śāstras.

बालो युवा च वृद्धश्च यः करोति शुभाशुभम्॥
तस्यांतस्यामवस्थायां भुङ्क्ते जन्मनिजन्मनि॥ ३०॥

A man reaps that at that age, whether infancy, youth or old age, at which he had sowed it in his previous birth.

अनीक्षमाणोऽपि नरो विदेशस्थोऽपि मानवः॥
स्वकर्मपोतवातेन नीयते यत्र तत्फलम्॥ ३१॥

The Karma of a man draws him away from a foreign country and makes him feel its consequence even in spite of his will.

प्राप्तव्यमर्थ लभते मनुष्यो देवोऽपितं
वारयितुं न शक्तः॥
अतो न शोचामि न विस्मयो मे ललाटलेखा
न पुन प्रयाति (यदस्मदीयं न तु तत् परेषाम्)॥ ३२॥

A man gets in life what he is fated to get, and even a god cannot make it otherwise. Thus neither do I wonder nor mourn my lot, O Śounaka. What is lotted cannot be blotted.

सर्पः कूपे गजः स्कन्धे बिल आखुश्च धावति॥
नरः शीघ्रतरादेव कर्मणः कः पलायते॥ ३३॥

A frightened mouse runs to its hole; a scared serpent, to a well; a terrified elephant, to itstake but where can a man fly from his Karma?

नाल्पा भवति सद्विद्या दीयमानापि वर्द्धते॥
कूपस्थमिव पानीयं भवत्येव बहूदकम्॥ ३४॥

Knowledge imparted is knowledge gained. Fresh water springs up from beneath the well that has been bored out.

येऽर्था धर्मेण ते सत्या येऽधर्मेण गताः श्रियः॥
धर्मार्थी च महाँल्लोके तत्स्मृत्वा ह्यर्थकारणात्॥ ३५॥

Riches earned honestly and faidy, are true riches; opulence acquired by honest means, is true opulence: Do not lose sight of the fact, when you try to acquire any thing in life.

अन्नार्थी यानि दुःखानि करोति कृपणो जनः॥
तान्येव यदि धर्मार्थी न भूयः क्लेशभाजनम्॥ ३६॥

The amount of hardship which a man undergoes in order to earn his bread, is infmitely greater than what is necessary for acquiring religious merit which can grant him an immunity from such troubles in his biriths to come.

सर्वेषामेव शौचानामन्नशौचं विशिष्यते॥
योऽन्नार्थैः शुचिः शौचान्न मृदा वारिणा शुचिः॥ ३७॥
सत्यं शौचं मनःशौचं शौचमिन्द्रियानिग्रहः॥
सवूभूते दया शौचं जलशौचञ्च पञ्चमम्॥ ३८॥

Of all cleanliness, cleanliness of food, is the best. Truthfulness is the cleanliness of speech. A clean mind denotes a clean spirit. Subjugation of the senses is the only true cleanliness of the flesh. Kindness to all constitutes one sort of cleanliness of which cleansing by water forms the fifth method.

यस्य सत्यञ्च शौचञ्च तस्य स्वर्गो न दुर्लभः॥
सत्यं हि वचनं यस्य सोऽश्वमेधाद्विशिष्यते॥ ३९॥

Heaven is open and easily accessible to a man of truth; and he who lieth not, is holier than a horse sacrifice.

मृत्तिकानां सहस्रेण चोदकानां शतेन हि॥
न शुध्यति दुराचारो भावोपहतचेतनः॥ ४०॥

Impure is the person of a miscreant or of an evil-thinker which cannot be cleansed, though a thousand times rubbed with clay, or a hundred times washed with water.

यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्॥
विद्या कीर्त्तिश्च स तीर्थफलमश्नुते॥ ४१॥

He who has subjugated his mind and acquired knowledge, fame and a full control over his hands and feet, and has practised penance and meditation as well, acquires for himself the merit of a pilgrimage.

न प्रहृष्यति सम्मानैर्नावमानैः प्रकुप्यति॥
न क्रुद्धः परुषं ब्रूयादेतत्साधोस्तु लक्षणम्॥ ४२॥

Not to be jubilant over a mark of honour or distinction, nor to take umbrage at any humiliation, as well as forbearance from using aqy abusive language are the qualities which mark a truly virtuous man.

दरिद्रस्य मनुष्यस्य प्राज्ञस्य मधुरस्य च।
काले श्रुत्वा हितं वाक्यं न कश्चित्परितुष्यति॥ ४३॥

A man can never come to any grief by listening to the sweet admonitions of a wise though poor man at the opportune moment.

न मन्त्रबलवीर्य्येण प्रज्ञया पौरुषेण च।
अलभ्यं लभ्यते मर्त्यैस्तत्र का परिवेदना॥ ४४॥

Neither by prowess and wisdom, nor by magic and incantations can a man attain to that which he is not fated to receive. What is there to mourn for in this?

अयाचितो मया लबधो पुनर्मत्प्रेषणाद्गतः।
यत्रागतस्तत्र गतस्तत्र का परिवेदना॥ ४५॥

Sometimes I have got a thing without seeking it. Sometimes my fervent prayer for a thing has rested unanswered. A thing goes there where it is wanted :—What is there to mourn for is this?

एकवृक्षे सदा रात्रौ नानापक्षिसमागमः।
प्रभातेऽन्यादिशो यान्ति का तत्र परिवेदना॥ ४६॥

Babies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day :—What is there to mourn for in this?

एकसार्थप्रयातानां सर्वेषान्तत्र गामिनाम्।
यस्त्वेकस्त्वरितो याति का तत्र परिवेदना॥ ४७॥

What is there to mourn for in the fact, it one or two out of an innumerable host, all. permeated with the same purpose and proceeding to the same destination, reaches the goal a little earlier?

अव्यक्तादीनि भूतानि व्यक्तमध्यानि शौनक।
अव्यक्तनिधनान्येव का तत्र परिवेदना॥ ४८॥

Our life comes from the unseen and goes to the unseen, its middle part being only patent and manifest :—What is there to mourn for in this, O Śounaka?

नाप्राप्तकालो म्रियते विद्धः शरशतैरपि।
कुशाग्रेण तु संस्पृष्टः प्राप्ताकाले न जीवति॥ ४९॥

A man dies not before the appointed time, with shafts. A wound from the tip of a Kuśa sprout proves fatal at the right moment.

लब्धव्यान्येव लभते गन्तव्यान्येव गच्छति।
प्राप्तव्यान्येव प्राप्नोति दुःखानि च सुखानि च॥ ५०॥
तत्तत्प्राप्नोति पुरुषः किं प्रलापैः करिष्यति॥

A man receives that which he is fated to receive, goes only there where fate leads him to, and finds only that much pleasure or pain what he is destined to meet in this life :—What is there to mourn for in this life?

आचोद्यमानानि यथा पुष्पाणि च फलानि च।
स्वकालं नातिवर्त्तन्ते तथा कर्म पुराकृतम्॥ ५१॥

Flowers bloom and fruits ripen in their appointed time and of their own accord without waiting for any body's bidding; and the effects of one's Karma, O Śounaka, bide their time and become patent only on the right occasion.

शीलं कुलं नैव नचैव विद्या
ज्ञानं गुणा नैव न बीजशुद्धिः।
भाग्यानि पूर्वं तपसार्जितानि काले
फलन्त्यस्य यथैव वृक्षाः॥ ५२॥

Birth, education, conduct, character, virtue or connection avails not a man is this life. The effects of one's Karma and penance, done in a prior existence, fructify, like a tree at the appointed time in the next.

तत्र मृत्युर्यत्र हन्ता यत्र श्रीर्यत्र सम्पदः।
तत्र तत्र स्वयं याति प्रेयमपाः स्वकर्मभिः॥ ५३॥
भूतपूर्व कृतं कर्म कर्त्तारमनुतिष्ठति।
यथा धेनुसहस्त्रेषु वत्सो विन्दन्ति मातरम्॥ ५४॥

The Karma of a man forcibly draws him to the place where death or fortune waits him. The effects of deeds (Karma), done by a man in a prior existence overtake and choose him out in the next, as a calf seeks out its own mother out of a thousand cows.

एवं पूर्वकृतं कर्म कर्त्तारमनुतिष्ठति।
सुकृतं भुंक्ष्व चात्मीयं मूढ किं परितप्यसे॥ ५५॥
यथ पूर्वकृतं कर्म शुभं वा यदि वाऽशुभम्।
तथा जन्मान्तरे तद्वै कर्त्ता रमनुगच्छति॥ ५६॥

Thus one's Karma blinds one for good or for evil. Pleasure or pain, happiness or misery is the direct result of one's good or bad deeds in a prior birth. Whay do you make such a

heavy stock of misery out of it, O you foolish one?

नीचः सर्षपमात्राणि परच्छिद्राणि पश्यति॥
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति॥ ५७॥

The vile are ever prone to detect the faults of others, though they be as small as mustard seeds, and persistently shut their eyes against their own, though they be as large as Bilva fruits.

रागद्वेषादियुक्तानां न सुखं कुत्रचिद्द्विज॥
विचार्य्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः॥ ५८॥

I come to the conclusion after much deliberation, O thou twice-born one, that pleasure exists not where desire or affection has a room to be.

अत्र स्नेहो भयं तत्र स्नेहो दुःखस्य भाजनम्॥
स्नेहमूलानि दुःखानि तस्मिंस्त्यक्ते महत्सुखम्॥ ५९॥

True happiness lies in the extinction of all emotions. Apprehension is where affection is. Where there is affection there is misery. Pain has its root in love or affection. Renounce affection and you shall be happy.

शरीरमेवायतनं दुःखस्य च सुखस्य च॥
जीवितञ्च शरीरञ्च जात्यैव सह जायते॥ ६०॥

This human body is a theatre of pleasure and pain, and they come into being *pari passu* with the self of a man. Dependence or Bondage, is misery.

सर्वं परवशं दुःखं सर्वं मात्मवशं सुखम्॥
एतद्विद्यात्समासेन लक्षणं सुखदुःख्वायोः॥ ६१॥

Liberty or Emancipation is the only happiness vouchsafed to man. Learn this to be a general synopsis, O Śounaka, of the rules of pleasure and pain.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम्॥
सुखं दुःखं मनुष्याणां चक्रवत्परिवर्त्तते॥ ६२॥

Misery follows happiness and happiness follows misery like the spokes of a wheel.

यद्गतं तदतिक्रान्तं यदिय स्यात्तच्च दूरतः॥
वर्तमानेन वर्त्तेत न स शोकेन बाध्यते॥ ६३॥

What is gone is gone for good. What is future is still remote. He who acts only in the living present, knows no affliction.

॥ इति श्रीगारुड महापुराणे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डे बृह॰ नीतिसारे त्रयोशोत्तरशततमोऽध्यायः॥ ११३॥

अध्यायः ११४ / Chapter 114

सूत उवाच

न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः॥
कारणादेव जायन्ते मित्राणि रिपवस्था॥ १॥

Sūta said :—No body is no body's friend. No body is no body's enemy. Friendship or enmity is bounded with each other by a distinct chain of cause and effect (self-interest).

शोकत्राणं भयत्राणं प्रीतिविश्वासभाजनम्॥
केन रत्नामदं सृष्टं मित्रमित्यक्षरद्वयम्॥ २॥

A source of solace in grief, a succour in distress, and a repository of happiness and. confidence :—O, who has created the two letters, "Mitram" (friend) which are more precious than I a mine of gems.

सकृदुच्चरितं येन हरिरित्यक्षरद्वयम्॥
बद्धःपरिकरस्तेन मोक्षाय गमन प्रति॥ ३॥

By the single utterance of the two letters "Hari" a fettered Self makes a step towards emancipation.

न मातरि दारेषु न सोदर्य्ये न चात्मजे॥
विश्वासस्तादृशः पुंसां यादृङ्मित्रं स्वभावजे॥ ४॥

A man does not repose so' much confidence in his sons, wives and brothers as he implicitly places in his own natural friend.

यदीच्छेच्छाश्वतीं प्रीतिं त्रीन्दोषान्परिवर्जयेत्॥
द्यूतमर्थप्रयोगञ्च परोक्षे दारदर्शनम्॥ ५॥

Gamble not and make no pecuniary transactions with a man, nor see his wife in his absence; these three being the essentials or a permanent amity.

मात्रा स्वस्रा दुहित्रा वान विविक्तासनो वसेत्॥
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति॥ ६॥

Never stay in a lonely place with your own daughters, sisters or step-mothers. The fiend of lust take advantage of solitude and pleads evil counsel to the heart to which the learned have been known to yield.

विपरीतरतिः कामः स्वायतेषु न विद्यते।।
यथोपायो वधो दण्डस्तथैव ह्यनु वर्त्तते।। ७।।

How absurd is the love God in his frolics! A man naturally shuns a woman who loves him and is easily available to him, and covets one whose touch is the forfeit of life.

अषि कल्पानिलस्यैव तुरगस्य महोदधेः।।
शक्यते प्रसरो बोद्धं न ह्यरक्तस्ये चतसः।। ८।।

Easier it is to determine the velocity of a horse or of a storm, or even the depth of an unfathomable ocean; but how puerile is the attempt at sounding a heart that loves not.

क्षणो नास्ति रहो नास्ति नास्ति प्रार्थयिता जनः।।
तेन शौनक नारीणां सीतत्वमुपजायते।। ९।।

It is the absence of a nook of vantage, or the want of leisure or of a person making love-overtures to her, O Śounaka, that mainly accounu for the chastity of a woman.

एक वै सेवते नित्यमन्यश्चेतपि रोचते।।
पुरुषाणामलाभेन नारी चैव पतिव्रता।। १०।।

It is only rarely, O Śounaka, when a couple is fondly attached to each other that the wife is true at heart.

जननी यानि कुरुते रहस्यं मदनातुरा।।
सुतैस्तानि न चिन्त्यानि शीलविप्रतिपत्तिभिः।। ११।।

A son should not think, out of a sense of decorum, what is done by his mother in a passion of love.

पराधीना निद्रा परहृदयकृतयानुसरणं सदा
हेला हास्यं नियतमपि शोकेन रहितम्।।
पणे न्यस्तः कायो विटजनखुरैर्दारितगलो
बहूत्कण्ठावृतिर्जगति गणिकाया बहुमतः।। १२।।

A courtesan is a dependant even in respect of her sleep the sole aim of her life being to regale the hearts of her visitors as long as they can decently bear their wine. She is a Sort of perpetual smiling machine, being obliged to hammer out a horse-laugh, even with the weight of a life-long grief, misery and futility lying heavy on her heart. Her person is sold to others for money, while she often meets a violent death.

अग्निरापः स्त्रियो मूर्खाः सर्पा राजकुलानि च।।
नित्यं परोपसव्यानि सद्यः प्राणहराणि षट्।। १३।।

Fire, water, a king, a Woman, a fool, or a serpent used or provoked by another, should be regarded as fatal.

किं चित्रं यदि वेद (शब्द) शास्त्रकुशलो
विप्रो भवेत्पण्डितः किं चित्रं यदि
दण्डनीतिकुशलो राजा भवेद्धार्मिकः।।
किं चित्रं यदि रूपयौवनवती साध्वी
भवेत्कामिनी तच्चित्रं यदि निर्द्धनोऽपि
पुरुषः पापं न कुर्य्यात्क्वचित्।। १४।।

What wonder is it that a man well-versed in letters will pass as an erudite one? What is surprising in the fact that a king who is leamed in the science of politics will rule justly as a virtuous prince? What is there to wonder, if a Young and beautiful Women, proud and conscious of her charms, leads a gay and fast life? What is there to surprise, it an indigent person commits a crime?

नात्मच्छिद्रं परे दद्याद्विद्याच्छिद्रं परस्य च।।
गूहेत्कूर्म इवाङ्गानि परभावञ्च लक्षयेत्।। १५।।

Let not Your neighbour know of Your weakness, but rather observe his weak Points unseen, like a turtle, from Your own house top.

पातालतलवा सिन्य उच्चप्राकारसंस्थिताः।।
यदि नो चिकुरोद्भेदाल्लभ्यते कैःस्त्रियो न हि।। १६।।

Amorous fancies spontaneously occur even in the mind, of a girl, who has been incarcerated from her Infancy in a moated castle in the nether Worlds. Who can preteijd to conquer a Woman?

समधर्मा हि मर्मज्ञस्तीक्ष्णः स्वजनकण्टकः।।
न तथा बाधते शत्रुः कृतवैरो बहिः स्थितः।। १७।।

O Śounaka, an intelligent brother-worker of Yours can do you more harm, if inimical, than a professed enemy who is not in Your line.

स पण्डितो यो ह्यनुरञ्जयेद्वै
मिष्टेन बलां विनियेन शिष्टम्।।
अर्थेन नारीं तपसा
हि देवास्वोंश्च लोकांश्चसुसंग्रहेण।। १८।।

He who can preserve his children in health, please the ladies of his household with money, propitiate the heavens with his penances, and win the good opinion of the public with his urbanity, alone deserves the epithet of a learned man.

छलेन मित्रं कलुषेण धर्मं
परोपतापेन. समृद्धिभावम्।।
सुखेनाविद्यां पुरुषेण नारीं
वाञ्छन्ति वै ये न च पण्डितास्ते।। १९।।

Those who try to coerce a man to friendship or to win a woman with brute force, and seek knowledge without any effort and prosperity, by working the ruin of others, cannot be called wise.

फलार्थी फलिनं वृक्षं यश्छिन्द्याद्दुर्मतिनरेः।।
निष्फलं तस्य वै कार्य्यं महादोषमवाप्नुयात्।। २०।।

It is foolishness to cut down a tree for its fruits. A tree or a project that yields good fruits, should never be uprooted, O Vipra.

सधनो हि तपस्वी च दूरतो वै कृतरमः।।
मद्यप स्त्री सतीत्येवं विप्र न श्रद्दधाम्यहम्।। २१।।

How can I believe that a rich man to be an anchorite, and a drunken Woman chaste?

न विश्वसेदविश्वस्ते मित्रस्यापि न विश्वसेत्।।
कदाचित्कुपितं मित्रं सर्वे गुह्यं प्रकाशयेत्।। २२।।

Trust not the untrustworthy not confide any secret in your friend, lest he might betray you in a fit of anger.

सर्वभूतेषु विश्वासः सर्वभूतेषु सात्त्विकः।।
स्वभावमात्मना गूहेदेतत्साधोर्हि लक्षणम्।। २३।।

A vast, deep and child-like faith in all, a universal clemency, and a close and watchful veiling of his own god like inherent virtues, are the traits which mark a noble soul.

यस्मिन्कस्मिन्कृते कार्य्ये कर्त्तारमनुवर्त्तते।।
सर्वथा वर्त्तमानोऽपि धैर्य्यबुद्धिन्तु कारयेत्।। २४।।

The doer of an act does alone feel its consequence. Hence all works should be coolly pondered over before, execution.

वृद्धाः स्त्रियो नवं मद्यं शुष्कं मासं त्रिकूलकम्।।
रात्रौ दधि दिवा स्वप्नं विद्वान्षट् परिवर्जयेत्।। २५।।

The six things, such as the use of a new wine or Trimūlakam (*lit.*, horse radish in its three different forms) the partaking of curd in the night, or of dried meat, sleep during the, day, and the bed of an elderly woman, should be abjured.

विषं गोष्ठी दरिद्रस्य तरुणी विषम्।।
विषं कुशिक्षिता विद्या अजीर्णे भोजनं विषम्।। २६।।

A family is a poison (ruinous) to a poor man. A young wife is a poison (fatal) to an old man. Poison is an ill acquired knowledge, or a food that cannot be digested.

प्रयं गानमकुण्ठस्य नीचस्योच्चासनं प्रियम्।।
प्रियं दानं दरिद्रस्य यूनश्च तरुणी प्रियां।। २७।।

Sweet is charity to a man of bountiful spirit, sweet is social elevation to a man who has risen fron the ranks, bounties are sweet to the indigent, and by far the sweetest of them all is his youthful bride to a man of advanced years.

अत्यम्बुपानं कठिनाशनञ्च
धातुक्षयो वेगविधारणञ्च।।
दिवाशयो जागरणञ्च रात्रौ
षड्भिर्नराणां निवसन्ति रोगाः।। २८।।

Excessive water-driniking, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleep by the day and vigils in the night, are the six exciting factors of disease.

बालात पश्चाप्यतिमैथुनञ्च
श्मशानधूमः करतापनञ्च।।
रजस्वला वक्त्रनिरीक्षणञ्च
सुदीर्घमायुर्ननु कर्षयेच्च।। २९।।

Exposure to the rays of the sun when he stays in the sign of Virgo, sexual excesses, exposure to the smoke of a cremation ground, the heating of the palms of one's hands, and the sight of a woman is her menses, tend to shorten life.

शुष्कं मासं स्त्रियो वृद्धा बालार्कस्तरुणं दधि।
प्रभाते मैथुनं निद्रा सद्यः प्राणहराणि षट्।। ३०।।

Dried meat, exposure to the rays of the autuman, sun (in Virgo), curd of more than tWo days manufacture (Taruṇam Dadhi), intercourse with a woman older than one's own self, and sleep and coitus in the morning are the six depletive agents that tend to reduce strength and vitality.

सद्यः पक्वघृतं द्राक्षा बाला स्त्री क्षीरभोजनम्।
उष्णोदकं तरुच्छाया सद्यः प्राणनाराण षट्।। ३१।।

The six things such as, butter manufactured and clarified very same day, dried grapes, a young wife, a milk potion, tepid water and the shadow of a tree, instantaneously contribute to the formation of strength in the human organism.

कूपोदकं वटच्छाया नारीणाञ्च पयोधरः।
शीतकाले भवेदुष्णमुष्णकाले च शीतलम्।। ३२।।

The water of a well, the shadow of a Vaṭa tree, and the breasts of youthful maiden. become warm in winter and cold in summer.

त्रयो बलकराः सद्यो बालाभ्यंगसुभोजनम्।
त्रयो बलहराः सद्यो ह्यध्वा वे मैथुनं ज्वरः।। ३३।।

The three following, *viz.*, a young wife, an annointment with oil, and a wholesome, toothsome meal instantaneously tend to impart strength to the organism. A fatiguing journey, an act of sexual intercourse and an attack of fever are the three factors which instantaneoulsy diminish the strength of a man.

शुष्कं मांसं पयोनित्ये भार्य्यामित्रैः सहैव तु।
न भोक्तव्यं नृपैः वियोगं कुरुते क्षणात्।। ३४।।

Dry meat should not be taken with milk, nor a man should sit down to a meal in the company of his friends and wives, or with the king of his country, inasmuch as such a conduct might lead to a rupture and misunderstanding.

कुचेलिनं दन्तमलोपधारिणं
बह्वाशिनं निष्ठुरवाक्यभाषिणम्।
सूर्य्योदये ह्यस्तमयेऽपि शायिनं
विमुञ्चति श्रीरपि चक्रपाणिनम्।। ३५।।

Torn and filthy clothes, voracious eating, rough speaking and sleep at dusk and dawn, are the factors which may bring bad luck to the God Cakrapāṇī, the lord of the wealth goddess.

नित्यं छेदस्तृणानां धरणिविलिखनं पादयोश्चापमार्ष्टिः दन्तानामप्य
शौचंमलिनवसनता रूक्ष तामूर्द्धजानाम्।
द्वे संध्ये चापि निद्रा विवसनशयनं
ग्रासहासातिरेकः स्वाङ्गे पीठे च वाद्यं
निधनमुपनयेत्केशवस्यापि लक्ष्मीम्।। ३६।।

The cutting of weeds with nails, the digging of earth with toes, the bandying and beating of legs against each other, the wearing of filthy garments and dirty clotted hairs, sleeping both at day-break and night-fall, and without the wearing cloth, the beating against one's back and belly to keep time with music, a voracious appetite and boistrous laughter are the causes which may destroy the opulence even of the god Keśava himslef.

शिरः सुधौतं चरणौ सुमार्जितो
वरांगनासेवनमल्पभोजनम्।
अनग्नशायित्वमपर्वमैथुनं
चिरप्रनष्टां श्रियमानयन्ति षट्।। ३७।।

A cooled and well-washed head, the well cleansed extremities, an intercourse with a virtuous woman of commendable features except on the nights of the new and the full moon, and sleeping in the night with the usual wearing cloth on, are the acts which may retrieve one's longlost fortune.

यस्य कस्य तु पुष्पस्य पाण्डरस्य विशेषतः।
शिरसा धार्य्यमाणस्य ह्यलक्ष्मीः प्रतिहन्यते।। ३८।।
दीपस्य पश्चिमा छाया छाया शय्यासनस्य च।
रजकस्य तु यत्तीर्थमलक्ष्मीस्तत्र तिष्ठति।। ३९।।

The wearing of any flower, and of a white flower in spepial, on the head, bars the advent of Bad Luck which has her favourite haimts in the back shadow of a bedstead, or in that of a cushion or lighted lamp, and at the pools where washer women wash their dirty linens.

बालातपः प्रेतधूमः स्त्री वृद्धा तरुणं दधि।
आयुष्कामो न सेवेत तथा सम्मार्जनीरजः।। ४०।।

A man with any love of life and health shall avoid exposure to the autumnal sun, (*lit.* staying in the sign of Virgo), or to the smokes and exhalations of a cremation ground, or to the sweepings of a chamber, and coition with woman who is his older in years, and the use of putrid curd technically known as Taruṇam Dadhi.

गजाश्वरथधान्यानां गवाञ्चैव रजः शुभम्॥
अशुभं च विजानीयात्खरोष्ट्राजाविकेषु च॥ ४१॥

The particles of dust brushed off from the sides of a horse, of a cow, of an elephant, or of a chariot are auspicious, while those obtained from the body of an ass, of a sheep, or of a camel are unholy.

गवां रजो धान्यरजः पुत्रस्यांगभवं रजः॥
एतद्रजो महाशस्तं महापातकनाशनम्॥ ४२॥

Paddy-dusts as well as those which stick to the body of one's own child or cow, are holy and sin-expiating in their contact.

अजारजः खररजो यत्तु सम्मार्जनीरजः॥
एतद्रजो महापापं महाकिल्बिषकारकम्॥ ४३॥

Dusts which are brushed off from the sides of a goat, or of an ass, as well as those which are raised by a sweeping broom are unholy and unhealthy.

शूर्पवातो नखाग्राम्बु स्नानवस्त्रमृजोदकम्॥
केशाम्बु मार्जनीरेणुर्हन्ति पुण्यं पुराकृतम्॥ ४४॥

The wind wafted by a winnow, the washings of hair and nails, the dribblets from one's bathing cloth and bath-pitcher, as well as the dusts which float before a sweeping broom, have the power of destroying the pieties of a man acquired even in a previous existence.

विप्रयोर्विप्रवह्न्योश्च दम्पत्योः स्वामिनोस्तथा॥
अन्तरेण न गन्तव्यं हयस्य वृषभस्य च॥ ४५॥

You must not walk between two rows of Brāhmaṇas, nor between a fire and a Brāhmaṇa, nor between a man and his wife, nor between two bulls or elephants.

स्त्रीषु राजाग्निसर्पेषु स्वाध्याये शत्रुसेवने॥
भोगास्वादेषु विश्वासं कः प्राज्ञः कर्त्तुमर्हति॥ ४६॥

What wise man will believe in a woman, in a serpent, in a king, in the services done by his own enemy, in the infallible nature of his own knowledge and memory and in the enjoyment of the worldly pleasures, even for once in life?

न विश्वसेदविश्वस्तं विश्वस्तं नातिविश्वसेत्॥
विश्वासाद्भयमुत्पन्नं मूलादपि निकृन्तति॥ ४७॥

Trust not those who are unworthy of credence. Do not repose unbounded faith even in the trustworthy, lest they might bring about your ruin and overthrow by betraying it.

वैरिणा सह सन्धाय विश्वस्तो यदि तिष्ठति॥
न विश्वचसेदविश्वस्तं विश्वस्तं नातिविश्वसेत्॥ ४८॥

He who rests confident after having made a reconciliation with his enemy, is sure to a fall one day like a man who peacefully reposes on a tree-top.

नात्यन्तं मृदुना भाव्यं नात्यन्तं क्रूरकर्मणा॥
मृदुनैव मृदुं हन्ति दारुणेनैव दारुणम्॥ ४९॥

Be not too mild nor too fierce, but subdue a mild enemy with a mild means and a fierce one with fierce measures.

नात्यन्तं सरलै र्भाव्यं नात्यन्तं मृदुना तथा॥
सरला स्तत्र छिद्यन्ते कुब्जास्तिष्ठन्ति पादपाः॥ ५०॥

Be not too straight nor too crooked. Crooked trees are left standing while the straight ones are felled by a forester.

नमन्ति फलिनो वृक्षा नमन्ति गुणिनो जनाः॥
शुष्कवृक्षाश्च मूर्खाश्च भिद्यन्ते न नमन्ति च॥ ५१॥

Trees that are laden with fruits are bent under their burden, a heavy raincloud seems to touch the ground with the weight of its charge; but a fool and a dry wood breaks under pressure but knows no bending.

अप्रार्थितानि दुःखानि यथैवायान्ति यान्ति च॥
मार्जार इव लुम्पेत तथा प्रार्थयिता नरः॥ ५२॥

Pleasure and pain come and go without asking. Men, like cats, are ever ready to pounce upon happiness.

पूर्वं पश्चाच्चरन्यार्ये सदैव बहुसम्पदः॥
विपरीतमनार्य्ये च यथेच्छसि तथा चर॥ ५३॥

Many a happiness walks before and after a virtuous man, the contrary being the case with the inequitous.

षट्कर्णो भिद्यते मन्त्रश्चतुःकर्णश्चधार्य्यते।।
द्विकर्णस्य तु मन्त्रस्य ब्रह्माप्यन्त न बुध्यते।। ५४।।

A counsel heard by six ears (discussed among three men) is soon divulged; heard by four it is kept secret for a while. He who keeps his own counsel baffles the scrutiny of the god Brahmā.

तय गवा किं क्रियते या न दोग्ध्री न गर्भिणी।।
कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः।। ५५।।

Of what use .is the cow which does not conceive and give milk? Of what good is the son who is not wise and virtuous?

एकेनापि सुपुत्रेण विद्यायुक्तेन धीमता।।
कुलं पुरुषसिंहेन चन्द्रेण गगनं यथा।। ५७।।

A single moon illumines the heaven; a single son, virtuous and erudite, sheds lustre on the family.

एकेनापि सुवृक्षेण पुष्पितेन सुगंधिना।।
वन सुवासितं सर्वे सुपुत्रेण कुलं यथा।। ५७।।

A single tree in Blossom purfumes the whole wood land; a single good son givens fragrance to the whole family tree.

एको हि गुणवान्पुत्रो निर्गुणेन शतेन किम्।।
चन्द्रो हन्ति तमांस्येको न च ज्योतिःसहस्त्रकम्।। ५८।।

A single erudite son is the light of the whole family, a family of a hundred illiterate ones is but a grand noodledom. A single moon dispels the darkness of the heaven which hundreds of stars are incapable of doing.

लालायेत्पञ्च वर्षाणि दश वर्षाणि ताडयेत्।।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत्।। ५९।।

A child should be only fondled for the first five years, and ruled or tutored for the next ten. A son of sixteen should be looked upon in the light ofa friend and adviser by his father.

जायमाने हरेद्दारान् वर्द्धमानो हरेद्धनम्।।
म्रियमाणो हरेत्प्राणान्नास्ति पुत्रसमो रिपुः।। ६०।।

A son, as soon as he is born, monopolises (robs his father of) the love of his mother. Coming into age, he usurps his father's estate. His doleful look is a death to the parent. A son is the worst enemy a father may possibly have.

केचिन्मृगमुखा व्याघ्राः केचिद्व्याघ्रमुखा मृगाः।।
तत्स्वरूपपरिज्ञाने ह्यविश्वासः पदेपदेः।। ६१।।

There are deer-mouthed tigers and tiger mouthed deer in this world; an implicit confidence in them is the best means of drawing out their nature, on each occasion.

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते।।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः।। ६२।।

The only defect of a pardoning spirit is that its. toleration is often mistaken for its weakness or incapability. I do not know what other defects it has.

एतदेवानुमन्येत भोगा हि क्षणभंगिनः।।
स्निग्धेषु च विदग्धस्य मतयो वै ह्यनाकुला।। ६३।।

Know all enjoyments in life to be transitory, and do not build your happiness on the foundation of a frail heart's affection; since whom you love most, may be taken away thenext morning.

ज्येष्ठः पितृसमो भ्राता मृते पितरि शौनीक।।
सर्वेषां स पिता हि स्यात्सर्वेषामनुपालकः।। ६४।।

The eldest brother, O Śounaka, is a father to the younger ones after the demise of their progenitor. Hence he shall look afterthem all with the same loving and anxious care.

कनिष्ठेषु च सर्वेषु समत्वेनानुवर्त्तते।।
समीपभोगजीवेषु यथैव तनयेषु च।। ६५।।

The younger brothers should be devoted to their eldest, and he shall look upon them as his own begotten children.

बहूनामल्पसाराणां समवायो हि दारुणः।।
तृणैरावेष्टिता रज्जुस्तया नागोऽपि बध्यते।। ६६।।

Strong is the combination of small and insignificant men. Straws, strung together into a rope, may be strong enough to fetter an elephant.

अपहृत्य परस्वं हि यस्तु दानं प्रयच्छति।।
स दाता नरकं याति यस्यार्थास्तस्य तत्फलम्।। ६७।।

Benevolence with stolen or ill-gotten wealth,

leads to hell; the merit is of him to whom the money rightfully belongs.

देवद्रव्यविनाशोन ब्रह्मस्वहरणेन च॥
कुलान्यकुलतां यांति ब्राह्मणतिक्रमेण च॥ ६८॥

The family of one who robs the gods and the Brāhmaṇas or humiliates a member of that sacred order is degraded.

ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा॥
निष्कृतिर्विहितासद्भिः कृतघ्ने नास्ति निष्कृतिः॥ ६९॥

The sin which is attached to wine-drinking to theft, to a broken vow, or to a Brāhmaṇa slaughter may be atoned for. There is no expiation for ingratitude.

नाश्नान्ति पितरो देवाः क्षुद्रस्य वृषलीपतेः॥
भार्य्याजितस्य नाश्नन्ति यस्याश्चोपपतिर्गृहे॥ ७०॥

The gods and manes accept not the offerings by a person who is uxorious, or who connives at the whoredom of is own wife or at her illicit amours under his own roof.

अकृतज्ञमनार्य्यञ्च दीर्धरोषमनार्जवम्॥
चतुरो विद्धि चाण्डालाञ्जात्या जायेत पञ्चमः॥ ७१॥

The dishonest, the wicked, the crooked and the invalid, form the four classes of Cāṇḍālas, the fifth being by the accident of birth.

नोपेक्षितव्यो दुर्बुद्धिः शत्रुरल्पोऽप्यवज्ञया॥
वह्निरल्पोऽप्यसंहार्यः कुरुते भस्मसाज्जगत्॥ ७२॥

An enemy or an evil propensity, however small, should not be neglected. A tiny spark of fire may eventually spread and consume the whole world.

नवे वयसि यः शान्तःस शान्त इति मे मतिः॥
धातुषु क्षीयमाणेषु शमः कस्य न जायते॥ ७३॥

Self-control in youth is the only genuine thing: continence is the natural offspring of old age. A public woman, like the right of passage on a public thoroughfare belongs to the whole community and hence she should not be suffered to be molested or insulted.

पन्थान इव विप्रेन्द्र सर्वसाधारणाः श्रियः॥
मदीया इति मत्वा वै न हि हर्षयुतो भवेत्॥ ७४॥
चित्तायत्तं धातुवश्यं शरीरं
चित्ते नष्टे धातवो यांतिनाशम्॥
तस्माच्चित्तं सर्वदा रक्षणीयं
स्वस्थे चित्ते धातवः सम्भवन्ति॥ ७५॥

O thou the foremost of the Brāhmaṇas, the vital principles of the body are dependent on consciousness (*lit.*, mind). The body perishes when the mind is extinct for good. Hence the equilibrium of mind should carefully preserved. A healthy mind is the nursery of healthy thoughts.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बृह॰ नीतिसारे चतुर्दशोत्तरशततमोऽध्यायः॥ ११४॥

अध्यायः ११५ / Chapter 115

सूत उवाच

कुर्भार्य्या च कुमित्रं च कुराजानं कुपुत्रकम्॥
कुकन्यां च कुदेशं च दूरतः परिवर्जयेत्॥ १॥

Sūta said :—A false wife, a false friend, a false prince, a false relation, and a false country, should be shunned from a distance.

धर्मः प्रव्रजितस्तपः प्रचलितं सत्यं च दूरं
गतिं पृथ्वी वन्ध्यफला जनाः
कपटनो लौल्ये स्थिता ब्राह्मणाः॥
मर्त्त्याः स्त्रीवशगाः स्त्रियश्च चपला
नीचा जना उन्नताः हा कष्टं खलु जीवितं
कलियुगे धन्या जना ये मृताः॥ २॥

Virtue will fly from the earth in the Kali Yuga; Truth will be taken down from her altar and pilloried in the market; Earth will lose her fecundity; Craft will usurp the throne of ethics; Greed will be the god of the Brāhmaṇa men will be slaves to their wives' fancies; and the low and the vile will be elevated in the world. Blessed are they that die early in that iron age.

धन्यास्ते ये न पश्यन्ति देशभङ्गं कुलक्षयम्॥
परचित्तगतान् दारान्पुत्रं कुव्यसने स्थितम्॥ ३॥

Blessed are they that witness not the ruin of their own house or country, or live not to see their wives making love to others and their sons walking in the path of infamy.

कुपुत्रे निर्वृतिर्नासित कुभार्य्यायां कुतो रतिः॥
कुमित्र नास्ति विश्वासः कुराज्ये नास्ति जीवितम्॥ ४॥

Countless are the ways in which a bad son torments his father. What love can there be for a false wife, what confidence in a false friend? What guarantee of life and living can there be in the realm of a false prince?

परान्नं च परस्वं च परशय्याः परस्त्रियः॥
परवे श्मनि वासश्च शक्रादपि हरेच्छ्रियम्॥ ५॥

To eat another man's bread, to be a hangeron on another man's purse, to lie in another's bed and with another's wife, and to lodge in another man's house are the iniquities which may send even an Indra (lord of the celestials) to go a -begging in the world.

आलापाद्गात्रसंस्पर्शात्संसर्गात्सह भोजनात्॥
आसनाच्छयनात्पापं संक्रमते नृणाम्॥ ६॥

Sinful contagion spreads from man to may by conversation, by touch, or by company of the impious, or by sharing same beds and cushions with them.

स्त्रियो नश्यन्ति रूपेण तपः क्रोधेन नश्यति॥
गावो दूरप्रचारेण शूद्रान्नेन द्विजोत्तमः॥ ७॥

A woman is ruined by her beauty; a penance, by anger; a cow, by straying far out of the fold; a Brāhmaṇa, by partaking of a meal cooked by a Śūdra.

आसनादेकशय्यायां भोजनात्पङ्क्तिङ्करात्॥
ततः संक्रमते पापं घटाद्घट इवोदकम्॥ ८॥

Sin spreads from man to man by contagion as water passes off from one pitcher to another by syphoning.

लालने बहवो दोषास्ताडने बहवो गुणाः॥
तस्माच्छिष्यं च पुत्रं च ताडयेन्न तु लालयेत्॥ ९॥

Fondling of a son by his father is fraught with many an evil consequence. Innumerable are the benefits which accrue from chastisement. Hence a son or a disciple should be birched and not fondled.

अध्वा जरा देहवतां पर्वतानां जलं जरा॥
असंभोगश्च नारीणां वस्त्राणामातपो जरा॥ १०॥

A long pedestrial journey is old age (proves exhausting) to men (*lit.*, organic beings.) Water is death to a mountain, the abjuring of her bed by her lord spells death to a wife, and heat is death to clothes.

अधमाः कलिमिच्छन्ति सन्धिमिच्छत मध्यमाः॥
उत्तमा मानमिच्छन्ति मानो हि महतां धनम्॥ ११॥

Sensuality is the idol of the vulgar; good men long for peace, and the best covet honour which is the true wealth to the noble.

मानो हि मूलमर्थस्य धनेन किम्॥
प्रभ्रष्टमानदर्पस्य किं धनेन किमायुषा॥ १२॥

Honour is the culminating stage of wealth. Why do you covet wealth when you have honour? What is wealth to a man who has suffered in his honour and prestige?

अधमा धनमिच्छन्ति धनमानौ हि मध्यमाः॥
उत्तमा मानच्छिन्ति मानो हि महतां धनम्॥ १३॥

The vulgar seek only wealth; good men, riches and honour; the best only strive for honour which is the wealth of the noble.

वनेऽपि सिंहा न नमन्ति कं च
बुभु क्षिता मांसनिरीक्षणं चा॥
धनैर्विहीनाः सुकुलेषु जाता
न नीचकर्माणि समारभन्ते॥ १४॥

A hungry lion do not flap his ears, nor bend down his head to look at his armpits. A noble man in indigence, does not stoop to mean things.

नाभिषेको न संस्कारः सिंहस्य क्रियते वने॥
नित्यमूर्तितसत्त्वस्य स्वयमेव मृगेन्द्रता॥ १५॥

A lion does not wait for being anointed, or a crowned king of the forest by any body. The right of sovereignty is inherently vested in valour; and the chivalrous are the born rulers of men.

वणिक्प्रमादी भृतकश्च मानी
भिक्षुर्विलासी ह्यधनश्च कामी॥
वराङ्गना चाप्रियवादिनी च
न ते च कर्माणि समारभन्ते॥ १६॥

A dishonest merchant, a haughty servant a luxurious friar, a poor voluptuary, and a scolding beauty are the anomalies in the world.

दाता दरिद्रः कृपणोऽर्थयुक्तः
पुत्त्रोविधेयः कुजनस्य सेवा॥
परोपकारेषु नरस्य मृत्युः
प्रजायते दुश्चारितानि पञ्च॥ १७॥

A poor, benevolent person, a rich miser, a wild disobedient son, a service under the wicked or the vulgar, and the ruin of a person in a philanthrophic cause, are the five anomalies in life which illustrate the examples of living death.

कान्तावियोगः स्वजनापमानं
ऋणस्य शेषः कुजनस्य सेवा॥
दाद्रियाभावाद्विमुखाश्च मित्रा
विनाग्निना पञ्च दहन्ति तीव्राः॥ १८॥

The death of one's own dear wife, humiliation at the hands of one's own relations, a debt-unpaid and undischarged, a service of the low and the vulgar and desertion by friends in one's evil days, are the five things which though not fire in themselves, consume one's vitals.

चिन्तासहस्त्रेषु च तेषु मध्ये
चिन्ताश्चतस्त्रोऽप्यधिारतुभ्याः॥
नीचापमानं क्षुधितं कलत्रं
भार्य्या विरक्ता सहजोपरोधः॥ १९॥

The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart, out of the hundred that agitate or ruffle the human mind.

वश्यश्च पुत्रोऽर्थ करी च
विद्या अरोगिता सज्जनसङ्गतिश्च॥
इष्टा च भार्य्या बशवर्त्तिनी च
दुःखस्य मूलोद्धरणानि पञ्च॥ २०॥

A good obedient son, a knowledge that helps one to earn money, a sound health, the company of the virtuous, and a loving sweet speaking wife, are the five things which dispel misery in the world.

कुरङ्गमाङ्गपतङ्गभृंग मीना
हताः पञ्चभिरेव पञ्च॥
एकः प्रमार्थी स कथं न घात्यो
यः सेवते पंचभिरेव पंच॥ २१॥

The bear, the elephant, the fly, the bee, and the fish are the five animals which destroy one another in the universe in their order of enumeration; but man deals death to all of them. Why should he not be killed by his fully gratified senses by way of divine retribution?

अधीरः कर्कशः स्वब्धः कुचेलः स्वयमागतः॥
पंच विप्रा न पूज्यन्ते बृहस्पतिसमा अपि॥ २२॥

The presence of a poor, ill-clad, roughhaired Brāhmaṇa, though otherwise erudite like the holy Bṛhaspati, passes unnoticed in the mansions of the rich.

आयुः कर्म च वित्तं च विद्या निधनमेव च॥
पंचैतानि विविच्यनते जायमानस्य देहिनः॥ २३॥

The longevity, desting, character, erudition and death of a child are the factors, which should be reckoned at the time of its nativity.

पर्वतारोहण तोये गोकुले दुष्टनिग्रहे॥
पतितस्य समुत्थाने शस्ताः
पंच(ह्येते) गुणाः स्मृताः॥ २४॥

Commendable is the character of the man who succours a drowned man from his watery grave, or one fallen in climbing a hill, or in a local feud, or is attacked by a wild bull in a pasturage, or any way degraded in society.

अभ्रच्छाया खले प्रीतिः परनारीषु संगतिः॥
पंचैते ह्यस्थिरा भावा यौवनानि धनानि च॥ २५॥

The shadow of a cloud, the love of the malicious, an intimacy with another man I s wife, youth and opulence, are the five equally transitory things in the world.

अस्थिरं जीवितं लोके अस्थिरं धनयौवनम्॥
अस्थिरं पुत्रदाराद्यं धर्मः कीर्त्तिर्यशः स्थिरम्॥ २६॥

Life is transitory. Transient are the youth and opulence of a man. Wives, children, friends and relations are but passing shadows in the phantasmagoria of life. Only virtue and good deeds endure.

शतं जीविमत्यल्पंरात्रिस्तस्यार्द्धहारिणी॥
व्याधिशोकजरायासैरर्द्धं तदपि निष्फलम्॥ २७॥

Even a centenarian has but a shott space of life, the one-half of which is covered by the night, the other half being rendered fruitless by disease, grief, imbecility and toil.

आयुर्वर्षशतं नृणांपरिमितं रात्रौ तदर्द्धं
गतं तस्यार्द्धस्थिकिंचिदर्द्धमधिकं
बाल्यस्य काले गतम्॥
किंचिद्बन्धुवियोगदुःखमरणैर्भूपालसेवागतं
शेषं वारितरंगगर्भचपलं मानेन किं मानिनाम्॥ २८॥

Night covers the one-half of the hundred years allotted to man and is spent in sleep. Infancy and boyhood cover the half of the other moiety, a part of its remaining half being cloudened by grief, misery and service. The rest is but changeful and transient like a wave of the ocean. Ah, what is the end of life?

अहोरात्रमयो लोके जरारूपेण संचरेत्॥
मृत्युर्ग्रसति भूतान पवनं पन्नगो यथा॥ २९॥

What does glory, fame, or honour signify? Death with his attendants Day and Night is perpetually. travelling the world in the guise of Old Age, and is devouring all created beings, as a serpent gulps down a gust of wind.

गच्छतस्तिष्ठतौ वापि जाग्रतः स्वपतो न चेत्॥
सर्वसत्त्वहितार्थाय पशोरिव विचेष्टितम्॥ ३०॥

At rest, or while moving about, in sleep, or while awake, always try to do good to the world. Good deeds are the wages of life. He who seeks only his own good, is an animal.

अहिततहितविचारशून्यबुद्धेः
श्रुतिसमये बहुभिवि तर्कितस्य॥
उदरभरणमात्रतुष्टबुद्धेः
पुरुषपशोश्च पशोश्च को विशेषः॥ ३१॥

The man who has lost all conscience, lets himself be carried away by many an ignoble and worldly care at the time of divine service, and is troubled only with the cares of pampering his belly, is an animal.

शौर्य्ये तपसि दानेच यस्य न प्रथितं यशः॥
विद्यायामर्थलाभे वा मातुरुच्चार एव सः॥ ३२॥

The man, who has acquired no fame in respect of piety, penance, benevolence, and learning, is but the excrement of his own mother.

यज्जीव्यते क्षणमपि प्रथितं
मनुष्यैर्विज्ञानविक्रमयशोभिराभग्नमानैः॥
तन्नाम जीवितमिति प्रवदन्ति तज्ज्ञाःकाकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३३॥

A good life, lived even for a short while by a man in the fame of his learning, valour or manliness, is Called right living by the wise. Does not a crow eat and live to term?

किं जीवितेन धनमानविवर्जितेन
मित्रेण किं भवति भीतिसशङ्कितेन॥
सिंव्रतं चरत गच्छत मा विषादं काकोऽपि
जीवति चिरं च बलिं च भुङ्क्ते॥ ३४॥

A life without wealth or fame is a failure. What is the use of an ally who constantly apprehends evil and falls back at the wanted time? Cast not doleful looks, but live like a hero, O Śounaka, even a crow gets its food in the world and is plagued with the toil of simple contiminance from day to day.

यो वात्मनीह न गुरौ न च भृत्यवर्गे दीने
दयां न कुरुते न च मित्रकार्य्यो॥
किं तस्य जीवितफलेन मनुष्य
लोकेकाकोऽपि जीवति चिरं
च बलिं चभुङ्क्ते॥ ३५॥

Of what use is the life of a man who does not come to the help of his servants, relations, friends or the needy? Does not a crow eat and live to term?

यस्य त्रिवर्गशून्यानि दिनान्यायान्ति यान्ति च॥
स लौहकारभस्त्रेव श्वसन्नपि न जीवति॥ ३६॥

He who passes his days without earning fame, piety, and wealth, is like the belows of an Ironsmith which breathes out wind but does not live.

स्वधीनवृत्तेः साफल्यं न पराधीनवर्त्तिता॥
ये पराधीनकर्माणो जीवन्तोऽपि च ते मृताः॥ ३७॥

An independent living is success in life, a dependent existence is the false rendering of life's inner meaning. They who are servanted to others, are the monuments of living death.

सु(स्व)पूरा वै कापुरुषाः सु(स्व)पूरो मूषिकांजलिः॥
असन्तुष्टः कापुरुषः स्वल्पकेनापि तुष्यति॥ ३८॥

Cowards are they who rest satisfied with the fulfilment of their own personal wants. Does not the mous.e- in the hole gets his bellyful? Cowards grumble most but are contented with a little.

अभ्रच्छाया तृणादग्नीचसेवा पथो जलम्॥
वेश्याराग: खले प्रीतिः षडेते बुद्बुदोपमाः॥ ३९॥

The shadow of a cloud, the wild-fire, the service of the vulgar, the water in a rut, the love of a courtesan, and the friendship of the malicious, are the six things which are transient like the bubbles of water.

वाचा विहितसार्थेन लोको न च सुखायते॥
जीवितं मानमूलं हि माने म्लाने कुतः सुखम्?॥ ४०॥

A good advice is always unpalatable. Life is leased on honour. What remains when truth is broken?

अबलस्य बलं राजा बालस्य रुदितं बलम्॥
बलं मूर्खस्य मौनं हि तस्करस्यानृतं बलम्॥ ४१॥

The king is the strength of the weak. The strength of a woman lies in her tears; silence is the shield of the ignorant, and falsehood is the refuge of the thieves.

यथायथा हि पुरुषः शास्त्रं समधिगच्छति॥
तथातथास्य मेधा स्या द्विज्ञानं चास्य रोचते॥ ४२॥

Study a science so that you may have your own light on the subject, that is the only right kind of study.

यथायथा हि पुरुषः कल्याणे कुरुते मतिम्॥
तथातथा हि सर्वत्र श्लिष्यते लोकसुप्रियः॥ ४३॥

While staying in a country do what is done by its inhabitants, combine with them, win their favour and thereby serve your own interest.

लोभप्रमादविश्वासैः पुरुषो नश्यति त्रिभिः॥
तस्माल्लोभे न कर्त्तव्यः प्रमादो नोन विश्वसेत्॥ ४४॥

A man is ruined by his greed, lust or undue confidence. Hence these three should be averted.

तावद्भयस्य भेतव्यं यावद्भयमनागतम्॥
उत्पन्ने तु भये तीव्रे स्थातव्यं वै ह्यभीतवत्॥४५॥

A dread is to be dreaded so long as it does not come; when once present, a man should meet it with a bold front.

ऋणशेषं चाग्निशेषं व्याधिशेषं तथैव च॥
पुनःपुनः प्रवर्द्धन्ते तस्माच्छेषं न कारयेत्॥ ४६॥

The undischarged residue of a debt, the unextinguished residue of a fire, and the unconquered residue of an enemy, may increase and grow stronger.

कृते प्रतिकृतं कुर्य्याद्धिंसिते प्रतिहिंसतम्॥
न तत्र दोषं पश्यामि दुष्टे दोषं समाचरेत्॥ ४७॥

Hence they should be totally. extinguished. Repay good by good and evil by evil, O Śounaka, I do not think it bad politics.

परोक्षे कार्य्यहन्तारं प्रत्यक्षे प्रियवादिनम्॥
वर्जयेत्तादृशं मित्रं मायामयमरिं तथा॥ ४८॥

Avoid a friend who speaks sweet in your presence and slander you behind your back.

दुर्जनस्य हि संगेन सुजनोऽपि विनश्यति॥
प्रसन्नमपि पानीयं कर्दमैः कलुषीकृतम्॥ ४९॥

A good man is ruined by an evil company; clear water is made turbid with clay. What ever is enjoted by a Brāhmaṇa, is put to right use.

स भुंक्ते सद्विजो भुंक्ते समशेषनिरूपणम्॥
तस्मात्सर्वप्रयत्नेन द्विजः पूज्यः प्रयत्नतः॥ ५०॥

Hence a Brāhmaṇa should be feasted at all costs. He who eats the residue of the dishes of a Brāhmaṇa eats only in the right way.

तद्भुज्यते यदिद्विजभुक्तशेषं
स बुद्धिमान्यो न करोति पापम्॥
तत्सौहृदं यक्रियते परोक्षे
दम्भैर्विना यः क्रियते स धर्मः॥ ५१॥

He who commits no sin, is clever. A friend is he who speaks good of you behind your back. A good deed done without bragging, is piety.

न सा सभा यत्र न सन्ति वृद्धाः
वृद्धा न ते ये न वदन्ति धर्मम्॥
धर्मः स नो यत्र न सत्यमस्ति
नैतसत्सत्यं यच्छलेनानुविद्धम्॥ ५२॥

It is no assembly where there is no old man. They are no old men who do not uphold what

is virtuous. What does not contain truth, is no virtue, and a truth. which is a half truth, is no truth at all.

ब्राह्मणोऽपि मनुषणामादित्यश्चैव तेजसाम्॥
शिरोऽपि सर्वगात्राणां व्रतानां सत्य मुत्तमम्॥ ५३॥

The Brāhmaṇa are the noblest of mankind; the sun is the most resplendent of the stars; the head is the most important of all organs; and truth is the highest of all vows. A thing which instantaneously affects the mind as good, is good.

तन्मंगलं यत्र मनः प्रसन्नं
तज्जीवनं यन्न परस्य सेवा॥
तदर्जितं यत्स्वजनेन भुक्तं यत्समरे रिपूणाम्॥ ५४॥

Living, without serving any body's will, is true living, True earning is that which is enjoyed by one's relations. He who has been abandoned by his enemy in a battle-field, is abandoned.

सा स्त्री या न मदं कुर्य्यात्स सुखी तृष्णयसोज्झितः॥
तन्मित्रं यत्र विश्वासः पुरुषः स जितेन्द्रियः॥ ५५॥

A wife who is not proud of her charms, is a true wife. He who has abjured all desires, is happy. He is a friend in whom comfidence is reposed. The man who has subjugated his senses, is a man.

तत्र मुक्तादरस्नेहो विलुप्तं यत्र सौहृदम्॥
तदेव केलवं श्लाघ्यं यस्यात्मा क्रियते स्तुतौ॥ ५६॥

He who brags of his own virtues and holds a very exalted opinion of himself, should not be loved, nor be made a friend.

नदीनामग्निहोत्राणां भारतस्य कलस्य च॥
मूलान्वेषो न कर्त्तव्यो मूलाद्दोषो न हीयते॥ ५७॥

The sources of rivers, fire-worshippers (Agni-hotṛs) and the race of Bhārata should not be tried to be'discovered, as it may lead to the discovery of many an unpleasant thing.

लावणजलान्ता नद्यः स्त्रीभेदान्तं न मैथुनम्॥
पैशुन्यं जनवार्त्तान्तं वित्तं दुःखत्रयान्तकम्॥ ५८॥

The sea is the final goal of a river, one's love-making ends with the illicit amours of one's own wife; and a mischievous propensity is checked by a healthy public opinion. The effect of wealth is misery.

राज्यश्रीर्ब्रह्मशापान्ता पापान्तं ब्रह्मवर्चसम्॥
आचान्तं घोषवासान्तंकुलस्यान्तं स्त्रियाप्रभो(भुः)॥ ५९॥

The prosperity of a king may be ended by the curse of a Brāhmaṇa; decency and cleanliness, by living close to the dwelling of a Ghoṣa; and a family is ruined where women reign supreme.

सर्वे क्षयान्ता निलयाः पतनान्ताः समुच्छ्रयाः॥
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम्॥ ६०॥

All accumulations are followed by waste. All risings end in fall; combinations, in dissolutions; evolutions, in involutions; and life, in death. Proceed not far with haste in a business so that you may easily retrace your steps.

यदीच्छेत्पुनरागन्तुं नातिदूरमनुव्रजेत्॥
उदकान्तान्निवर्त्तेत स्निग्धवर्णाच्च पादपात्॥ ६१॥

Walk not far with your guest from a place where you intend to return. A friend or a preceptor should be bid adieu to by following him up to the border of a pool, or under the shade of a tree of pleasant foliage.

अनायके न वस्तव्यं न चैव बहुनायके॥
स्त्रीनायके न वस्तव्यं वस्तव्यं बालनायके॥ ६२॥

Dwell not in a country where there is no law, or in which the central government is vested in a more than one responsible head, or which is governed by a woman or an infant.

पिता रक्षति कौमारे भत्ता रक्षति यौवने॥
पुत्रस्तु स्थविरे काले न स्त्री स्वातन्त्र्य मर्हति॥ ६३॥

A woman is protected by her father in infancy, by her husband in youth, and by her son in old age. She has no separate and independent living.

त्यजेद्वन्ध्यामष्टेऽब्दे नवमे तु मृतप्रजाम्॥
एकादशे स्त्रीजननीं सद्यश्चाप्रियवादिनीम्॥ ६४॥

A man is at liberty to marry a second wife in the event of his first having had no issue after eight years of wedlock; after nine years of that of one whose children die in their infancy; after eleven years of the marriage a wife that has given birth to daughters only, and instantly

when the firstis foul-mouthed and tries to give him a bit of her mind.

अनर्थित्वान्मनुष्याणां भिया परिजनस्य च॥
अर्थादपेतमर्य्यादास्त्रयस्तिष्ठन्ति भर्तृषु॥ ६५॥

A man of honest purpose and entrusted with the duty of feeding many mouths, never suffers any humiliation on account pecuniary difficulties. A noble forethought. for providing for the wants of many and a sacred dread for being found wanting in his duties, makes him a ready master of resources and of ways and means under difficulties. A suppliant never returns half fed from his door. The family is a seminary of applied ethics. Fatherhood is a synopsis of the moral economy of the universe and marriage is the pledge (*lit.*, a pawn) for its realisation on earth, serving as a grand citadel of man on the border land of mental affections where the light begins to fail and the kingdom of darkness begins.

अश्वं श्रान्तं गजं मत्तं गावः प्रथमसूतिकाः॥
अनूदके च मण्डूकान्प्रज्ञो दूरेण वर्जयेत्॥ ६६॥

A wise man should keep at a respectful distance from a tired horse, a wild (excited) elephant, a cow after her first parturition and a toad squatting on the dry ground.

अर्थातुराणां न सुहृन्न बन्धुः
कामातुराणां न भयं न लज्जा॥
चिन्तातुराणां न सुखं न
निद्रा क्षुधातुराणां न बलं न तेजः॥ ६७॥

A suppliant for money has neither friends nor relations. A voluptuous man has neither shame nor dread. A care-worn man is a stranger, to sleep and happiness, and a starving man wants no salt but nutrition.

कुतो निद्रा दरिद्रस्य परप्रेष्यवरस्य च॥
परनारीप्रसक्तस्य परद्रव्यहरस्य च॥ ६८॥

Sleep is forbidden to the poor, to the slaves, to thieves and to those who are in love with their neighbours' wives.

सुखंस्वपित्यनृणवान्व्याधिमुक्तश्च यो नरः॥
सावकाश स्तु वै भुङ्क्ते यस्तु दारैर्न सङ्गतः॥ ६९॥

Soundly do they sleep who are healthy, free, or own no money-debts, or are not plagued with the love of a woman.

अम्भरा परिमाणेन उन्नतं कमलं भवेत्॥
स्वस्वामिना बलवता भृत्यो भवति गर्वितः॥ ७०॥

A servant is honoured in proportion to the social elevation of his master; the height of a lotus lily is proportionate to that of the water level of the pool it grows in.

स्थानस्थितस्य पद्मस्य मित्रे वरुणभास्करौ॥
स्थानच्युतस्य तस्यैव क्लेदशोषणकारकै॥ ७१॥

The sun and Varuṇa (water) serve as friends to a water-lily in its days of bloom and prosperity, but they cause it to wither and petrify when it is severed from its stem.

ये पदस्थस्य मित्राणि ते तस्य रिपुतां गताः॥
भानो पद्मे जले प्रीतिः स्थलोद्धरणशोषणः॥ ७२॥

The friends who flock round a man in office turn his enemies when he is ousted of it. The sun who gladly unfolds the petals of a warter-lily on its stem in water, scorches it when it is culled and taken out of its element.

स्थानस्थितानि पूज्यन्ते पूज्यन्ते च पदे स्थिताः॥
स्थानभ्रष्टा न पूज्यन्ते केशा दन्ता नखा नराः॥ ७३॥

Men are respected for their office and position. Men's hair and nails are fostered in their natural seats and shunned as obnoxious excrescences when severed from them.

आचारः कुलमाख्याति देशमाख्याति भाषितम्॥
सम्भ्रमः स्नेहमाख्याति वपुराख्याति भोजनम्॥ ७४॥

Conduct shows the birth or parentage of a man; and his speech, his country. Defference of regard bespeaks affection; and the body, the nature and quantity of one's food.

वृथा वृष्टिः समुद्रस्य वृथा तृप्तस्य भोजनम्॥
वृथा दानं समृद्धस्य नीचस्य सुकृतं वथा॥ ७५॥

Useless is the rain to the sea; a good meal is a useless superfluity to a well-fed man. Useless are the gifts to the rich; and kind acts, to the mean.

दूरस्थोऽपि समीपस्थो यो यस्य हृदये स्थितः॥
हृदयादपि निष्क्रांतः समीपस्थोऽपि दूरतः॥ ७६॥

He who is close to the heart, can never be really absent. A wide gulf separates a couple when hearts are estranged, even, though they may sit side by side.

मुखभङ्गः स्वरो दीनो गात्रस्वेदो महद्भयम्॥
मरणे यानि चिह्नानि तानि याचके॥ ७७॥

A distorted face, a low sunk voice, a clammy sweat, and a sense of vague dread are the symptoms which mark the dying and the begging men alike.

कुब्जस्य कीटघातस्य वातान्निष्कासितस्य च॥
शिखरे वसतस्तस्य वरं जन्म न याचितम्॥ ७८॥

A man of honour prefers a snake bite or a stroke of paralysis, or a life-long physical deformity, or a second birth by self immolation, to begging. Who is he that is not lowered by begging? .

जगत्पतिर्हि याचित्वा विष्णुर्वामनतां यतः॥
काऽन्योधिकतरस्यस्य योऽर्थी यातिन लाघवम्॥ ७९॥

Even the Supreme God (Viṣṇu) suffered a diminution of stature by playing the role of a supplicant in the religious sacrifice celebrated by Vali.

माता शत्रुः पिता वैरी बाला येन न पाठिताः॥
सभामध्ये न शोभन्ते हंसमध्ये बका यथा॥ ८०॥

The parents of a child are but his enemies when they fail to educate him properly in his boyhood. An illiterate boy, like a heron amidst swans, cannot shine in the assembly of the learned.

विद्या नाम कुरूपरूपमधिकं विद्यातिगुप्तं
धनं विद्या साधुकरी जनप्रियकरी
विद्या गुरूणां गुरुः॥
विद्या बन्धुजनार्त्तिनाशनकरी विद्या
परं दैवत विद्या राजसु पूजिताहि
मनुजो विद्याविहीनः पशुः॥ ८१॥

Learning imparts a heightened charm to a homely face. Knowledge is the best treasure that a man can secretly hoard up in life. Learning is the revered of the revered. Knowledge makes a man honest, virtuous and endearing to the society. It is learning alone that enables a man to better the condition of his friends and relations, Knowledge is the holiest of the holies, the god of the gods, and commands the respect of crowned heads; shorn of it a man is but an animal.

गृहे चाभ्यंतरे द्रव्यं लग्नं चैव तु दृश्यते॥
अशेषं हरणीयं च विद्या न ह्रीयते परैः॥ ८२॥

The fixtured and furniture of one's house may be stolen by thieves; but knowledge, the highest treasure, is above all stealing.

शौनकीयं नीतिसारं विष्णु सर्वत्रतानि च॥
कथयामास वै पूर्व तत्र शुश्राव शंकरः॥
शंकराद श्रृणोद्व्यासो व्यासादस्मा भिरेव च॥ ८३॥

This synopsis of ethics, was first related Śaunaka by Viṣṇu. The god Hara learnt it from Śaunaka and related it to the birthless Vyāsa who has illumined our minds on the subject.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शौनकोक्तनीतिसारादिवर्णनं नाम पंचदशोत्तरशततमोऽध्यायः॥ ११५॥

अध्यायः ११६ / Chapter 116

ब्रह्मोवाच

व्रतानि व्यास वक्ष्यामि हरिर्यैः सर्वदो भवेत्॥
सर्वमासर्क्षतिथिषु वारेषु हरिरर्चितः॥ १॥

Brahma said :—I shall now deal with the mode or practising those religious vows and penance, O Vyāsa, by which a man may win the good graces of the dog Hari to the extent that he may be pleased to answer all his prayers.

एकभक्तेन नक्तेन उपवास् फलादिना॥
ददाति धनधान्यादि पुत्रराज्यजयादिकम्॥ २॥

The god should be worshipped in all months of the year and in all days of the week, and under the auspicies of all lunar phases and astral combinations. The votary shall observe a fast or take a single meal in the night, or live upon a fruit regimen on the day of the vow, and make gifts of money and paddy for the

satisfaction of the god Viṣṇu, for which he will be blest with the birth of a son and the ownership of fresh landed estates.

वैश्वानरः प्रतिपदि कुबेरः पूजितोऽर्थदः॥
पोष्य ब्रह्मो प्रतिपद्यर्च्चितः श्रीस्तथाश्विनी॥ ३॥

The gods Kubera and Vaiśvānara, worshipped under the auspices of the first phase of the moon's wane, grant wealth and opulence to their votary. On the same day, the votary shall fast and worship either the god Brahmā which will be rewarded with opulence and a number of mares.

द्वितीयायां यमो लक्ष्मीनारायण इहार्थदः॥
तृतीयायां त्रिदेवाश्च गौरीविघ्नेशशङ्कराः॥ ४॥

The deities Yama, Lakṣmī and Nārāyaṛa, worshipped on the second day of the fortnight, grant wealth to their votaries. The three deities Gaurī, Vighneśa and Śaṅkara, should be worshipped on the third day of the fortnight.

चतुर्थ्यां च चतुर्व्यूहः पंचम्यामर्च्चितो हरिः॥
कार्त्तिकेयो रविः षष्ठ्यां सप्तम्यां भास्करोऽर्थदः॥ ५॥

The god Caturvyuha should be worshipped on the fourth day of the moon's wane and the god Hari on the fifth; the Sun God and Kārtikeya, on the sixth; and the god Bhāskara on the seventh.

दुर्गाष्टम्यां नवम्यां च मातरोऽथ दिशोऽर्थदाः॥
दशम्यां च यमश्चन्द्र एकादश्यामृषीन्यजेत्॥ ६॥

The goddess Durgā with her female consorts and the guardians of the different quarters of the heaven, should be worshipped on the eighth and the ninth day of the fortnight for a pecuniary boon, the Moon-God, on the tenth; the Ṛṣis, on the eleventh.

द्वादश्यां च हरिः कामस्त्रयोदश्यां महेश्वरः॥
चतुर्दश्यां पंचदशयां ब्रह्मा च पितरोऽर्थदाः॥ ७॥

And the god Hari, on the twelfth; and the god Maheśvara on the thirteenth day of the moon's increase which is known as the Madana-Trayodaśī. The god Brahmā, and the Pitṛs, worshipped on the fourteenth and the fifteenth day of the fortnight, give wealth to their votaries.

अमावास्यां पूजनीया वारा वै भास्करादयः॥
नक्षत्राणि च योगाश्च पूजिताः सर्वदायकाः॥ ८॥

The presiding deities of the different days of the week, as well as the sun god and the asterisms, etc., worshipped on the day of the new moon, give all that they are supplicated for by their votaries.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे तिथ्यादिव्रतवर्णनं नाम षोडशोत्तरशततमोऽध्यायः॥ ११६॥

अध्यायः ११७ / Chapter 117

ब्रह्मोवाच

मार्गशीर्षे सिते पक्षे व्यासानङ्गत्रयोदशी॥
मल्लिकाजं दन्तकाष्ठं धुत्तूरैः पूजयेच्छिवम्॥ १॥

Brahmā said :—O Vyāsa, the vow of Anaṅga-Trayodaśī falls on the thirteenth day of the moon's increase in the month of Mārgaśīrṣa; and the god Śiva should be worshipped on the day with the offerings of Dhustura flowers and tooth brushes of Mallikā twigs.

अनङ्गायेति नैवेद्यं मधुप्राश्याथ पौषके॥
योगेश्वरं पूजयेच्च बिल्वपत्रैः कदम्बजम्॥
दन्तकाष्ठं चन्दनादि नैवद्यं कृसरादिकम्॥ २॥

The votary shall live on honey on the day of the worship in the month of Pouṣa and make offerings of a variety of confectionaries to the god of love, and worship the god Yogeśvara (Śiva) with Bilba leaves, tooth-brushes of Kadamba twigs, sandal-paste and Śuskulis (Pūrīs and Kacourīs) .

माघे नटेश्वरायार्च्य कुन्दैर्मौक्तिकमालया ॥
प्लक्षेण दन्तकाष्ठं च नैवेद्यं पूरिका मुने॥ ३॥

The god Naṭeśvara should be worshipped with Kunda flowers; and strings of pearls and offerings of Purīkas and of Plakṣa twigs as tooth-brushes should be made to him.

वीरेश्वरं फाल्गुने तु पूजयेत्तु मरूबकैः॥
शर्कराशाकमण्डाश्च चूतजं दन्ताधावनम्॥ ४॥

The god Vireśvara should be worshipped

with Maruvāka flowers in the month of Phālguna and offerings of sugar, pot herbs and Marḍas should be made to him, O holy sage, together with the twigs of a Cūta tree as tooth-brushes.

चैत्रं यजेत्सुरूपायं कर्पूरं प्राशयेन्निशि ॥
दन्तधावनाटजं नैवेद्यं शष्कुलीं ददेत्॥ ५॥

The votary shall take nothing but camphor on the day of worship in the month of Caitra, when the Surupa manifestation of the god shall be propitiated with the offerings of Śuṣkulis and tooth-brushes of Vaṭa twigs.

पूजा दमनकः शम्भोर्वैशाखेऽशोकपुष्पकैः॥
महारूपाय नैवेद्यं गुडभक्तं कुदुम्बाम्॥ ६॥

In the month of Vaiśāka, the god Śambhu should be worshipped with the offerings of Modakas and Aśoka flowers and confections made of treacle as well as tooth-brushes of Audumbara twigs, and' nutmeg should be dedicated to him by reciting the Mantra which reads as. "Obeisance to Maharūpa."

दन्तकाष्ठं प्राशयेच्च ददेज्जातीफलं तथा॥
प्रद्युम्नं प्रजयेज्ज्येष्ठे चम्पकैर्बिल्वजं दशेत्॥ ७॥

The god Pradyumna should be worshipped with Campaka flowers in the month of Jyeṣṭha; and tooth-brushes of Bilba twigs should be offered to him.

लवंगाशं तथाषाढे उमाभद्रेति शासनः?॥
अगुरुं दन्तकाष्ठं चा तमपामर्गाकैर्यजेत्॥ ८॥

The votary shall take nothing but cloves on the day of the Pūjā in the month of Āṣāḍa and worship the god with the flowers of Apāmārga. Tooth-brushes of Agaru twigs should be offeree to the god by reciting the Mantra which runs as Om, Obeisance to the god Umā-bhadra.

श्रावणे करवीरं व शम्भवे शूलपाणये॥
गन्धाशनो घृताद्यैश्च करवीरजसीधनम्॥ ९॥

The god should be worshipped with the offerings of Karavīra flowers, clarified buner and cushions in the month of Śrāvaṇa, and tootb. brushes of Karavīra twigs should be dedicated to him with the repetition of the Mantra which reads a "Om, Obeisance to the mace-bearing god who is without any origin."

सद्योजातं भाद्रपदे बकुलैः पूपकैर्यजेत्॥
गन्धर्वांशो मदनकमाश्विने च सुराधिपम्॥ १०॥
चम्पकैः स्वर्णवा(धा)र्यादो पजेन्मोदकसंप्रदः॥
खादिरं दन्तकाष्ठं च कार्त्तिके रुद्रमर्चयेत्॥ ११॥
बदर्य्यां दन्तकाष्ठं च मदनो दशमाशनः॥
क्षीरशाकपद्मः पद्मैरव्दान्ते शिवमर्चयेत्॥ १२॥

In the month of Bhādrapada the god should be worshipped with the offerings of Vakula flowers, cakes and tooth-brushes of Mādhavī twigs which should be dedicated to him by reciting the Mantra which runs as, "Obeisance to the god who is the source of perpetual genesis," The Surādhipa (the lord of the celestials) manifestation of the god, should be worshipped in the month of when offerings of Campaka flowers, Modakas, and tooth-brushes of catechu twigs should be dedicated to him. The god Rudra should be worshipped in the month of Kārttika with the offerings of tooth-brushes of Vadarī twigs. At the year's end, the Pūjā should be closed with the offerings of milk, pot herbs and lotus flowers to the deity.

रतिमुक्तमनंगे च स्वर्णमण्डलसंस्थितम्॥
गन्धाद्यैर्दश्साहस्त्रं तिलव्रीह्यादि होमयेत्॥ १३॥

The votary who has been living a life of strict continence from a few days before the date of the worship, shall worship the image of the god of love on a golden throne with the offerings of flowers, perfums, etc.; and a thousand oblations of Vṛhī and sesame seeds should be cast into the sacrifical fire in his honour.

जागरं गीतवादित्रं प्रभतिऽभ्यर्च्य वेदयेत्॥
द्विजाय शय्यां पात्रं च छत्रं वस्त्रमुपानहौ॥ १४॥

The votary shall pass the night in songs and festivities and again worship the god on the morrow, making gifts of bed, cushions, wnbrellas, should, clothes and metal-utensils tiled with seeds, to the Brāhmaṇas.

गां द्विजं भोजयेद्भक्तया कृतकृत्यो भवेन्नरः॥
एतदुद्यापनं सर्वे व्रतेषु ध्येयपमीदृशम्॥
फलञ्च श्रीसुतारोग्यसौभाग्यस्वर्गतं भवेत्॥ १५॥

After that, he shall feed the cows and the Brāhmaṇas and think himself as a man who has accomplished the ends of his life. The vow should be thus practised for a year, after which it should be closed. The Vratam under discussion is called Anaṅga-Trayodaśī, a due performance of which is rewarded with health, opulence, a beautiful wife and the blesings of paternity.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽनंगत्रयोदशीव्रतं नाम सप्तदशोत्तरशततमोऽध्यायः॥ ११७॥

अध्यायः ११८ / Chapter 118

ब्रह्मोचाव

व्रतं कैवल्यशमनमखण्डद्वादशीं वदे॥
मागशीर्षे सिते पक्षे गव्याशी समुपोषितः॥ १॥
द्वादश्यां पूजये द्विष्णु दद्यान्मासचतुष्टयम्॥
पञ्चव्रीहीयतुं पात्रं विप्रायेदमुदाहरेत्॥ २॥

Brahmā said :—Now I shall describe the mode of practishing the Akhaṇḍa-Dvādaśī-Vratam, the merit attending it performance enable the votary to enjoy divine beatitude in life. The votary shall take nothing but the Pañcagavyam (the five kinds of articles obtained from a cow such as, milk, etc.,) on the day previous, and fast on the welfth day of the moon's increase in the month of Mārgaśīṣa, spending it entirely in the worship of the god Viṣṇu. Five metal vessels filled with Vṛhi com, should be gifted away to the Brāhmaṇas each day for the four successive months commencing from the date.

सप्तजन्मनि हे विष्णो यन्मया हि व्रतं कृतम्॥
भगवंस्त्वत्प्रासादेन तद खण्डमिहास्तु॥ ३॥

The votary shall pray as follows : "May the merit of all good and pious acts done by me in my seven prior incarnations, continue one and indivisible, O lord.

यथाखण्डं जगत्सर्वं त्वमेव पुरुषोत्तम॥
तथाखिलान्यखण्डानि व्रतानि मम सन्ति व॥ ४॥

May all my pieties continue whole and undivided as the universe is, and just as thou art the one and indivisible spirit which runs through all."

सक्तुपात्राणि चैत्रादौ श्रीवणादौ घृतान्वितान्॥
व्रतकृद्व्रतपूर्णस्तु स्त्रीपुत्रस्वर्गभाग्भवेत्॥ ५॥

Vessels filled with powders of freed barley corns, should be gifted away by him in the month of Caitra; and bowls filled with clarified butter, in the month of Śrāvaṇa. Earthly bliss and the pleasures of fatherhood are the rewards of the vow in this life, and an elevated status in heaven, in the next.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽखण्डद्वादशीव्रतकथनंनामाष्टादशोत्तर शततमोऽध्यायः॥ ११८॥

अध्यायः ११९ / Chapter 119

ब्रह्मोवाच

अगस्त्यार्घ्यव्रतं वक्ष्ये भुक्तिमुक्तिप्रदायकम्॥
अप्राप्ते भास्करे कन्यां सति भागे त्रिभिर्दिनैः॥ १॥

Brahmā said :—Now I shall describe the mode of practising the Agastyārgha-Vratam. The vow should be celebrated on the three days immediately before the sun passes into the sign of Virgo.

अर्घ्यं दद्यादगस्त्याय मूर्तिं संपूज्य वै मुने!॥
काशपुष्पमयीं कुम्भे प्रदोषे कृतजागरः॥ २॥

O thou holy sage, an image of Agastya, should be made of Kāśa flowers, and worshippe inside a water-pitcher. The Argha offering should be duly made to it and the votary shall pass the night in vigil and divine contemplation.

दध्यक्षताद्यैः संपूज्य उपोष्य फलपुष्पकैः॥
पञ्चवर्णसमायुक्तं हेमरौप्यसमन्वितम्॥ ३॥

He shall fast that day and worship the image with the offerings of curd, sesamum, fruits and flowers and formally dedicate the vessel

containing the Argha offering to the god. The vessel should be tinged with five colours (containing rice powders of five colours).

सप्तधान्युतं पात्रं दधिचन्दनचर्चितम्॥
अगस्तय: खनमानेति मन्त्रेणार्घ्यं प्रदापयेत्॥ ४॥
काशपुष्पप्रतीकाश अग्निमारुतसम्भव!॥
मित्रावरुणयो: पुत्रो कुम्भयोने नमोऽस्तु ते॥ ५॥

A and filled with bits of gold and silver and the seven kinds of cereals, techinically known as the Saptadhānyam, besmeared with curd and sandal paste. The Argham should be finally offered by reciting the Mantra which reads as follows : "I make obeisance to thee, O Agastya, who art the offspring of Mitra and Varuṇa, and hence retain in thy self the principles of ether and water. I make obeisance to thee, (O Agastya) who art hoary as the Kāśa flower and wast born in a pitcher" .

शूद्रस्त्र्यादिरनेनैव त्यजेद्धान्यं फलं रसम्॥
दद्याद्द्विजातये कुम्भं सहिरण्यं सदक्षिणम्॥
भोजयेच्च द्विजान्सप्त वर्षं कृत्वा तु सर्वभाक्॥ ६॥

Even women and Śūdras are admitted to the privilege of practising the vow as above described. The votary shall forego all fruits rice meals, and vegetable juices during the observance of the vow, which should be closed by feasting and making gifts of water-pitchers with bits of gold of the Brāhmaṇas. The successive observance of the vow for seven years is rewarded with the realisation of one's all wished-for ends.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचार काण्डेऽगस्त्यार्घ्यव्रतं नामैकोनविंशत्युत्तरशततमोऽध्याय:॥ ११९॥

अध्याय: १२० / Chapter 120

ब्रह्मोवाच

रम्भातृतीयां वक्ष्य च सौभाग्यश्रीसुतादिदाम्॥
मार्गशीर्षे सिते पक्षे तृतीयसामुपोषित:॥ १॥

Brahmā said :—Now I shall deal with the mode of practising the Rambhā-Tṛtīyā-Vratam which brings good hick, and opulence to the votary and blesses him with the pleasures of fatherhood, etc. The votary shall fast on the third day of the moon's increase in the month of Mārgaśīrṣa, procure water and the blades of the sacred Kuśa grass.

गौरीं यजेद्बिल्वपत्रै: कुशोदककस्तत:॥
कदम्बादौ गिरिसुतां पौषे मरुबकैर्यजेत्॥ २॥
कर्पूरादः कृसरदो मल्लिकादन्तकाष्ठकृत्॥

And worship the goddess Gourī with the offerings of Bilba leaves and footh brushes made of Kadamba twigs. In the month of Pouṣa he shall take nothing but camphor on the day of the Vratam and worship the goddess Girisutā (the mountain-daughter) with the offerings of Kuruvaka flowers, Kṛsaras and tooth brushes of Mallikā twigs.

माघे सुभद्रां कल्हारैर्घृताशो मण्डकप्रद:॥ ३॥
गीतीमयं दन्तकाष्ठं फाल्गुने गोमतीं भजेत्॥
कुन्दै: कृत्वा दन्तकाष्ठं जीवाश: शाष्कुलीप्रद:॥ ४॥

In the month of Māgha, the votary shall live on a butter regimen on the day of the penance and worship the goddess Subhadrā with the offerings of Kalhāra flowers, Maṇḍas, and imaginary tooth-brushes formed of the spirit of song and harmony (Gitimayī). In the month of Phālguṇa, the votary shall take nothing but barley gruel after the Pūjā on the day of the vow, and worship the goddess Gomatī with the offerings of Śaskulis and tooth-brushes of Kunda stems.

विशलाक्षीं दमनकैश्चैत्रे च कृसरप्रद:॥
दधिप्राशो दन्तकाष्ठं तगरं श्रीमुखीं यजेत्॥ ५॥
वैशाखे कर्णिकारैश्च अशोकाशो वटप्रद:॥

The goddess Viśālākṣī should be worshipped with the offerings Mādhavī flowers and Kṛsras, and the votary shall take curd after that and dedicate toothbrushes of Tagara twigs to the goddess. The Śrīmukhi manifestation of the deity should be worshipped with Karanikāra flowers in ĕ m.onth of Vaiśākha the votary eating nothing but the polens of Aśoka flowers' and dedicat-

ing tooth-brushes of Aśoka twigs to her, thereafter.

ज्येष्ठे नारायणीमर्चेच्छतपत्रैश्च खण्डदः॥
लवंगाशो भवेदेव आषाढे माधवीं यजेत्॥ ६॥
तिलाशो बिल्वपत्रैश्च क्षीरान्नवटकप्रदः॥
औदुम्बरं दन्तकाष्ठं तगर्य्याः श्रावणे श्रियम्॥ ७॥

The Nārāyaṇī manifestation of the goddess should be worshipped in the month of Jyeṣṭha with the offerings of treacle (khaṇḍa) and lotus lilies; and the votary shall take nothing but cloves after the Pūjā on the day. The goddess Mādhavī should be worshipped with the offerings of Bilba leaves in the month of Āṣāḍha. The goddess Śrī should be woshipped in the month of Śrāvaṇa with the offerings of Kṣīrānnam and tooth-brushes of Audumbara twigs.

दन्तकाष्ठं मल्लिकाया क्षीरको ह्युत्तमां यजेत्॥
पद्मैर्यजेद्भाद्रपदे शृंगदाशो गुडादिदः॥ ८॥

The votary shall take nothing but sesame seeds and offer tooth-brushes of Tagara twigs, after that, to the goddess. The goddess Uttamā should be worshipped in the month of Bhādra with the offerings of tooth-brushes of Mallikā twigs. The votary shall take nothing but Śṛṅgadā after the Pūjā on the day.

राजपुत्रीं चाश्वयुजे जपापुष्पैश्च जीरकम्॥
प्राशयेन्निशि नैवेद्यैः कृसरैः कार्त्तिके यजेत्॥ ९॥
जातीपुष्पैः पद्मजां च पञ्चगव्याशनो यजेत्॥
घृतोदनं च वर्षान्ते सपत्नीकान्द्विजान्यजेत्॥ १०॥

The goddess Rājaputrī should be worshipped in the month of Āśvina with the offerings of Javā flowers; and the votary shall eat nothing, but Jīraka on the night of the Vratam. The godoess Padmajā should be worshipped in the month of Kārttika with the offerings of Jātī flowers, fruits, viands, and Kṛṣrās and the votary shall take nothing but the Pañcagavyam, that day. The Vratam should be thus celebrated for a year and closed by feasting a Brāhmaṇa pair and distributing confections made of clarified butter to the Brāhmaṇas.

उमामहेश्वरं पूज्य प्रदद्याच्च गुडादिकम्॥
वस्त्रच्छत्रसुवर्णाद्यैः रात्रौ च कृतजागरः॥
गीतवाद्यैर्ददेत्प्रातर्गवां सर्वमाप्नुयात्॥ ११॥

After that, Umā and Maheśvara should be worshipped with the usual ceremonial rites; and gold, silver, confectionaries, clothes, and umbrellas should be given to the Brāhmaṇas, the night to the final celebration being spent is songs and revelry.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचार काण्डे रम्भातृतीयाव्रतं नाम विंशत्युत्तरशततमोऽध्यायः॥ १२०॥

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ब्रह्मोवाच

चातुर्मास्यव्रतान्यूचे एकादश्यां समाचरेत्॥
आषाढ्यां पौर्णमास्यां वा सर्वेण हरिमर्च्च्य च॥ १॥

Brahmā said :—Now I shall describe the mode of practising the Cāturmāsyam Vratam. The vow should be first undertaken on the eleventh day of the moon's increase in the month of Āṣāḍha, or on the day of the full moon therein, after having duly worshipped and supplicated the god Hari as follows:

इदं व्रतं मया देव गृहीतं पुरस्तस्तव॥
निर्विघ्नं सिद्धिमाप्नोतु प्रसन्ने केशव॥ २॥
गृहीतेऽस्मिन्व्रते देव यद्यपूर्णे म्रियाम्यहम्॥
तन्मे भवतु सम्पूर्णं त्वत्प्रसादाज्जनार्दन॥ ३॥

"May the Vratam which I have, this day, undertaken in thy presence, O lord, come to a successful termination, by thy grace and will. Kindly deem it complete, O Janārdana, even if I be not spared to fulfil it as now vowed for."

एवमभ्यर्च्च्य गृह्णीयाद्व्रतार्चनजपादिकम्॥
सर्वाघं च क्षयं याति चिकीर्षेद्यो हरेर्व्रतम्॥ ४॥

Thus having worshipped and addressed the god, the votary shall get himself initiated into the acts of subsequent meditation and penitence. The sins of a man, who wishes to practise this . vow for the satisfaction of the god Hari, are annihilated.

स्नात्वायोभ्यच्य गृह्णीयाद्व्रतार्चनजपादिकम्।।
स्नात्वा यश्चतुरो मासानेकभक्तेन पूजयेत्।।
विष्णुं स याति विष्णोर्व लोकं मलविवर्जितम्।। ५।।

He who bathes and takes a single meal each day during the four months under discussion, ascends, a pure and undefiled spirit, to the region of Viṣṇu.

यद्य मांससुरात्यागी वेदविद्धरिपूजनात्।।
तैलवर्जी विष्णुलोकं विष्णुभाक्कृच्छ्रपादकृत्।। ६।।

A Brāhmaṇa, who is well-versed in the Vedas and abjures oil, wine, women, and animal food for these four months, goes to the region of Viṣṇu, by practising the present Vratam, and attains to that stage of self-liberation which is called Sāyuyayam (*lit.*, to be in perpetual touch with the Supreme Self).

एकरात्रोपवासाच्च देवो वैमानिको भवेत्।।
श्वेतद्वीपं त्रिरात्रात्तु व्रजेत्षष्ठान्नकृन्नरः।। ७।।

Even by fasting for a single night during the season, a man is transformed into a god, after death. By fasting for three consecutive days during the season, a man is sure to be translated to Śveta-dvīpa, after death.

चान्द्रायणाद्धरेर्धाम लभेन्मुक्तिमयाचिताम्।।
प्राजापत्यं विष्णुलोकं पराकव्रतकृद्धरिम्।। ८।।

An unsolicited emancipation waits the man who practises a Cāndrāyaṇa Vratam during me period. By practising a Prājāpatyam during the period, .a man attains to the region of Viṣṇu. The performance of a Parāka Vratam under the circumstance, is attended with the same result.

सक्तुयसावकभिक्षशी पयोदधिघृताशनः।।
गोमूत्रयावहारः पञ्चगव्यकृताशनः।।
शाकमलफलाद्याशी रसवर्जी च विष्णुभाक्।। ९।।

The votary shall live on powdered barley (Śaktu), barley gruel, milk, curd or clarified butter, or on alms during the entire term of the vow, which may be substituted for cow's urine, barley gruel or the Pañcagavyam. He shall forge to the use of all pot herbs, fruits, roots and vegetable juices. He who practises the vow as above indicated, shall attain to the region of Viṣṇu.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चातुर्मास्यव्रतनिरूपणं नामकावशत्युत्तरशततमोऽध्यायः।। १२१।।

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ब्रह्मोवाच

व्रतं मासोपवासाख्यं सर्वोत्कृष्टं वदामि ते।।
वानप्रस्थो यतिर्नारी कुर्यान्मासोपवासकम्।। १।।

Brahmā said :—Now I shall describe the mode of practising the vow of a month's privation, which is the best of all penances. It is imparatively obligatory on women, anchorites and forestdwelling hermits to practise the penance.

आश्विनस्य सिते पक्षे एकदश्यसामुपोषितः।।
व्रतमेतत्तु गृह्णीयाद्यावत्त्रिंशद्दिनानि तु।। २।।

The votary shall undertake the vow, first on the day of the eleventh phase of the moon's increase in the month of Aśvina, and which is to be continued for the next consecutive thirty days.

अद्यप्रभृत्यहं विष्णो यावदुत्थानकं तव।।
अर्चये त्वामनश्नंस्तु दिनानि त्रिंशदेव तु।। ३।।

He shall invoke the help of the god Hari for the successful termination of his vow by reciting the prayer which reads as follows :—"I undertake this vow in thy presence, O Viṣṇu. From this date, I shall worship thee fasting continuously for a month each day until the day of thy rising from slumber.

कार्त्तिकाश्विनयोर्विष्णो द्वादश्योः शुक्लयोरहम्।।
म्रिये यद्यन्तराले तु व्रतभंगो न मे भवेत्।। ४।।

I shall practise this vow from the twelfth day of the moon's increase in the month of Aśvina to the corresponding day of the month of Kārttika. May I not be accused of the sin of a broken vow if I die in the interim, and my

Vratam be deemed complete by the grace even under the circumstance."

हरिं यजेत्रिषवणस्नायी गन्धादिभिर्व्रती॥
गात्राभ्यंगं गन्धलेपं देवतायतने त्यजेत्॥ ५॥

The penitent shall thrice bathe each day, and worship the god Hari with. the offerings of perfumes, etc., during the term of the Vratam.

द्वादश्यामथ संपूज्य प्रदद्याद्द्विजभोजनम्॥
ततश्च पारणं कुर्य्याद्धरेर्मासोपवासकृत्॥ ६॥

He shall abjure the use of oil and unguents during the period, and break his vow on the day of the twelfth phase of the moon's increase in the month of Kārttika: The god should be worshipped at the close of the Vratam; and the Brāhmaṇas, sumptuously feasted; after which the penitent shall break his fast.

दुग्धादिप्राशनं कुर्य्याद्व्रतस्थो मूर्च्छितोऽन्तरा॥
दुग्धाद्यैर्न व्रतं नश्येद्भुक्तिमुक्तिमवाप्नुयात्॥ ७॥

Milk may be taken by the penitent in the case of his fainting during the fast, without any apprehension of breaking his vow, the reward of its observance being enjoyment of creature comforts in this life, and residence in heaven in the next.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशाख्यं आचारकाण्डे मासोपवासव्रतं नाम द्वाविंशत्युत्तरशततमोऽध्यायः॥ १२२॥

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ब्रह्मोवाच

व्रतानि कार्त्तिके वक्ष्ये स्नात्वा विष्णुं प्रपूज्येत्॥
एकभक्तेन नक्तेन मासं वायाचितेन वा॥ १॥
दुग्धशाकफलाद्यैर्वा उपवासेन वा पुनः॥
सर्वपापविनिर्मुक्तः प्राप्तकामो हरिं व्रजेत्॥ २॥

Brahmā said :—I shall now enumerate the Vratas which are to be practised in the month of Kārttika. A votary of Viṣṇu shall take his ablution and worship his deity each morning. The votary shall take a single meal each day, or shall live on alms in connection with the practising of any Vratam in the month of Kārittka. In the alternative, he shall live on vegetables or on a milk regimen, whereby he shall be exonerated from all sins, will witness the realisation of all his wished-for objects, and ascend, a stainless spirit, to the region of heaven after death.

सदा हरेर्व्रतं श्रेष्ठं ततः स्याद्दक्षिणायने॥
चातुर्मास्ये ततस्तस्मात्कार्त्तिके भीष्मपञ्चकम्॥ ३॥
ततः श्रेष्ठव्रतं शुक्लस्यैकादश्यां समाचरेत्॥
स्नात्वां त्रिकालं पित्रादीन्यवाद्यैरर्चयेद्धरिम्॥ ४॥

A Vratam, practised at any time in honour of the god Hari, ranks formost in respect of merit; and specially so is the one, performed when the sun is in the winter solstice. The Cāturmāsyam is the greatest of all annual Vratas, while the one, practised in the month of Kārtika and known as the Bhīṣmapañcakam Vratam should be practised on the day of the eleventh phase of the moon Is increase in the month of Kārtika, in connection with which the practise shall thrice bathe each day, worship the god Hari, and propitiate his departed manes with the offerings of barley com.

यजेन्मौनी घृताद्यैश्च पञ्चगव्येन वारिभिः॥
स्नापयित्वाथ कर्पूरमुखैश्चैवानुलेपयेत्॥ ५॥

Further he shall observe a vow of silence perform the rite of ceremonial ablution, with a solution of Pañcagavyam in sacred water, unto the god Hari; and annoint his image ith camphorated unguents.

घृताक्तगुग्गुलैर्धूपं द्विज पञ्चदिनं दहेत्॥
नैवद्यं परमान्नं तु जपेदष्टोत्तरं शतम्॥ ६॥
ॐ नमो वासुदेवाय घृतव्रीहितिलादिकम्॥
अष्टाक्षरेण मन्त्रेण स्वाहान्तेन तु होमयेत्॥ ७॥

A Brāhmaṇa votary, under the circumstance, shall continuously bum, for five days, incense sticks made of Guggulu and clarified butter, and dedicate viands, edibles and Parāmannas (a kind of sweetened rice porridge) to the god, and cast hundred and eight libations of clarified butter into the sacrificial fire by repeating the Mantra which runs as, "Om, obeisance to the god Vāsudeva."

प्रथमेऽह्नि हरेः पादौ यजेत्पद्मैर्द्वितीयकः॥
बिल्वपत्रैर्जानुदेशं नाभिं गन्धेन चापरे॥ ८॥
स्कन्धा बिल्वजवाभिश्च पञ्चमेऽह्नि शिरोऽर्चयत्॥
मालत्या भूमिशायी स्वाद्गोमयं प्राशत्क्रमात्॥ ९॥
गोमूत्रं च दधि क्षीरं पञ्चमे पञ्चगव्यम्॥
नक्तं कुर्य्यात्पञ्चदश्यां व्रती स्याद्भुक्तिमुक्तिभाक्॥ १०॥

On the first day, the feet of the divine image (Viṣṇu) should be worshipped with lotus flowers; its knees, with the Bilba leaves on the second; its navel, with sandal past on the third; its shoulders with the Javā flowers and Bilba leaves on the fonrth; and its head, with the Mālati flowers on the fifth. The votary shall lie down on the bare ground during the entire term of the Vratam the successively take the five components of Pañcagavyam, *viz.*, one on each day of the worship, taking the entire compound (Pañcagavyan,) on the fifth night. By practising the vows as above described, a man becomes entitled to the pleasures of the two worlds.

एकादशीव्रतं नित्यं तत्कुर्य्यत्पक्षयोर्द्वयोः॥
अघौघनरकं हन्यात्सर्वदं विष्णुलोकदम्॥ ११॥

Thr performance of the Ekādaśī Vratam is imparatively obligatory on all, a breach being sinful and degrading. A man shall observe a fast on the eleventh day of the fortnight, whether light or dark, inasmuch as it tends to absolve him of all sins, precludes the chance of his ever visiting the shades of Haydes and makes him entitled to the beatitude of the region of Viṣṇu.

एकादशी द्वादशी च निशान्ते च त्रयोदशी॥
नितयमेकादशी यत्र तत्र सन्निहितो हरिः॥ १२॥

A man observing a fast on the eleventh day of the fortnight, shall break it on the twelfth, and resume his usual mode of living on the night of the thirteenth. A day entirely marked by the eleventh phase of the moon, should be regarded as permeated with the blessed Self of Hari.

दशम्येकादशी यत्र तत्रस्थाश्चासुरादयः॥
द्वादश्यां पारण कुर्य्यात्सूतके मृतके चरेत्॥ १३॥

The day on which the moon is both in her tenth and eleventh phases, should be regarded as consigned to the demons. Hence fasting on such a day is prohibited. The votary shall break his fast on the twelfth day of the fortnight. The performance of an Ekādaśī Vratam is never affected by the personal uncleanness incidental to the death or birth of one's agnates.

चतुर्दशीं प्रतिपदं पूर्वमिश्रामुपावसेत्॥
पौर्णमास्या ममावास्यां प्रतिपन्मिश्रितां मुने॥ १४॥

Fasts, which are to be made on the fourteenth, or on the first day of the fortnight, should be respectively observed on a day when the mooh exists for a while in her preceding phase.

द्वितीयां तृतीयामिश्रां तृतीयाञ्चाप्युपावसेत्॥
चतुर्थ्या सङ्गतां नित्यं चतुर्थीञ्चानया युताम्॥
पञ्चमीं षष्ठ्यसंयुक्तां युक्ताञ्च सप्तमीम्॥ १५॥

The same rule holds good in respect of Dvitīyā, Tṛtīyā, Caturthī, Pañcamī and Śaṣṭhi Vratras.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशांख्ये आचारकाण्डे भीष्मपञ्चकादिव्रतं नाम त्रयोविंशत्युत्तरशततमोऽध्यायः॥ १२३॥

अध्यायः १२४ / Chapter 124

ब्रह्मोवाच

शिवरात्रिव्रतं वक्ष्ये कथां वै सर्वकामदाम्॥
यथा च गौरी भूतेशं पृच्छति स्म परं व्रतम्॥ १॥

Brahmā said :—I shall now describe the mode of practising the Śivarātra Vratam, the performance of which confers all wished for blessings on the practiser. The goddess Gourī learnt it of yore from the god Mahādeva, the lord of all created beings.

ईश्वर उवाच

माघफाल्गुनयोर्मध्ये कृष्णा या तु चतुर्दशी॥
तस्यां जागरणाद्रुद्रः पूजितो भुक्तिमुक्तिदः॥ २॥

The god said :—"He who keeps a vigil and

worships the god Rudra on the night of the fourteenth phase of the moon's wane which comes between the months of Māgha and Phālguna, becomes entitled to the pleasures of life and the liberation of self.

कामयुक्तो हरः पूज्यो द्वादश्यामिव केशवः॥
उपोषितैः पूजितः सन्नकात्तारयत्तथा॥ ३॥

The god Mahādeva emancipates the votary from the chain of nesessary existence in the instance, as the god Keśava does on the occasion of an Ekādaśī Vratam.

निषादश्चर्बुदे राजा पापी सुन्दरसेनकः॥
स कुक्कुरैः समायुक्तो मृगान्हन्तुं वनं गतः॥ ४॥

Once upon a time, the vicious Sundara Sena, the king of the country of Arvuda, went out, with his dogs, on a hunting excursion in the forest. But the day wore on and night came without any game even being sighted.

मृगादि कमसंप्राप्य क्षुत्पिपासार्दितो गिरौ॥
रात्रौ तडागतीरेषु निकुञ्जे जाग्रदास्थितः॥ ५॥

The hunter, hungry and jaded with the day's trouble sat down weary and watchful in a bower on the bank of a pool in the till brow.

तत्रास्ति लिंगं स्वं रक्षञ्छरीरं चाक्षिपत्ततः॥
पर्णानि चाप तन्मूर्ध्नि लिंगस्यैव न जानतः॥ ६॥

But lo, there happened to be a phallic emblem in that bower, and the leaves of the Bilba tree, which was shaken by the impact of the hunter's body as he strove to lie down on the ground, rustled and fell in heaps over the emblem, without his knowledge.

तेनधूलिनिरोधाय क्षिप्तं नीरं च लिंगके॥
शरः प्रमादेनैकस्तु प्रच्युतः करपल्लवात्॥ ७॥

The fowler fetched water from the pool and sprinkled it over the floor of the bower to lay down the dust; and drops of water thus dribbled down over the head of the emblem from the tips of his fingers.

जानुभ्यामवनीं गत्वा लिंग स्पृष्ट्वा गृहीतवान्॥
एवं स्नानं स्पर्शनं च पूजनं जागरोऽभवत्॥ ८॥

Suddenly there fell down a sltaft from his quiver on the ground, and the fowler crawled on his all fours to lift it up, when unknowingly he touched the emblem with his chest. Thus he touched and bathed and worshipped a phallic emblem on the night of the Vratam, which he passed in a vigil, though for quite a different purpose.

प्रातर्गृहागतो भार्य्यादत्तान्नं भुक्तवान्स च॥
काले मृतो यमभटैः पाशैर्बद्धा तु नीयते॥ ९॥

The fowler returned home on the following morning and took his meal with his wife and children. So years came and years went away, and the fowler died a natural death at the end of his appointed days, when the emissaries of Death came to take his unclean spirit in fetters to the mansion of their lord.

तदा मम गणैर्युद्धे जित्वा मुक्तीकृतः स च॥
कुक्कुरेण सहैवाभूद्गणो मत्पार्श्वगोऽमलः॥ १०॥

But lo, my own warders sprang upon them, and overpowered them in the scuffle that ensued, and finally brought him, a free and unfettered spirit, to my own special region of bliss (Śivaloka) in the company of that faithful dog which watched by him on the night of the chase in the bower. "

एवमज्ञानतः पुण्यं ज्ञानात्पुण्यमथाक्षयम्॥
त्रयोदश्यां शिवं पूज्य कुर्य्यात्त नियमं व्रती॥ ११॥
प्रातर्देव ! चतुर्दश्यां जागरिष्याम्यहं निशि॥
पूजां दानं तपो होमं करिष्याम्यात्मशक्तिः॥ १२।

The votary shall practise self-control on the day of the thirteenth phase of the moon's wane, and worship the god Rudra by praying as follows :—"Next night, I will keep a vigil in thy honour. O lord, and worship thee and meditate on thy divine self. I undertake to perform aHoma ceremony and give alms to the poor for the glorification of thy honoured name.

चतुर्दश्यां निराहारो भूत्वा शम्भो परेऽहनि॥
भोक्ष्येऽहं भुक्तिमुक्तयर्थं शरणं मे भवेश्वर॥ १३॥

I will fast on the day of the fourteenth phase of the moon's wane. and break it on the day following for the emancipation of my self. Be thou my help in that, O thou, the originless, all-pervading deity.

पञ्चगव्यामृतैः स्नाप्य तत्काले गुरुं श्रितः॥
ॐ नमो नमः शिवाय गन्धाद्यः पूजयेद्धरम्॥ १४॥

The phallic emblem should be bathed with the compositions known as the Pañcagavyam and the Pañcāmṛtam, and worshipped by reciting the Mantram running as, "Om, obeisance to Śiva."

तिलतण्डुलव्रीहींश्च जुहुयात्सघृतं चरुम्॥
हुत्वा पूर्णाहूतिं दत्त्वा श्रृणुयाद्गीतसत्कथाम्॥ १५॥

Libations of clarified butter containing rice, Vṛhī, sesame seeds and little morsels of the cooked sacrificial porridge should be cast into the fire, after which the closing libation should be cast.

अर्द्धरात्रे त्रियामे च चतुर्थे च पुनयजेत्॥
मूलमन्त्रं तथा जप्त्वा प्रभाते तु क्षमापयेत्॥ १६॥

The votary shall hear the legend of the Vratam recited by the priest, and worship the god once in each quarter of the night and recite the sacred Mantra till the break of dawn, when he shall did farewell to the deity by asking his pardon as follows :—

अविघ्नेन व्रतं देव! त्वत्प्रसदान्मयार्चितम्॥
क्षमस्व जगतां नाथ! त्रैलौक्याधिपति हर!॥ १७॥

"I have safely and peace fully fulfilled this vow by thy grace, O thou the lord of the three worlds.

यन्मयाद्य कृतं पुण्यं यद्रुद्रस्य निवेदितम्॥
त्वत्प्रसादान्मया देव! व्रतमद्य समापितम्॥ १८॥
प्रसन्नो भव मे श्रीमन् गृहं प्रति च गम्यताम्॥
त्वदालोकनमात्रेण पवित्रोऽस्मि न संशयः॥ १९॥

Most humbly do I dedicated the merit of these performance to thy self. I supplicate thy grace, O lord, I have invoked thee on the occasion of my Vratam, now I beseech thee, O lord, to go back to thy mansion from whence thou hast come. Thy very presence has absolved me of all sins.

भोजयेद्ध्याननिष्ठांश्च वस्त्रच्छत्रादिकं ददेत्॥
देवादिदेव भूतेश लोकानुग्रहकारक॥ २०॥

Graciously accept my humble offerings, O thou the god of the gods, who art the origin, stay and goal of all areated beings, and kind and compassionate to all."

यन्मया श्रद्धया दत्तं प्रीयतां तेन मे प्रभुः॥
इति क्षमाप्य च व्रती कुर्य्याद्द्वादशवार्षिकम्॥ २१॥

Thus the the Vratam should be practised for twelve consecutive years, the reward of which is fame, opulence, kingdom and progeny in this life and residence in the region of Śiva after death.

कीर्त्तिश्रीपुत्रराज्यादि प्राप्य शैवं पुरं वज्रेत्॥
द्वादशेष्वपि मासेषु प्रकुर्य्यादिह जागरम्॥ २२॥
व्रती द्वादश संभोज्य दीपदः स्वर्गमाप्नुयात्॥ २३॥

The Vratam may be practised as well on the same night in each month of the year, and should be closed by feasting a dozen hermits and illuminating the temple of the deity, by which a perpetual residence in heaven may be ensured.

॥ इति श्रीगारुडे महापुरणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे शिवरात्रिव्रतं नाम चतुर्विंशत्युत्तरशततमोऽध्यायः॥ १२४॥

अध्याय: १२५ / Chapter 125

पितामह उवाच

मान्धाता चक्रवर्त्त्यासीदुपोष्यैकादशीं नृपः॥
एकदश्यां न भुञ्जीत पक्षयोरुभयारपि॥ १॥

Said The Divive Grand Father :—The king Māndhatā managed to be the undisputed lord of the three worlds by by practising the Ekādaśī Vratam of yore. Hence one shall fast both on the eleventh days of the light and dark fortnights.

दशम्येकादशीमिश्रा गान्धार्य्या समुपोषिता॥
तस्याः पुत्रशतं नष्टं तस्मात्तां परिवर्जयेत्॥ २॥

The queen Gāndhārī fasted on the day of the tenth phase of the moon, and lost her hundred sons in consequence. Hence on shall not fast on the eleventh day of the fortnight.

द्वादश्येकादशी यत्र तत्र सन्निहितां हरिः॥
दशम्येका दशी यत्र तत्र सन्निहितोऽसुरः॥
बहुवाक्यविरोधेन सन्देहो जायते यदा॥ ३॥

द्वादशी तु तदा ग्राह्या त्रयोदश्यान्तु पारणम्॥
एकादशी कलापि स्यादुपोष्या द्वादशी तथा॥ ४॥

Even in spite of the dictum that the god Hari presides over the day when the moon is her tenth, and eleventh, phases, one should fast on the day of the twelfth phase of the moon, and break it on the day following.

एकादशी द्वादशी च विशेषेण त्रयोदशी॥
त्रिमिश्रा सा तिथिर्ग्राह्या सर्वपापहरा शुभा॥ ५॥
एकादशीमुपोष्यैव द्वादशीम थवा द्विज॥
त्रिमिश्रां चैव कुर्वीत न दशम्या युतां क्वचित्॥ ६॥

One shall fast on the day marked even by a Kalā of Ekādaśī, or on the day when the moon is successively in her eleventh, twelfth, and thirteenth, phases.

रात्रौ जागरणं कुर्वन्पुराणश्रवणं नृपः॥
गदाधरं पूजयंश्च उपोष्यैका दशीद्वयम॥
रुक्माङ्गदो ययौ मोक्षमन्ये चैकादशीव्रतम्॥ ७॥

The king Rukmāṅgada used to keep vigils on the nights of the two Ekādaśīs is and hear the Purāṇas recited to him by the holy sages, in consequence whereof he was liberated from the' trammels of life and ascended to heaven after death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकादशीमाहात्म्यं नाम पञ्चविंशत्युत्तरशततमोऽध्यायः॥ १२५॥

अध्यायः १२६ / Chapter 126

ब्रह्मोवाच

येनार्चनेन वै लोको जगाम परमां गतिम्॥
तमर्चनं प्रवक्ष्यामि भुक्तिमुक्तिकरं परम्॥ १॥

Brahmā said :—Now I shall describe a mode of worship which entitles the votary to the highest beatitude, as well as to the pleasures of this life and to the joy of self-emancipation.

सामान्यमण्डलं न्यस्य धातारं द्वारदेशतः॥
विधातारं तथा गङ्गां यमुना च महानदीम्॥ २॥

The votary shall psychically locate the his Manḍa lam (a tracendental figure) in the mystic nerve Phlexus in his heart and mentally worship the dieties Gaṅgā, Jamunā, Mahānadī Dhātām and Vidhātā at its different approaches.

द्वारश्रियं च दण्डं च प्रचण्डं वास्तुपूरुषम्॥
मध्ये आधारशक्तिं च कूर्मं चानन्तमर्चयेत्॥ ३॥

The deities, such as, Srī, Daṇḍa, Pracaṇḍa and Vāstu Puruṣa, should be likewise worshippedat its exterior lives, while the the mystic tortoise (symbol of universal evolution and involution,) the universal receptacle and eternity should be worshipped at its centre.

भूमिं धर्मं तथा ज्ञानं वैराग्यश्चैर्य्यमेव च॥
अधर्मादींश्च चतुरः कन्दं नालं च पङ्कजम्॥ ४॥

After that, the attributed, location, virtue, knowledge, non attachment, splendour, impiety, non-knowledge, bondage, and the pollens, stems, and bulb of the mystic lotus lily should be worshipped.

कर्णिकां केसरं सत्त्वं राजसं तामसं गुणम्॥
सूर्य्यादिमण्डलान्येव विमलाद्याश्च शक्तयः॥ ५॥

After that, the petals and stamens of that mystic flower, as well as the qualities of illumination, action, and nescience, the solar world, the lunar world, the region of fire, and the divine energies such as, Vimalā, etc., should be worshipped in that psychic mystic nerve plexus of the heart.

दुर्गां गणं सरस्वतीं क्षेत्रपालं च कोणके॥
आसनं मूर्त्तिमभ्यर्च्य वासुदेवं बलं स्मरन्॥ ६॥

Similarly, the, deities Durgā, Gaṇeśa, Sarasvatī and Kṣetrapāla, should be worshipped at the four cardinal points of the Mandalam. After that, the pedestal and the embodied image of the God should be worshipped followed by a similar pūjā of Vāsudeva, Valabhadra, and the God of Love.

अनिरुद्धं महात्मानं नारायणसामथार्चयेत्॥
हृदयादीनि चांगानि शङ्खादीन्यायुधानि च॥ ७॥

After that, Aniruddha and Nārāyaṇa with his weapons and conch-shell should be worshipped, and the votary should practise the rite of Ṣaḍāṅganyāsa (psychic attraction and localisation of certain universal categories and attributed in the different parts of the human organism) in the usual orthodox way.

श्रियं पुष्टिं च गरुडं गुरुं परगुरुं यजेत्॥
इन्द्रादीन्दिक्ष्वधो नागमूर्द्ध्वं ब्रह्माणमर्चयेत्॥ ८॥

Then, having worshipped the dieities, beauty, growth and Garuḍa he should worship the guardian deities of the different quarters of the heaven and the god Brahmā, above, and the god Ananta, below.

विष्वक्सेनमथैशान्यां प्रोक्तं पूजनमागमे॥
सकृदभ्यर्चितो देवो येनवं विधिपूर्वकम्॥ ९॥

After tha, the god Viṣvaksena should be worshipped at the north-east angle of the Maṇḍalam. He, who can thus worship the god even for a single time in his life, is freed from the chains of successive re-births.

न तस्य सम्भवो भूयः संसारेऽस्मिन्महात्मनः॥
पुण्डरीकाय संपूज्य ब्रह्माणं च गदाधरम्॥ १०॥

The Puṇḍarīka and Gadādhara manifestations of the diety should be as well meditated upon in connection with the present form of worship.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे षड्विंशत्युत्तरशततमोऽध्यायः॥ १२६॥

अध्यायः १२७ / Chapter 127

ब्रह्मोवाच
माघमासे शुक्लपक्षे सूर्य्यर्क्षेण युता पुरा॥
एकादशी तथा चैका भीमेन समुपोषिता॥ १॥
आश्चर्य्य तु व्रतं कृत्वा पितृणामनृणोऽभवत्॥
भीमद्वादशी विख्याता प्राणिनां पुण्यवर्द्धिनी॥ २॥

Brahmā said :—The renowned Bhīmasena of yore fasted on the day of the eleventh phase of the moon's increase (Ekādaśī) marked by the Asterism Hastā, in the month of Māgha; and behold, he was instantly exonerated from his obligations to the Pitṛs in consequence. Accordingly the Vratam is' called Bhaimī Ekādaśī. This Bhaimī Dvādaśī is renowned for the fact of its increasing the piety of men. He, who obseres a fast on this Ekādaśī and breaks it on the following day acquires merit in the eyes of heaven.

नक्षत्रेण विनाप्येषा ब्रह्महत्यादि नाशयेत्॥
विनिहन्ति महापापं कुनृपो विषयं यथा॥ ३॥

One should fast on that Ekādaśī in the mounth of Māgha even it be not marked by the above-named asterism, and even by so-doing one would be freed from the sins of a Brāhmaṇa-slaughter.

कुपुत्रस्तु कुलं यद्वत्कुभार्य्या च पतिं यथा॥
अधर्मं च यथा धर्मः कुमन्त्री च यथा नृपम्॥ ४॥

This Ekādaśī Vratam destroys all sins as surely as a bad son brings ruin on his family, a false wife brings death and disgrace to her husband; a false minister brings confusion to his king, and a pious act dispels the gloom of iniquity.

अज्ञानेन यथा ज्ञानं शौचमाशौचकं यथा॥
अश्रद्धया यथा श्रद्धा सत्यञ्चैवानृतैर्यथा॥ ५॥

As knowledge dispels nescience, as purity removes the impurity of the heart; as truth conquers untruth; and reverence, irreverence; so this Vratam annihilates all kinds of sin.

हिमं यथोष्णमाहन्यादनर्थं चार्थसंचयः॥
यथा प्रकर्त्तिनाद्दानं तपो वै विस्मयाद्यथा॥ ६॥

As surely as cold removes heat, as profigacy destroys a stored up treasure, as bragging of it destrtoys the meirt of a gift, as worldliness destroys penance, the Ekādaśī Vratam destroys all sin.

अशिक्षया यथा पुत्रो गावो दूरगतैर्यथा॥
क्रोधेन च यथा शन्तिर्यथा वित्तमवर्द्धनात्॥ ७॥

As surely as a son is ruined without good education, cattle are destroyed by straying far from the folds, as a peaceful temperament is ruffled by anger, and as expenditures without

income destroy one's wealth, so the Ekādaśī Vratam destroys all kinds of sin.

ज्ञानेनैकथा विद्या निष्कामेन यथा फलम्॥
तथैव पापनाशाय प्रोक्तेयं द्वादशी शुभा॥ ८॥

As surely as a motive destroys the merit of an act, as knowledge destroys nescience, this Vratam destroys all kinds of sin.

ब्रह्महत्या सुरापान स्तेयं गुर्वंगनागमः॥
युगपत्तुप्रजाता निहन्ति त्रिपुष्करम्॥ ९॥

The sin, which is attached to the acts of Brāhmaṇa-slaughter, wine-drinking gold-stealing and defiling the bed of a preceptor, when simultaneously done, are absolved by performing the Ekādaśī Vratam in its true spirit. The dreadful astral combination, known as the Tripuṣkara Yoga, can annihilate the progeny and relations of the man, who dies under its influence, but cannot destroy his sins, which may be expiated by performing the Ekādaśī Vratam.

न चापि नैमिषं क्षेत्रं कुरुक्षेत्रं प्रभासकम्॥
कालिन्दी यमुना गंगा न चैव न सरस्वती॥ १०॥

Neither the holy shrines of Kurukṣetra, Prabhāsa and Naimiṣa, nor the sacred rivers, the Gaṅgā, the Yamunā, the Kālindī and the Sarasvatī, can rank equal in merit with the Ekādaśī Vratam.

चैव सर्वतीर्थानि एकादश्याः समानि हि॥
न दानं न जपो होमो न चान्यत्सुकृतं क्वचित्॥ ११॥

Neither the practice of charity and philanthropy, nor meditation and burnt offerings can vie with the Vratam under discussion, in respect of merit and sanctity.

एकतः पृथिवीदानमेक तो हरिवासरः॥
ततोऽप्येका महापुण्या इयमेकादशी वरा॥ १२॥

The merit of an Ekādaśī Vratam weighed in balance with that of making a gift of the whole world, immensely outweighs the later. This Bhaimī Ekādaśī is by far the most sacred of all the other sacred Ekādaśī in the year.

अस्मिन्वराहपुरुषं कृत्वा देवं तु हाटकम्॥
घटोपरि नवे पात्रे कृत्वा वै ताम्रभाजने॥ १३॥

A golden image of the Varāha manitestation of the god should be worshipped inside a copper vessel placed on the top of the sacrificial pitcher.

सर्वबीजभृते विप्राः सितवस्त्रागण्ठिते॥
सहिरण्यप्रदीपाद्यैः कृत्वा पूजां प्रयत्नतः॥ १४॥

The image should be covered with a clean sheet of white linen, and worslripped with the offerings of lighted lamps of gold, and a variety of costly vianda.

वराहाय नमः पादौ क्रोडाकृतये नमः कटिम्॥
नाभिं गंभीरघोषाय उरः श्रीवत्सधारिणे॥ १५॥
बाहुं सहस्रशिरसे ग्रीवां सर्वेश्वराय च॥
मुखं सर्वात्मने पूज्यं ललाटं प्रभवाय च॥ १६॥
केशाः शतमयूखाय पूज्या देवस्य चक्रिणः॥
विधिना पूजयित्वा तु कृत्वा जागरणं निशि॥ १७॥

The lower extremities of the image should be worshipped by reciting the Mantram, "Om, obeisance to Varaha;" its lips, by reciting the one which reads ad Om, obeisance tc Krodhākṛti; its navel, by reciting the Mantram, Om, obeisance to the deep-voiced one; its chest, by reading the Mantram, Om, obeisance to Śrīvatsadhārī; its arms, by reciting the Mantram, Om, obeisance to the thousand headed one; its neck, by reciting the Mantram, Om, obeisance to the lord of all; its face, by reciting the Mantram, Om, obeisance to the soul of the universe; its fore-headed, by reciting the Mantram, "Om, obeisance to the Universal Master," and its hair, by reciting the Mantram, which reads as, Om, obeisance to the hundred-mouthed deity.

श्रुत्वा पुराणं देवस्य माहात्म्यप्रतिपादकम्॥
प्रातर्विप्राय दत्त्वा च याचकाय शुभाय तत्॥ १८॥
कनकक्रोडसहितं सन्निवेद्य परिच्छदम्॥

Having thus duly worshipped the god, the votary should pass the night in a holy vigil, and hear the glorious exploits of his Varāha manifestation on earth from the Puranam, which deals with them. Gifts should be made to the beggars and the Brāhmaṇas, the next morning; and wearing apparels containing bits of gold should be given to the Brāhrnaṇas in special.

पश्चात्तु पारणं कुर्य्यान्नातितृप्तं सकृद्व्रतः॥ १९॥
एवं कृत्वा नरो विद्यात्र भूय स्तनपो भवेत्॥
उपोष्यैकादशीं पुण्यां मुच्यते वै ऋणत्रयात्॥
मनोऽभिलषितावाप्तिः कृत्वा सर्वव्रतादिकम्॥ २०॥

After that, the votary should break his fast and take only a few morsels of food instead of eating too much. He, who practises the Vratam in the aforesaid manner, suffers not the pangs of re-births, and is expoerated from the three-fold obligations which a man incurs at his birth. The performance of the Vratam grants the merit of performing all other vows, and makes the performer, the happy wssessor of all his wishedfor objects.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे एकादशीमाहात्म्यं नाम सप्तविंशत्युत्तरशततमोऽध्यायः॥ १२७॥

अध्यायः १२८ / Chapter 128

ब्रह्मोवाच

व्रतानि व्यास वक्ष्यामि यैस्तुष्टः सर्वदो हरिः॥
शास्त्रोदितो हि नियमो व्रतं तच्च तपो मतम्॥ १॥

Brahmā said :—O Vyāsa, hear me discourse on the mode of performing a variety of Vratas, which can win the good graces of the god Hari, who blesses the performer with all his cherished boons in return.

नियमास्तु विशेषाः स्युः व्रत स्यास्य दमादयः॥
नित्यं त्रिषवणं स्नायादधःशायी जितेन्द्रियः॥ २॥
स्त्रीशूद्रपतितानां तु वर्जयेदभिभाषणम्॥
पवित्राणि च पञ्चैव जुहुयाच्चैव शक्तितः॥ ३॥

A Vratam signifies an act of living in conformity with the rules of conduct and stM-control, as laid down in the Śāstras. The Vratam is but another name for penance (Tapasyā). A Vratī (performer of a Vratram) is under the obligation of observing specific rules of conduct and self-control. He should bathe, thrice every day, during the entire term of the Vratam, and sleep on the bare ground, contented, and controlled in his mind and senses, and renouncing all talk with women, Śūdras, and degraded persons.

कृच्छ्राण्येतानि सर्वाणि चरेत्सुकृतवान्नरः॥
केशानां रक्षणार्थं तु द्विगुणं व्रतमाचरेत्॥ ४॥

He should make burnt offerings of the five sacred articles, as his circumstances world admit of. A Vrati wishing to acquire the full merit of his, should practise the above-named austerities, and undergo double the hardship, in the event of his wearing long hair during the entire term of the Vratam.

कांस्यं माषं मसूरं च चणकं कोरदूषकम्॥
शाकं मधु परान्नं च वर्जयेदुपवासवान्॥ ५॥

He should not take any thing out of a bowl of Indian bell metal, nor consume any potherbs, nor take honey, grain, and Koradūṣaka, nor chew any beetle leaf on the day of breaking his fast, not take his meals in aJ1other's house on the occasion.

पुष्पालङ्कारवस्त्राणि धूपगन्धानुलेपनम्॥
उपवासेन दुष्येतु दन्तधावनमञ्जनम्॥ ६॥

A fast is vitiated by using flowers, perfumes, unguents, collyrium, a tooth brush, a new cloth, or an article of ornament.

दन्तकाष्ठं पंचगव्यं कृत्वा प्रातर्व्रतं चरेत्॥
असकृज्जलपानाच्च ताम्बूलस्य च भक्षणात्॥ ७॥
उपवासः प्रदूष्येत् दिवास्वप्ना क्षमैथुनात्॥

A Vratī should wash his mouth with the Pañcagavyam in the morning before breaking his fast. The merit of a fast is destroyed by gambling, by indulging in day-sleep or in sexual intercourse, and by constantly drinking water on the day of its breaking.

क्षमा सत्यं दया दानं शौचमिन्द्रियनिग्रहः॥ ८॥
देवपूजाग्निहवने सन्तोषोस्तेयमेव च॥
सर्वव्रतेष्वयं धर्मः सामान्यो दशधा स्मृतः॥ ९॥

Forbearance, truthfulness, clemency, charity, cleanliness of body and mind, and subjugation of the senses, divine worship and

Home celebration are the ten cardinal virtues, which should be practised in connection with the performance of every Vratam.

नक्षत्रदर्शनान्नक्तमनक्तं निशि भोजनम्॥
गोमूत्रं च पलं दद्यादर्धांगुष्ठं तु गोमयम्॥ १०॥
क्षीरं सप्तपलं दद्याद्दध्नश्चैव पलत्रयम्॥
घृतमेकपलं दद्यात्पलमेकं कुशोदकम्॥ ११॥

A meal after a whole day's fast and taken after the rising of the evening star is technically called a night-meal (Nakta Bhojanam), which must not be interpreted to simply mean a meal in the night. Take of a Pala weight (eight tolās) to cow's urine, a half thumbful of cowdung, seven Pala weights .of milk, three Pala weights of curd, one Pala of clarfied butter, and one Pala of the washings of Kuśa grass and mix together.

गायत्र्या चैव गन्धेति आप्यास्व॰ दधिग्रहः॥
तेजोऽसीति च देवस्य ब्रह्मकूर्चव्रतं चरेत्॥ १२॥

The resulting compound is called be the Pañcagavyam. A person about to practise the Brahmakṛccha- Vratam should take Pañcagavyam after purifying its component cow's urine by reciting the Gāyatrī Mantram; cowdung, by reciting the Gandha Dvāra, etc., Mantram; curd, by reciting the Dadhi kravya, etc., Mantram; milk, by reciting the Apyayāṣva, etc., Mantram; clarified butter, by reciting the Tejosī, etc., Mantram; and the washings of the Kuśa grass, by reciting the Devasya etc., Mantram.

अग्न्याधानं प्रतिष्ठां तु यज्ञदानव्रतानि च॥
वेदव्रतवृषोत्सर्गचूडाकरणमेखलाः ॥ १३॥
मांगल्यमभिषेकं च मलभासे विवर्जयेत्॥

Celebrations of such religious ceremonies as, Agnyādhānam (*lit.*, first kindling of the sacrificial fire), installation of a divine image, a religious sacrifice, Vedavrata rite of tonsure, investiture with the sacred thread, Vṛṣotsarga (the rite of the setting free of a sacrificial bull), as well as acts of charities and penances should not be made in a month, which contains two new moons (Malamāsa).

दर्शाद्दर्शस्य चान्द्रः स्यात्त्रिंशाहोभिस्तु सावनः॥ १४॥
रविसंक्रमणात्सौरो नाक्षत्रः सप्तविंशतिः॥

A Śāvaṇa month consists of thirty days counted from one new moon to another. A Saura (solar) month is computed from the passing of the sun from one zodiacal sign to another. The time taken by the twenty-seven asterisms (lunar mansions) to make one complete revolution round the earth, is counted as an astral, (nakṣtra) month, which consists of twently-seven days.

सौरो मासो विवाहाय यज्ञादौ सावनस्थितः॥ १५॥
युग्माग्नियुगभूतानि पुण्मुन्यार्वसुरंध्रयोः॥
रुद्रेण द्वादशी युक्ता चतुर्दश्याथ पूर्णिमा॥ १६॥

The Saura mode of computation should be adapted in respect of celebrating marriages; and the Sāvana style, in. respect of celebrating religious sacrifices. The second and the third, the fourth and the fifth, the sixth and the seventh, the eighth and the ninth, the tenth and the eleventh, the twelfth and the thirteenth, the fourteenth and the fifteenth phases of the noon's wane or increase are called Yugmādara to each other.

प्रतिपद्यप्यमावास्या तिथ्योर्मघ्यं महाफलम्॥
एतद्व्यस्तं महाघोरं हन्ति पुण्यं पुरा कृतम्॥ १७॥

A Tithī Vratam performed on a day when that Tithī (lunar phase) meets its Yugmādara, is doubly meritorious.

प्रारब्धतपा स्त्रीणां रजो हन्याद्व्रतं न हि॥
अन्यैर्दानादिकं कुर्यात्कायिकं स्वयमेव च॥ १८॥

A female vowist menstruating after taking the vow is not disqualified from practising it to term in consequence. The Vratas may be practised through a proxy, but penances must be personally performed.

क्रोधात्प्रमादाल्लोभाद्वा व्रतभङ्गो भवेद्यदि॥
दिनत्रयं न भुञ्जीत शिरसो मुण्डनं भवेत्॥ १९॥

A vow broken through anger, greed, or incontinence, should be atoned for by a three day's fast and a clean shave of the head.

असामर्थ्ये शरीरस्य पुत्रादीन्कारयेद्व्रतम्॥
व्रतस्थं मूर्च्छितं विप्रं जलादीन्यनुपाययेत्॥ २०॥

The performance of a Vratam may be

delegated to one's son in case of one's ill health. A Brāhmaṇa, swooning away in course of a Vratam, should be enlivened with milk, and cold applications.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे व्रतपरिभाषा नामाष्टाविंशत्युत्तरशततमोऽध्यायः ॥ १२८॥

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ब्रह्मोवाच

वक्ष्ये प्रतिपदादीनि व्रतानि व्यास शृण्वथ।।
वश्वानरपदं याति शिखिव्रतमिदं स्मृतम्।। १।।

Brahmā said :—Now I shall describe the mode of practising the Vratas, which should be performed on the days of the first phase of the moon, etc.

प्रतिपद्येकभक्ताशी समाप्ते कपिलाप्रदः।।
चैत्रादौ कारयेच्चैव ब्रह्मपूजां यथाविधि।।
गन्धपुष्पार्चनैर्दामैर्माल्याद्यैश्च मनोरमैः।। २।।

A votary should take a single meal on the day of the first phase of the moon, and make the gift of a cow of the Kapila species, the next morning. The Vratam is called Śikhi Vratam, the which leads the performer to the region of the Fire-God, after death. The Vratam should be commenced from the month of Caitra, and the God Brahmā should be worshipped with offerings of perfumes, flowers, and flower-garlands.

सहोमैः पूजयेद्देवं सर्वान्कामानवाप्नुयात्।।
कार्त्तिके त सितेऽष्टम्यां पुष्पहारी च वत्सरम्।। ३।।

The worship should be closed with a rite of Homa, and the votary should think himself as to have been already possessed of the good he covets in life. A person seeking personal beauty in his next re-birth, should worship the god with the offerings of flower-garlands, etc., on the day of the sixth phase of the moon's increase in the mouth of Kārtika, and thenceforth on the same day, each month, for a year.

पुष्पादिदाता रूपेण रूपभागी भवेन्नरः।।
कृष्णपक्षे तृतीयायां श्रावणे श्रीधरं श्रिया।। ४।।

The Śrīdhara manifestation of Viṣṇu should be worshipped in the company of his consort Lakṣmī, on the day of the third phase of the moon's wane in the month of Śrāvaṇa.

यजेदशून्यशय्यायां फलं दद्याद्दिद्वजातये।।
शय्यां दत्त्वा प्रार्थयेच्च श्रीधराय नमः श्रियैः।। ५।।

Beds, bedsteads, and fruits, etc., should be gifted to the Brāhmaṇas at the close of the worship, which should be conducted by reciting the Mantras, which respectively run as, "Om, obeisance to Śrīdharī;" and "Om, obeisance to Śrī."

उमां शिवं हुताशं च तृतीयायां च पूजयेत्।।
हविष्यमन्न नैवेद्य देय दमनकं तथा।। ६।।

The God Śiva and his consort Umā should be as well worshipped on the third, day of the fortnight in the month of Caitra. Offerings of viands and Madanaka should be made to the deities.

चैत्रादौ फलमाप्नोति उमया मे प्रभाषितम्।।
फाल्गुनादि तृतीयायां लवणं यस्तु वर्जयेत्।। ७।।

The Vratam, which should be commenced from the month of Caitra, should be practised, for a year for the fruition of the end for which it is undertaken. The God Śiva has given this injunction to his divine consort. A Vratī should form all abjure the use of salt in his meals, on the day of the third phase of the moon in the month of Phālguna, and refrain from using any, for a year.

समाप्ते शयनं दद्याद्गृहं चोपस्करान्वितम्।।
संपूज्य विप्रमिथनं भवानी प्रीयतामिति।। ८।।

The Vratam should be closed by making gifts of beds and furnished dwelling houses to the Brāhmaṇas. A married couple belonging to the same social order should be sumptuously feasted on the occasion as the prototype of the divine men and wife, and addressed as, "Be thou propitiated, 'O thou the consort of the god of becoming' etc."

गौरीलोके वसेन्नित्यं सौभाग्यकरमुत्तम्।।
गौरी काली उमा भद्रा दुर्गा कान्तिः सरस्वती।। ९।।

मंगला वैष्णवी लक्ष्मीः शिवा नारायणी क्रमात्॥
मार्गे तृतीयसामारभ्य अवियोगादिमाप्नुयात्॥ १०॥

He, who performs the Vratam as above described, is translated to the region of Gaurī after a prosperous career on earth. The different manifestations of energy such as, Gaurī, Kālī, Umā, Bhadrā, Kāntī, Sarasvatī, Maṅgala, Vaiṣṇavī, Lakṣmī, Śivā and Nārāyaṇī, should be successively worshipped on the day of the third lunar phase, each month, whereby the performer would never know the pangs of separation and bereave ment.

चतुर्थ्यां सितमाघादौ निराहारो व्रतान्वितः॥
दत्त्वा तिलांस्तु विप्राय स्वयं भुंक्ते तिलोदकम्॥ ११॥

The Vratī should fast on the day of the fourth phase of the moon's increase in the month of Māgha, and give measures of seasame seeds to the Brāhmaṇas, taking nothing but sesame water that day.

वर्षद्वये समाप्तिश्च निर्विघ्नादिं समाप्नुयात्॥
गः स्वाहा मूलमन्त्रोऽयं प्रणवेन समन्वितः॥ १२॥
ग्लौं ग्लां हृदयं गां गीं हूं ह्रीं ह्रीं शिरः शिखा॥
गूं वर्म गों च गौं नेत्रं च आवाहनादिषु॥ १३॥
आगच्छोल्काय गन्धोल्कः पुष्पोल्लको धूपकोल्ककः॥
दीपोल्काय महोल्कायबलिश्चाथ विस(मा)र्जनम्॥ १४॥

The Vratam should be performed on the same day, each month, for a period of two years, the reward of its performance being a peaceful and undisturbed life on earth. "Gaḥ Svāhā" is the principal Mantram, which should be used in the worship, and the rites of Ṣaḍaṅganyāsa, etc., should be duly performed.

सिद्धोल्काय च
गायत्री (त्र) न्यासोंगुष्ठादिरीरितः॥
ॐ महाकर्णाय विद्महे वक्रतुण्डाय
धीमहि-तन्नो दन्तिः प्रचोदयात्॥ १५॥

The Gāyatrī Mantram sacred to the god of this worship (Gaṇapati) reads as follows, "Om, let us know the long-eared deity let us meditate upon the Self of the god with protruted lips, may the tusked-one lead us to do the same."

पूजयेत्तिलहोमैश्च एते पूज्या गणास्तथा॥
गणाय गणपतये स्वाहा कूष्माण्डकाय च॥ १६॥
अमोघोल्कायैकदन्ताय त्रिपुरान्तकरूपिणे ॥

Burnt offerings of sesame seeds should be made to the god. and his divine cdhorts should be likewise worshipped as folows :—"Obeisance to Gaṇa, obeisance to Gaṇapati, obeisance to Kūṣmāṇḍaka, obeisance to Amogholka, obeisance to Ekadanta, obeisance to Tripurāntaka-rūpī."

ॐ श्याम(व)दन्तविकरालास्यसाहवेपाय वै नमः॥१७॥
पद्मदंष्ट्राय स्वाहानते मुद्रा वै नर्त्तनं गणे॥
हस्ततालश्च हसनं सौभाग्यादिफलं भवेत्॥ १८॥

After that, Śyāmadanta, Vikarālāsya, Āhaveśa, and Padmadanṣṭra, should be worshipped. After that, the votary should laugh, and clap his hands and dance round the divine image for the propitiation of the god.

मार्गशीर्षे तथा शुक्लचतुर्थ्यां पूजयेद्गण ॥
अब्दं प्राप्नोति विद्यार्थीकीर्त्यायुःपुत्रसन्ततिम्॥ १९॥

The reward of thus worshipping the god, for a year, on the day of the fourth phase of the moon's increase, each month, is erudition, opulence, fame, longevity and a large progeny.

सोमवारे चतुर्थ्यां च समुपोष्यसार्चयेद्गणम्॥
जपज्ञुहृत्स्मरन्विद्या स्वर्गं निर्वाणतां व्रजेत्॥ २०॥

The God Gaṇa should be worshipped on a Monday marked by the fourth phase of the moons' increase, and rites of Japa and Home should be duly performed thereafter, the reward of the performance being an immunity from the calamities of the world, and a glorious residence in heaven after death.

यजेच्छुक्लचतुर्थ्यां यः खण्डलड्डुकमोद(मण्ड)कैः॥
विघ्नार्चनेन सर्वान्सं कामान्सौभाग्यमाप्नुयात्॥ २१॥

By worshippong the god Vighneśvara on the day of the fourth phase of the moon's increase with offerings of sugar, *laḍḍukas* and other anicles of confectionary, a man becomes the happy possessor of all earthly good things in life.

पुत्रादिकं दमनकैर्दमनाख्या चतुर्थ्यपि॥
ओँ गणपतये नमः चतुर्थ्यन्तं यजेद्गणम्॥ २२॥

By worshipping the god with the offerings of Damanaka flowers, the votary is blest with the pleasures of fatherhood. The God Gaṇa may

be worshipped under the auspices of the fourth phase of the moon in any month of the year by reciting the Mantra which reacts as, "Om, obeisance to Gaṇapati."

मासे तु यस्मिन्कस्मिंश्चिज्जुहुयाद्वा जपेत्स्मरेत्॥
सर्वान्कामानवाप्नोति सर्वविघ्नविनाशनम्॥ २३॥

The Mantra specifically sacred to the deity, should be as well recited on the occasion; and libations of clarified butter, cast into the fire. the reward of the performance being an immunity from all earthly calamities and the enjoyment of all good things, which this life can possibly offer.

विनायकं मूर्त्तिकाद्यं यजेदेभिश्च नामभिः॥
सोऽपि सद्गतिमाप्नोति स्वर्गमोक्षसुखानि च॥ २४॥
गणपूज्यो वक्रतुण्ड एकदंष्ट्री त्रियम्बकः॥
नीलग्रीवो लम्बोदरो विकटो विघ्नराजकः॥ २५॥
धूम्रवर्णो भालचन्द्रो दशमस्त विनायकः॥
गणपतिर्हस्तिमुखो द्वादशारे यजेद्गणम्॥ २६॥

The man, who worships the image of the God Vināyaka and addresses him in any of the following names, *viz.*, the worshipped one of the gods, the one-tusked deity, the god with the protruted lips, the three-eyed or the three-mouthed one, the blue-necked celestial, the large-bellied god, the dreadful one, the lord (succourer) of distress, the dusk-coloured deity, the young moon Vināyaka, the lord of the Ganges and the elephantfaced one, attains to an elevated status after death, and becomes entitled to the privileges of heaven in the capacity of a liberated Self.

पृथक् समस्तं मेधावी सर्वान्कामान वाप्नुयात्॥
श्रावणे चाश्विने भाद्रे पंचम्यां कात्तिक शुभे॥ २७॥
वासुकिस्तक्षकश्चैव कालीयो मणिभद्रकः॥
ऐरावतो धृतराष्ट्रः कर्कोटकधनञ्जयौ॥ २८॥

The intelligent votary, who worships the true import of any or all of the abovesaid epithets, witnessess the realisation of all his heartfelt objects. The divine serpents Vasuki, Takṣaka, Kalīya, Maṇibhadraka, Airāvata, Dhṛtarāṣtra, Karkoṭaka and Dhanañjaya, should be bathed with clarified butter, etc., in either of the month's of Śrāvaṇa, Bhādra, Āśvina or Kārttika and under the auspices of the fifth phase of the moon's increase.

घृताद्यैः स्नापिता ह्येते आयुरारोग्यसम्पदः॥
अनन्तं वासुकिं शंखं पद्मं कम्बलमेव च॥ २९॥
तथा कर्कोटकं नागं धृतराष्ट्रं च शंखकम्॥
कालीयं तक्षकं चैव पिङ्गलं मासिमासि च ॥ ३०॥

The serpents named Ananta, Vāsuki, Śaṅkha, Padma, Kamvala, Karkoṭaka, Śaṅkhaka, Kālīya, Takṣaka, and Piṅgala, should be worshipped in each month of the year. A votary by worshipping these eight celestial serpents in the light fornight of Bhādra, is liberated from the trammels of rebirth.

यजेद्भाद्रसिते नागानष्टौ मुक्तिं दिवं व्रजेत्॥
द्वारस्योभयतो लेख्याः श्रावणे तु सिते यजेत्॥ ३१॥

The pictures of these celestial serpents should be drawn on each side of the door of the house under the auspices of the fifth phase of the moon's increase in the month of Bhādra, and the household should invoke and worship the divine sankes by name, in each of them.

पञ्चभ्यां पूजयेन्नागाननंतांद्यानमहोरगान्॥
क्षीरं सर्पिश्च नैवेद्यं देयं सर्वविषापहम्॥
नागा अभयहस्ताश्च दष्टोद्धारातु पञ्चमी॥ ३२॥

Milk and clarified butter should be offered to the images of snakes of the occasion, inasmuch as it would ward of the danger of snake bited in the household. The Vratam is called Daṣtoddhāra (prophylasis against snake bites) Pañcamī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दष्टोद्धारपञ्चमीव्रतं नामैकोनत्रिंशोत्तरशततमोऽध्यायः॥ १२९॥

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ब्रह्मोवाच

एवं भाद्रपदे मासि कार्त्तिकेयं प्रपूजयेत्॥
स्नानदानादिकं सर्वमस्यामक्षय्यमुच्यते॥ १॥

Brahmā said :—Similarly, the god Kārttikeya should be worshipped under the auspices of the sixth phase of the moon's increase in the month of Bhādra" Acts of ceremonial ablution, etc, , performed on that day, bear immortal fruits.

सप्तम्यां प्राशयेच्चापि
भोज्यं विप्रान्नविं यजेत्॥
ॐ खखोल्कायमृतत्वं(तंतं)
प्रियसङ्गमो भव सद स्वहा॥ २॥
अष्टम्यां पारणसं कुर्य्यान्मरीचं प्राश्च स्वर्गभाक्॥

The votary should break his fast the next morning, after having worshipped the Sun-God and sumptuously feasted the Brāhmaṇas. The Mantra to be recited in connection with the solar wirship on the occasion, reads as follows :—"Om, O Sun, O thou the first and permanent light meteor, that illumineth the vast expanse of heaven, the parent of all life on earth and emblem of eternal life, best thou my friend and on earth and emblem of eternal life, beest thou my friend and guide in the universe. Humbly do I lay myself prostrate before thy godly presence.The votary should break his fast thereafter on the day of the eighth phase of the moon's increase, and eat nothing but pepper that day. The Vratam is called Mārīca Saptamī, the reward of its performance being the attainment of all objects in life,

॥ इति मरीचसप्तमी॥

सप्तम्यां नियतः स्नात्वा पूजयित्वा दिवाकरम्॥ ३॥
दद्यात्फलानि विप्रेभ्यो मार्त्तण्डः प्रीयतामिति॥
खर्जूरं नारिकेलं वा प्राश येन्मातुलुङ्गकम्॥ ४॥
सर्वे भवन्तु सफला मम कामाः समन्ततः॥

The votary having bathed and lived as an anchorite on the day of the seventh phase of the moon's increase in the month of Bhādra, should worship the Sun-God and make gifts of fruits to the Brāhmaṇas. His food that day should consist of nothing but Matuluṅgas or cocoanuts. The fruits should be gifted to the Brāhmaṇas on die occasion by reciting the Mantra, "Be pleased, O Sun-God."

॥ इति फलसप्तमी॥

संपूज्य देवं सप्तम्यां पायसेनाथ भोजयेत्॥ ५॥
विप्रांश्च दक्षिणां दत्त्वा स्वयं चाथ पयः पिबेत्॥
भक्ष्यं चोष्यं तथा लेह्यं ओदनं चेति कीर्त्तितम्॥ ६॥
धनपुत्रादिकामस्तु त्यजेदेतदनोदनः॥

The Vratam is called Phala-Saptamī. It makes its performer the happy possessor of all good things ne covets in life.

॥ इत्यनौदनसप्तमी व्रतम्॥

वाय्वाशी विजयेत्क्षुच्च कुर्य्याद्द्विजयसप्तमीम्॥
अद्यादर्कं च कामेच्छुरुपवासे तरेन्मदम्॥ ७॥
गोधूममाषय वषष्टिककांयपात्रं
पाषाणापिष्टमधुमैथुनमद्यमांसम् ॥
अभ्यञ्जनाञ्जनतिलांश्च विवर्जयेद्यः
तस्येषितं भवति सप्तसु सप्तमीषु॥ ८॥
॥ इति विजयसप्तमीव्रतम्॥

The votary having worshipped the Sun-God under the auspicies of the seventh phase of the moon's increase in Bhādra, should make offerings of sweet porridge (Pāyasa) to the god, and feast the Brāhmaṇas with that article of food. He should take nothing but milk on the day of the Vratam. and pay money remunerations to the Brāhmaṇas. who have been feasted on the occasion with food. drink, lambatives, etc., which should be foregone by the votary himself. The Vratam is called Anodana Saptamī, which brings wealth, progeny and creature comforts to its performer.

A person wishing victory in life should take nothing but air on the occasion of the Vijaya-Saptamī, whereas a person with the realisation of any definite object in his heart, should live on Arka leaves on the day. The performance of the Vratam is rewarded with the fulfilment of

all desires of the votary, who is enjoined to refrain from using all kinds of cereals, honey-cakes, utensils made of stone, or of Indian bell-metal unguents, oils meat, etc. Moreover he should foreswer his cup and the bed of his wife on the day of the Vratam, which enables its performer to witness the realisation of all his desire.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाख्ये आचारकाण्डे सप्तमीव्रतनिरूपणं नाम त्रिंशोत्तरशततमोऽध्याय:॥ १३०॥

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ब्रह्मोवाच

ब्रह्मन् भाद्रपदे मासि शुक्लाष्टम्यामुपोषित:।
दूर्वां गौरीं गणेशं च फलपुष्पै: शिवं यजेत्॥ १॥

Brahmā said :—O Brāhmaṇa, the deities Śiva, Gaūrī, Gaṇeśa, and Durvā should be worshipped with offerings of fruits and flowers under the auspicies of the eight phase of the moon's increase in the month of Bhādra.

फलव्रीह्यादिभि: सर्वै: शम्भवे नम: शिवाय च।
त्वं दूर्वेऽमृतजन्मासि ह्यष्टमी सर्वकामभाक्॥ २॥
अनग्निपक्वमश्नीयान्मुच्यते ब्रह्महत्यया॥
॥ इति दूर्वाष्टमीव्रतम्॥

Offerings consisting of fruits and Vṛhī seeds, should be made to the deities Śiva and Śambhū. The presiding deity of the eighth phase of the moon, should be invoked as follows: "O thou, the eighth phase of the moon, who art begotten of the divine ambrosia and whom the bunch of grass represents in its primeval verdure and spreading roots (the symbols of perpetual life), dost thou enable me to realise all my desires." The performance of the Vrata under discussion is rewarded with the fruition of one's all desires. By performing this Vrata and foregoing all cooked food during the day, a man is exonerated from the sin of killing a Brāhmaṇa.

कृष्णाष्टम्यां च रोहिण्यामर्द्धरात्रेऽर्चनं हरे:॥ ३॥
कार्य्या विद्धापि सप्तम्या हन्ति पापं त्रिजन्मन:॥
उपोषितोऽर्चयेन्मन्त्रैस्थिति भान्ते च पारणम्॥ ४॥

Rohiṇī Aṣṭamī Vratam : —The God Hari should be worshipped, at mid-night, on the day of the eighth phase of the moon's wane, in the month of Bhādra. The Vratam, which consists in worshipping the deity, should be performed on the aforesiad day marked by the asterism Rohiṇī, and even if the moon continues in her seventh phase for a few hours, that day. The performance of the Vratam absolves its peformer from the sins of his three previous re-births. The on ary should worship the gods fasting, and break his fast after the moon has entered her next phase and mansion.

योगाय योगपतये योगेश्वराय
योगसम्भवाय गोविन्दाय नमोनम:॥
(स्नानमन्त्र:) यज्ञा यज्ञेश्वराय
यज्ञपतये गोविन्दाय नमोनम:॥ ५॥

The rite of ablution should be done unto the god by reciting the Mantra. "Obeisance to Yoga, to the lord of Yoga, to the god of Yoga, and to Govinda," (the stay of the universe).

The Mantra, which should be recited during the worship, runs as, "Obeisance to sacrifice, to the lord and god of sacrifice, and to the one begotten of the merit of celebrating a religious sacrifice."

(अर्चन०) विश्वाय विश्वेश्वराय
विश्वपताये गोविन्दाय नमोनम:॥
(शयन०) सर्वाय सर्वेश्वराय सर्वेताय
सर्वसम्भवा य गोविन्दाय नमोनम:॥ ६॥

The god should be laid down in bed by reciting the Mantra, "Obeisance to the lord and god whose embodiment the universe is, and who is the main stay of the universe."

स्थण्डिले पूजयेद्देवं सचन्द्रां रोहिणीं तथा।
शङ्खे तोयं समादाय सपुष्पफलचन्दनम्॥ ७॥
जानुभ्यामवनीं गत्वा चन्द्रायार्घ्यं निवेदयेत्॥
क्षीरोदार्णवसंभूत! अत्रिनेत्रसमुद्भव!॥ ८॥
गृहाणार्घ्यं शशाद्देश(मं)रोहिण्या सहितो मम॥

The Moon-God with his consort Rohiṇī should be worshipped on the sacrificial sand-cushion, and the deity, should be addressed,

on the occasion as, "O thou, the universal spirit, that is in all, and runs through all, and determines all becoming and is the support of all." An Argha offering composed of fruits, flowers, sandal paste, and water should be kept in a conch-shell and the votary should offer the same, on bent knees, to the Moon-God by reciting the Mantra, which runs as follows :— "Accept this offering, with thy consort Rohiṇī, O Moon, who came out of the primordial ocean of water and sprang from the eyes of Atri.

श्रियै च वसुदेवाय नन्दाय च बलाय च॥ ९॥
यशोदायै ततो दद्यादर्घ्यं फलसमन्वितम्॥
अनन्तं(घं)वामनं शौरिं वैकुण्ठं पुरुषोत्तमम्॥ १०॥

Similar Argha offerings consisting of fruits should be separately made to Śrī, Vāsudeva, Nanda, Vala and Yaśodā. The god should be addressed as follows :—"I make obeisance to the eternal spirit that shines in the sun. I bow down to the great Vāsudeva, the greatest self-conscious individuality, and who, though grand yet beyond all comprehension, had born as a dwarf on earth.

वासुदेवं हृषीकेशं माधवं मधुसूदनम्॥
वराहं पुण्डरीकाक्षं नृसिंहं दैत्यसूदनम्॥ ११॥

Salutation unto the god Mādhava (*lit.*, the husband of beauty); who killed the demon Madhu, and who is also called Hrīṣikeśa, and whose abode is in the heart of faith that doubts not. Obeisance to the lotus-eyed one, to the great boar and Nṛsimha manifestations, the slayers of demons.

दामोदरं पद्मनाभं केशवं गरुडध्वजम्॥
गोविन्दमच्युतं देवमनन्तम पराजितम्॥ १२॥

Salutations unto Dāmodara, Keśava, Padmanābha and to the one on the pinnacle of whose car sits the mighty Garuḍa. I make obeisance to Govinda, the seed of the universe. the supreme cause of all creation continuance and dissolution.

अधोक्षजं जगद्बीजं सर्गस्थित्यन्तकारणम्॥
अनादिनिधनं विष्णुं त्रिलोकेशं त्रिविक्रमम्॥ १३॥

Salutation unto the eternal spirit which the eye seeth not and which is absolute and irresistible and suffers no decay. I bow down to Viṣṇu, the supreme lord of the three regions, who is without end or origin.

नारायणं चतुर्बाहुं शङ्खचक्रगदाधरम्॥
पीताम्बरधरं दिव्य वनमालाविभूषितम्॥ १४॥

I make obeisance to Nārāyaṇa, the four-armed one, who is clad in a gold-coloured garment and wields a mace, discus, and a conchshell in his hands.

श्रीवत्साङ्कं जगद्धाम श्रीपतिं श्रीधरं हरिम्॥
यं देवं देवकी देवी वसुदेवाजीजनत्॥ १५॥

Salutation unto Śrīdhara, Śrīpati, and Hari, pn whose spacious breast there are curls of hair and on which hangs a garland of wild flowers. I make obeisance to him whom Vasudeva begot on his wife Devakī for the safety of the earth and Brāhmaṇas."

भौमस्य ब्रह्मणो गुप्त्यै तस्मै ब्रह्मात्मने नमः॥
नामान्येतानि संकीर्त्य गत्यर्थं प्रार्थयेत्पुनः॥ १६॥
त्राहि मां देवदेवेश! हरे! संसारसागरात्॥
त्राहि मां सर्वपापघ्न ! दुःखशोकार्णवात्प्रभो!॥ १७॥
देवकीनन्दन! श्रीश! हरे! संसारसागरात्॥
दुर्वृत्तांस्त्राये विष्णो! ये स्मरन्ति सकृत्सकृत्॥ १८॥
सोऽहं देवातिदुर्वृत्तस्त्राहि मां शोकसागरात्॥

After having addressed the god as above, the votary should pray as follows :—"Take me across this ocean on existence, O Hari, absolve my sins, and succour me from the sea of grief and misery. He, who utters your name even once in'life, he who calls Viṣṇu, the all-pervading one, even for a single moment, is rescued, howsoever great a sinner he may be.

पुष्कराक्ष! निमग्नोऽहं महत्यज्ञानसागरे॥ १९॥
त्राहि मां देवदेवेशा! त्वामृतेऽन्यो न रक्षिता॥
स्वजन्म वासुदेवाप गोब्राह्मणसाहिताय च॥ २०॥
जगद्धिताय कृष्णाय गोविन्दाय नमोनमः॥
शान्तिरस्तु शिवं चास्तु धनविख्यातिराज्यभाक्॥ २१॥

॥ इति कष्णाष्टमीव्रतम्॥

Deeper and deeper do I plunge in the ocean of misery and nescience. O lift me, lift me up, O lord! who else will run to my rescue!

Salutation unto the self-origined Vāsudeva, to Kṛṣṇa and to Govinda, who sees the good of the Brāhmaṇas and the universe. May the divine light fall on my soul, my I find bliss in this life, may my fame, wealth and possessions increase."

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कृष्णाष्टमीव्रतनिरूपणं नामैकत्रिंशदुत्तरशततमोऽध्यायः ॥ १३१॥

अध्यायः १३२ / Chapter 132

ब्रह्मोवाच

नक्ताशी त्वष्टमीं यावद्वर्षान्ते चैव धेनुदः॥
पौरन्दरपदं याति सद्गतिव्रतमुच्यते॥ १॥

Brahmā said :—One should perform a Vratam, on the day of the eighth phase of the moon, and break his fast on the night of the vow. He, who continually practises the Vrata for a year, and closes it by making the gift of a cow to Brāhmaṇa, is elevated to the status of an Indra, after death. The Vratam is called *Sadgati Vratam.*

शुक्लाष्टम्यां पौषमासे महारुद्रेति साधु वै॥
मत्प्रीतये कृतं देवि शतसाहस्त्रिकं फलम्॥ २॥

The same Vratam practised on the day of the eighth phase of the moon's increase in the month of Pauṣa, is called the *Mahā Rudra Vratam*, Such a Vratam practised in my honour is ten thousand. times more meritorious than the one practised for an ordinary end.

अष्टमी बुधवारेण पक्षयोरुभयोर्यदा॥
भविष्यति तदा तस्यां व्रतमेतत्कथा परा॥ ३॥

The Vratam should be specially performed if the proper-day of its celebration happens to fall on a Wednesday, inasmuch as its performance would ensure endless prosperity to the votary.

तस्यां नियमकर्त्तारो न स्युः खण्डितसम्पदः॥
तण्डुलस्याष्टमुष्टीनां वर्जयित्वांगुलिद्वयम्॥ ४॥

A seeker after self emancipation should take nothing but eight pinchfuls of cooked rice on the occasion, and live as devout and pure as possible.

भक्तं सद्भक्तिश्रद्धाभ्यां मुक्तिकामी हि मानवः॥
आम्रपत्रपुटे कृत्वा यो भुङ्क्ते कुशवेष्टिते॥ ५॥
कलम्बिकाम्लिकोपेतं काम्यं तस्य फलं भवे(लभे)त्॥
बुधं पंचोपचारेण पूजयित्वा जलाशये॥ ६॥

By taking Kalambik treated with acid and enshrouded with the blades of Kuśa grass, a gartland of mango leaves, on the occasion, a man is sure to acquire all wished-for objects. The god Mercury should be worshipped in a pool with the five kinds of offerings.

शक्तितो दक्षिणां दद्यात्कर्करीं तण्डुलान्विताम्॥
बुं बुधायेति बीजं स्यात्स्वहान्तः कमलादिकः॥ ७॥
बाणचापधरं श्यामं दले चांगानि मध्यतः॥
बुधाष्टमीकथा पुण्या श्रोतव्या कृतिभिर्ध्रुवम्॥ ८॥

And a *Karkarī* (a kind of small water pot) full of rice, should be given to a Brāhmaṇa by way of Dakṣinā. The god should be contemplated as armed with a bow and an arrow, shining with the greenish golden hue of his complexion, and worshipped .on the petals of the mystic Maṇḍalam by reciting the Vāna, etc., "Bījam. The votary should then hear the regends of the Vratam recited by a Brāhmaṇa, which is as follows :—

पुरे पाटलिपुत्रख्ये वीरो नाम द्विजोत्तमः॥
रम्भो भार्य्या तस्य चासीत्कौशिकः पुत्र उत्तमः॥ ९॥
दुहिता विजयनाम्नी व(ध) नपालो वृषोऽभवत्॥

"Once upon a time there lived in the city of Pātaliputra a god Brāhmaṇa whose name was Vīra. Vīra had a wife named Rambhā, a daughter of his daughter named Vijayā, a son named Kauśika and a bullock of his named Dhanapāla.

गृहीत्वा कौशिकस्तं च ग्रीष्मे गंगां गतोऽरमत्॥ १०॥
गोपालकैर्वृषश्चौरैः क्रीडास्थोपहृतो बलात्॥
गंगातः स च उत्थाय वनं बभ्राम दुःखितः॥ ११॥
जलार्थे विजया चागाद्भ्रा(न्मा)वा सार्द्धं च साप्यगात्॥
पिपासितो मृणालार्थी आगतोऽथ सरोवरम्॥ १२॥

One hot day in summer, Kauśika oppressed

with the scorching heat of the sun, took the bullock to the Ganges to give him a much-needed ablution. While he was himself bathing, several cowboys came and decamped with the bullock before he co.uld raise the necessary alarm. Kausika came out of the rive and began to wander in the foret in grief and despair. It so happened that his sister Vijayā came to fetch water from the Ganges at the time and saw her brother in that sad predicament. So she joined him in the wood and went on rambling in quest of the bullock.

दिव्यस्त्रीणां च पूजादीन्दृष्ट्वा चाप्यथ विस्मितः॥
स ता गत्व ययोचेऽन्नं सानुजोऽहं बुभुक्षितः॥ १३॥

Thirsty and worn out with the fatigues of the day, Kauśika went down to a pool of water to fetch some dark lotus stems for his sister, when, behold, there appeared to him on the green grassy bank of that limpid pool a baby of celestial nymphs engagedd in practising the Vādāṣṭamī Vratam. Kauśika, hungry and exhausted asked them for food.

स्त्रियोऽब्रुवन्व्रतं कर्त्तुं दास्यामश्च कुरु व्रतम्॥
पत्यर्थं धनपाना (ला)र्थं पूजयामासतुर्बुधम्॥ १४॥

The nymphs in their turn directed him to first practise the Vratam. Kauśika called his sister and did as directed Kauśika and Vijayā practised the Vratam, he with the object of recovering his lost bullock, and he with the motive of securing a suitable husband for herself.

पुटद्वयं गृहीत्वान्नं बुभुजाते प्रदत्तकम्॥
स्त्रियो गतास्तौ धनदौ धनपानमपश्यताम्॥ १५॥

They took their meals out of two mango leaves as served out to them by the nymphs; and the nymphs vanished after their repast. Kauśika recovered his lost bullock through the merit of performing the Vratam.

चौरैर्दत्तं गृहीत्वाथ प्रदोषे प्राप्तवान् गृहम्॥
वीरं च दुःखितं नत्वा रात्रौ सुप्तो यथासुखम्॥ १६॥

The thieves voluntarily restored the same to him in the morning, and Kauśika and his sister went home with their boons. "Now the good Brāhmaṇa Vīra had past an anxious and sleepless night, and he was glad when his son and daughter saluted him in the morning. Now Vīra was anxious to secure a sutable husband for his daughter as she had attained a marriagable age. There were idle speculations for many long days of suspense and domestic quarrel.

कन्यां च युवतीं दृष्ट्वा कस्मै देया सुता मया॥
यमायेत्यब्रवीद्दुःखात्साचाराद्व्रतसत्फलात्॥ १७॥

At last Vijayā, the daughter, disgusted with the peremptory way in which her father wished to dispose her off, broke her silence and said, I shall be wedded to the God of Death." Now Death was the bridegroom she had chosen for herself, and the merif of the Vratam had entitled her to have the husband of her choice.

स्वर्गं गतौ च पितरौ व्रतं राज्याय कौशिकः॥
चक्रेऽयोध्याममहाराज्यं दत्त्वा च भगिनीं यमे॥ १८॥

So the Lord of Death appeared to Vīra and sued for the hand of his daughter. Irrevocable is the decree of heaven, and the gods brook no equivocation of terms. So there could be no refusal, and the marriage of fair Vajayā with the Lord of Death was contracted with the seal of fate. Vīra and his wife Rambhā were translated to heaven, and the son Kauśika was rewarded with a kingdom at, Ayodhyā. Kauśika celebrated the marriage of his .sister in a style quite in keeping with his new dignity.

यमोऽपि विजयामाह गृहस्था भव मे पुरे॥
नोद्घाटऽन्यत्रगते यमे सा न तथाकरोत्॥
अपश्यन्मातरं स्वां सा पाशयातनया स्थिताम्॥ १९॥
अथोद्विग्ना कोशिकोक्तं ज्ञात्वा मुक्तिपदं व्रतम्॥
चक्रे च सा ततो मुक्ता माता तस्माच्चरेद्व्रतम्॥ २०॥
व्रतपुण्यप्रभावेण स्वर्गं गत्वावसत्सुखम्॥ २१॥

And the Lord of Death took away his bride to his mansion in the nether world. After his installation as the Queen of Yama (the God of Death), Vijayā was suddenly roused up, one day, from her revery by the agonised cries of her own mother. She saw her spirit, chained and fallen from heaven, and about to be consigned to the pangs of hell. Vijayā

performed this Vratam for the liberation of her mother's spirit and asked it to do the same after it had been liberated. The mother again ascended to heaven through the merit of performing this Vratam, and lived there happy in the company of her husband.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे बुधाष्टमीव्रतनिरूपणं नाम द्वात्रिंदुत्तरशततमोऽध्यायः॥ १३२॥

अध्यायः १३३ / Chapter 133

ब्रह्मोवाच

अशोककलिका ह्यष्टौ ये पिबन्ति पुनर्वसौ॥
चैत्रे मासि सिताष्टम्यां न ते शोकमवाप्नुयुः॥ १॥

Brahmā said :—He, who eats eight buds of Aśoka flowers on the eight day of the moon's increase in the month of Caitra marked by the asterism Punarvasu, suffers no bereavement in life. The mantra, which should be recited on the occasion, is as follows :—

त्वामशोक! हराभीष्ट! मधुमाससमुद्भव॥
पिबामि शोकसन्तप्तो मामशोकं सदा कुरु॥ २॥
(इत्यशोकाष्टमीव्रतम्)

"I bereaved and miserable, cat thee, O Aśoka, who art a favourite with the God Hara. Dost thou make me griefless in life. Thus the process of performing Aśokaṣṭamī is described."

ब्रह्मोवाच

शुक्लाष्टम्यामश्वयुजे उत्तराषाढया युता॥
सा महानमीत्युक्ता स्नानदानादि चाक्षयम्॥ ३॥

Brahmā said :—The ninth day of the moon's increase, marked by the asterism Uttarāṣāda, is called Mahānavamī. A gift or a ceremonial ablution made under the auspices of this astral combination bears immortal fruits.

नवमी केवला चापि दुर्गां चै तु पूजयेत्॥
महाव्रतं महापुण्यं शङ्कराद्यैरनुष्ठितम्॥ ४॥

The Goddess Durgā worshipped on thaI day grants infinite piety to her votary. The Gods Śaṅkara and others worshipped her on that day and acquited infinite piety.

अयाचितादि षष्ठ्यादौ राजा शत्रुजयाय च॥
जपहोमसमायुक्तः कन्यां वा भोजयेत्सदा॥ ५॥

A king wishing victory over his royal adversaries, should practise an Ayācita Vratam from the previous sixth day of the moon's increase, and close it on the abovesaid day with rites of Japa and Homa, and by feasting the unmarried virgins.

दुर्गेदुर्गे रक्षिणि स्वाहा मन्त्रोऽयं पूजनादिषु॥
दीर्घाकारादिमात्राभिर्नव नमोऽन्तिकाः॥ ६॥

The worship should be conducted by reciting the "Durgā, Durgā, Rakṣiṇī Svāhā." (Oh, Durgā, Durgā, obeisance to Durgā, the protectress) Mantra.

षड्भिः पदैर्नमः स्वाहा वषडादि हृदादिकम्॥
अङ्गुष्ठादिकनिष्ठान्तं न्यस्य वै पूजयेच्छिवाम्॥ ७॥

The rites of Hṛdinyāsa etc., should be performed by appending the terms "Namath, Svāhā, Vaṣat, Huṁ, Vouṣat and Faṭ" to the principal Bīja-Mantra. The Pūjā should be concluded by perfrming the Añguṣṭha-Kaniṣṭhā Nyāsa. "

अष्टम्या नव गेहानि दारुजान्येकमेव वा॥
तस्मिन्देवी प्रकर्त्तव्या हैमी वा राजतापि वा॥ ८॥

A new wooden temple should be constructed, and a golden or silver image of the Goddess Durgā should be worshipped therein, on the eighth day of the moon' s increase.

शूले खड्गे पुस्तके वा पटे वा मण्डले(पे)यजेत्॥
कपालं खेटकं घण्टां दर्पणं तर्जनीं धनः॥ ९॥

As an alternative, the Goddess should be invoked and worshipped at the head of a spear, or at a sword blade, or in a book, picture or a mystic diagram. The Goddess should be contemplated as respectively holding a human skull, a dagger, a bell, a mirror, a Tarjanī, a bow.

ध्वजं डमरुकं पाशं वामहस्तेषु बिभ्रती॥
शक्तिं च मुद्गरं शूलं वज्रं खड्गं तथाङ्कुशम्॥ १०॥
शरं चक्रं शलाकां च दुर्गामायुधसंयुताम्॥
शेषाः षोडशहस्ताः स्युरञ्जनं डमरुं बिना॥ ११॥

And a banner, a small drum, and a noose in her left hands, and spear, a club, a trident, a thunderbolt, a sword, mace, an arrow, a discus and a rod in her right. The goddess should be worshipped fully equipped as described before.

रुद्रचण्डा प्रचण्डा च चण्डोग्रा चण्डनायिका॥
चण्डा चण्डवती चैव चण्डरूपातिचण्डिका॥ १२॥

The different manifestations of the Goddess, such as, Ugracaṇḍā, Pracaṇḍā, Caṇḍygrā, Caṇḍāvatī, Caṇḍarūpā and Aticaṇḍikā should be as well worshipped on the occasion. Of these Ugracaṇḍā is coloured like yellow pigment. Pracaṇḍā is coloured like rosy dawn; Caṇḍogrā is sable; Caṇḍa-nāyikā is blue; Caṇḍarūpā, yellow; and Aticaṇḍika, grey.

नवमी चोग्रचण्डा च मध्यमाग्निप्रभाकृतिः॥
रोचना त्वरुणा कृष्णा नीला धूम्रा च शुक्रका॥ १३॥
पीता च पाण्डुरा प्रोक्ता आलीढं हरितं तथा॥
म(मा)हितोऽस्य स खड्गग्रप्रकग्रहमुष्टिकः॥ १४॥

Each of these divinities should be contemplated as standing sidewise on a lion, with her left leg elevated and thurst out. A furious centaur (half man, half buffalo) should be contemplated as charging the deity, who has got a sword in one hand and has caught hold of the hair of the centaur in the other.

जप्त्वा दशाक्षरीं विद्यां नासौ केनापि बध्यते॥
पञ्च(ञ्चा)दशांगुलं खड्गं त्रिशूलं च ततो यजेत्॥
लिङ्गस्यां पूजयेद्वापि पादुकेऽथ जलेऽपि वा॥ १५॥

The Mantra, which consists of ten letters (Daśākṣarī) and is sacred to the Goddess, should be mentally recited by the votary; after which the trident of the Goddess should be worshipped.

विचित्रां रक्ष येत्पूजामष्टम्यामुपवासयेत्॥
पंचाब्दं महिषं बस्तं रात्रिशेषे च घातयेत्॥ १६॥
विधिवत्कालिकालीति तदुत्थरुधिरादिकम्॥

The votary should observe a fast on the eighth day of the moon's increase after having worshipped the Goddess in an image, or in a divine sandal, or in water. A bull buffalo, five years old, should be sacrificed at the close of the night, and the blood of the' offering should be offered by duly reciting the "Kali, Kali" Mantra.

नेर्ऋत्यां पूतनां चैव वायव्यां पापराक्षसीम्॥ १७॥
दद्याच्चरक्यै चैशान्यामाग्नेय्यां च विदारिकाम्॥ १८॥

The blood should be dedicated to Pūtanā in the south-west; to the sin domoness in the north-west; to Caṇḍikā, in the north-east and to Vidārikā, in the south-east; quarter of the heaven.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महानवमीव्रतं
नाम त्रयस्त्रिंशदुत्तरशततमोऽध्यायः॥ १३३॥

अध्यायः १३४ / Chapter 134

ब्रह्मोवाच

महाकौशिकमन्त्रश्च कथ्यतेऽत्र महाफलः॥ १॥

Brahmā said :—Now I shall recite the Mahā-Kauśika Mantra, which ranks foremost in respect of merit.

(महाकौशिकमन्त्रः) ॐ महाकौशिकाय नमः॥ ॐ हूं हूं प्रस्फुरलल लल कुल्व कुल्व चुल्व खल्ल खल्ल मुल्व मुल्व गुल्व गुल्व तुल्व तुल्व पुल्ल पुल्ल धल्व धुल्व धुम धुम धमधम मारय मारय धकधक विज्ञापयवज्ञापय विदारयविदारय कम्पकम्प कम्पयकम्पय पूरयपूरय आवेशयआवेशय ॐ ह्रीं ॐ ह्रीं हं वं वं हुं तटतट मदमद ह्रीं ॐ हूं नैर्ऋताय नमः निर्ऋतये दातव्यम्॥
महाकौशिकमन्त्रेण मन्त्रितं बलिमर्पयेत्॥ २॥

[Here follows a recitation of the Mahā-Kauśika Mantra].

Om Mahākauśikāya namaḥ Ombuṁ hum praspura lala lala kulva kulva kulva aulva culva khatta mulva mulva gulva gulva tulva tulva pulla pull a dhulva dhulve dhum dhum dham dham māraya māraya dhakadhaka vajñāpayavajñāpaya vidārayavidāraya kampa-

kampa Kampayakampaya pūrayāpūrya āveśayāveśaya om hrṁ om hrīṁ ham viṁ vaṁ huṁ taṭataṭa madamada hrīmom hūm nair rtāya namaḥ nirtaya dātavyam.

तस्याग्रतो नृपः स्नायाच्छत्रं कृत्वा च पैष्टिकम्॥
खड्गेन घातयित्वा तु दद्यात्स्कन्दविशाख्योः॥ ३॥

An animal consecrated with the Mahā-Kauśika Mantra should be sacrificed at the south-west angle of the sacrifical gound, and the rite of ceremonial ablution should be done unto the king in front of the sacrificial offering. The king should cut with one blow of his sword a ricepaste image of his adversary, bits of which should be dedicated to Skanda and Viśākhā.

मातृणां चैव देवीनां पूजा कार्य्या तथा निशि॥
ब्रह्माणी चैव माहेशी कौमसारी वैष्णवी तथा॥ ४॥
वाराही चैव माहेन्द्री चामुण्डा तथा॥
जयन्ती मंगला काली भद्रकाली कपालिनी॥ ५॥

The Mātrikās should be worshipped in the night by reciting the Mantra, with runs as, "Obeisance to Brahmāṇi, Maheśī, Kaumārī, Vaiṣṇavī, Varāhī, Māhendrī, Cāmuṇḍa, Caṇḍikā, Jayantī, Maṅgalā, Kālī, Bahdrakālī, Kapālinī, Durgā, Śivā, and Svadhā."

दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते॥
क्षीराद्यैः स्नापयेद्देवीं कन्यकाः प्रमदास्तथा॥ ६॥
द्विजाती(दी)नथ पाषण्डानन्नदानेन पूजयेत्॥
ध्वजपत्रपताकाद्यै रथयात्रासु वस्त्रकैः॥
महानवम्यां पूजेयं जयराज्यादिदायिका॥ ७॥

The image of the Goddess should be bathed with milk, and virgins, maidens, Brāhmaṇas and Caṇḍālas should be sumptuously fested and propitiated with money gifts. By worshipping the Goddess with the offerings of banners, poles, cars, cloths, etc., under the auspicies' of the Mahā-Navami, a votary can win kingdoms and victories in war.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे महानवम्यां महाकौशिकमन्त्रकृत्यादिविवरणं नाम चतुस्त्रिंशदुत्तरशततमोऽध्यायः॥ १३४॥

अध्यायः १३५ / Chapter 135

ब्रह्मोवाच

नवम्यामाश्विने शुक्ले एकभक्तेन पूजयेत्॥
देवीं विप्राँल्लक्षमेकं जपेदघोरं व्रती नरः॥ १॥
॥ इति वीरनवमीव्रतम्॥

Brahma said :—A votary having fasted, on the day of the ninth phase of the moon's in the month of Aśvina, should worship the Goddess and the Brāhmaṇas, and mentally recite, a hundred thousand times, the Mantra which is held as principally sacred to her. This Vratam is called Vīra Navamī.

ब्रह्मोवाच

चैत्रे शुक्लनवम्यां च देवीं दमनकैर्यजेत्॥
आयुरारोग्यसौभाग्यं शत्रुभिश्चापराजितः॥ २॥
॥ इति दमनकनवमीव्रतम्॥

Brahmā said :—By worshipping the goddess with the offerings of Damanaka twigs on the day of the ninth phase of the moon's increases in the month of Caitra, a man acquires enouth merit ot be above all desires, sufferings,

and defeats in life. Such a man bears a kind of charmed life against sword cuts, etc., and is inunune from the horrors of violent or premature death. This Vratam is called Damanaka Nivamī.

ब्रह्मोवाच

दशम्यामेकभक्ताशी समान्ते दशधेनुदः॥
दिशश्च काञ्चनीर्दत्त्वा ब्रह्माण्डाधिपतिर्भवेत्॥ ३॥
॥ इति दिग्दशमीव्रतम्॥

Brahmā said :—A votary shold worship the Goddess Durgā on the day of the tenth phase of the moon's increase in the month of Asvina.

The Vratam thus undertaken should be practised for a year under the auspices of the same lunar phase, each month. It should be concluded by making a gift of ten cows and the golden images of the presiding deities of the

quarters of heaven to the Brahmaṇas. The merit of the performance entitles its practiser of the suzerainty of the universe. This Vratam is called DigdasamI.

ब्रह्मोवाच

एकादश्यामृषिपूजा कार्य्या सर्वोपकारिका॥
धनवान्पुत्रवांश्चान्ते ऋषिलोके महीयते॥ ४॥

Barhma said :—For worshipping the ïs on the day of the eleventh phase of the moon with various kinds of offerings, a man is rewarded with wealth, beauty and progeny, and is glorified in the region of the celestial saints.

मरीचिरत्र्यं गिरसौ पुलस्त्यः पुलहः क्रतुः॥
प्रचेताश्च वसिष्ठश्च भृगुर्नारद एव च॥ ५॥
चैत्रादौ कारयेत्पूजां माल्यैश्च दमनोद्भवैः॥

The Ṛṣis such as, Mārīci, Atri, Aṅgirasa, Pulastya, Pulaha, Kratu, Praceta, Vasiṣṭha, Bhrgu and Narada should be worshipped in the month of Caitra with garlands of Damanaka flowers.

अशोकाख्याष्टमीप्रोक्ता वीराख्या नवमी तथा॥ ६॥
दमनाख्या दिग्दशमी नवम्येकादशी तथा॥ ७॥

I have finished describing the Aśokākhyaṣṭami, Vīra-Navamī, Damanaka-Navamī, and Digdaśamī Vratas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ऋष्येकादशीव्रतं नाम पञ्चत्रिंशदुत्तरशततमोऽध्यायः॥ १३५॥

अध्यायः १३६ / Chapter 136

ब्रह्मोवाच

श्रवणद्वादशीं वक्ष्ये भुक्तिमुक्तिप्रदायिनीम्।
एकादशी द्वादशी च श्रवणेन च संयुता॥ १॥
विजया सा तिथिः प्रोक्ता हरिपूजादि चाक्षयम्॥
एक भक्तेन नक्तेन तथैवायचितेन च॥ २॥

Brahmā said :—I shall now dell with the mode of performing Śrāvaṇā-Dvādaśī Vratam, a practice where of grants enjoyment and salvation to the person who practises it. The day of the eleventh or twelfth phase of the moon's increase, marked by the asterism Śrāvaṇā is called Vijayā. A *Pūjā* done unto the God Hari on that day bears immortal fruit.

उपवासेन भैक्ष्येण नैवाद्वादशिको भवेत्॥
कांस्यं मांसं तथा क्षौद्रं लोभं वितथ भाषणम्॥ ३॥
व्यायामं च व्यवसायं च दिवास्वप्नमथाञ्जनम्॥
शिलापिष्टं मसूरं च द्वादश्यां वर्जयेन्नरः॥ ४॥

A night meal, or a single meal in the day time, or a meal voluntarily offered to the votary without any solictation on his part and taken by him on the occasion, does not vitiate the vow of Dvādaśī Vratam. He should refrain from using any utensil of bell-metal, honey, lentil and collyrium, and renounce all false talk, greed, physical exercise and sexual intercourse.

मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता॥
महती द्वादशी ज्ञेया उपवासे महाफला॥ ५॥

The day of the twelfth phase of the moon's increase in the month of Bhādra marked by the asterism Śravaṇā, is called Mahati Dvādaśī. A fast observed under the auspices of this astral combination, bears immortal fruits.

संगम सरिता स्नानं बुधयुक्ता महाफला॥
कुंभे सरत्ने सजले यजेत्स्वर्ण तु वामनम्॥ ६॥

Great is the merit of a ceremonial ablution performed at a junction of streams on the occasion, specially it the combination happens to fall on a day when the moon is in opposition with the Mercury.

सितवस्त्रयुगच्छन्नं छत्रोपानुगान्वितम्॥
ॐ नमो वासुदेवाय शिरः संपूजयेत्तः॥ ७॥
श्रीधराय मुखं तद्वत्कण्ठं कृष्णाय वै नमः॥
नमः श्रीपतये वक्षो भुजौ सर्वात्रधारिणे॥ ८॥
व्यापकाय नमः कुक्षौ केशवायोदरं बुधः॥
त्रैलोक्यपतये मेढ्रं जंघे सर्वभृते नमः॥ ९॥
सर्वात्मने नमः पादौः नैवेद्यं घृतपायसम्॥
कुम्भांश्च मोदकान्दद्याज्जगरं कारयेन्निशि ॥ १०॥

Gems should be immersed in water contained in a pitcher of gold which should be covered with a pair of cloths, and the god

Vāmana should be worshipped with offerings of umbrella, shoes, etc. Naivedyas consisting of Pāyasam and clarified butter should be offered to the God, and the votary should pass the night in a holy vigil, and make gifts of Modakas and water-pitchers to the Brāhmaṇas.

स्नात्वाचांतोऽर्चयित्वा तु कृतपुष्पाञ्जलिर्वदेत्॥
नमोनमस्ते गोविन्द बुध श्रवणसंज्ञक! ॥ ११॥

Then having bathed and taken some light refreshments (water according to others,) on the day following, he should again worship the Dwarf Manifestation of the God, and address him as follows :

"Salutation unto Govinda, who is the presiding Deity of the asterism Śravaṇā, and who is also called the Mercury.

अघौघसंक्षयं कृत्वा सर्वसौख्यप्रदो भव ॥
प्रीयतां देवदेवेशो विप्रेभ्यः कलशान्ददेत्॥
नद्यास्तीरेऽय वा कुर्य्यात्सर्वान्कामान वाप्नुयात्॥ १२॥

Expiate my sins, O lord, and bless me with all the pleasures and comforts of this life. Be pleased with me, O thou the God of the gods." The Vratam may be as well performed on the bank of a river.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये श्रवणद्वादशीव्रतनिरूपणं नाम षट्त्रिंशदुत्तरशततमोऽध्यायः॥ १३६॥

अध्यायः १३७ / Chapter 137

ब्रह्मोवाच

कामदेवत्रयोदश्यां पूज्यो दनमकादिभिः ॥
रतिप्रीतिसमायुक्ता ह्यशोको मणिभूषितः॥ १॥

॥ इति मदनकत्रयोदशीव्रतम्॥

Brahma said :—The god (Śiva) should be worshipped with the offerings of Damanaka leaves, etc., on the day of the thirteenth phase of the moon's increase, which is held sacred to the God of Love. The merit of the Pūjā would make the votary a favourite with the fair sex, and enable him to live happy and prosperous, free from all pain and bereavement. Thus the description of the Madanaka Trayodaśī is finished.

चतुर्दश्यां तथाष्टम्यां पक्षयोः शुक्लकृष्णयोः ॥
योऽब्दमेकं न भुञ्जीत मुक्तिभाक् शिपूजनात्॥ २॥

(इति शिवचतुर्दश्यष्टमीव्रतम्)

By worshipping the God Śiva on the eighth, and the fourteenth, day of the fortnight, each month, for a year, the votary is freed from the chains of necessary re-births.

त्रिरात्रोपोषितो दद्यात्कार्त्तिक्यां भवनं शुभम्॥
सूर्य्यलोमवाप्नोति धामव्रतमिदं शुभम्॥ ३॥

By making the gift of a well-furnished room on the full-moon night in the month of Kārttika, and by observing a fast for three days previous thereto, the giver is translated to the region of the Sun, after death.

अमावस्यां पितॄणां च दत्तं जलादि तदक्षयम्॥
नक्ताभ्याशी वारनाम्ना यजन्वाराणि सर्वभाक्॥ ४॥

(इति वारव्रतानि)

Libations of water should be offered to the Pitṛs on the day of the new moon, and on each day by mentioning its name.

द्वादशर्क्षाणि विप्रर्षे ! प्रतिमासं तु यानि वै ॥
तन्नाम्नां तेऽच्युतं तेषु सम्यक् संपूयेन्नरः॥ ५॥

The votary should fast the whole day and take is his meal in the night, whereby he would be entitled to all the pleasures of life.

केशवं मागशीर्षे तु इत्यादौ कृतिकादिके (का)॥
घृतहोमश्चतुर्मासं कृप्तरञ्च निवेदयेत्॥ ६॥
आषाढादौ पायसं तु विप्रांस्तेनैव भोजयेत्॥
पञ्चगव्यजलस्नाननैवेद्यैर्नक्तमाचरेत् ॥ ७॥
अर्वाग्विसर्जनाद्द्रव्यं नैवेद्यं सर्वमुच्यते॥
विसर्जिते जगन्नाथे निर्माल्यं भवति क्षणात्॥ ८॥

The God Hari should be worshipped on a day in the month of Aghrāyaṇa, marked by the asterism Mars by addressing him as, "O Keśava, etc." He should be addressed as Nārāyaṇa and worshipped in the month of

Pauṣa on a day marked by the asterism Puṣya. Similarly, he should be invoked by the epithet Mādhava and worshipped in the month of Māgha on a day marked by the asterism Maghā. He should be invoked by the name of Govinda in the month of Phālguna and worshipped on a day marked by the asterism Pūrva Phalguṇī. The name by which he should be invoked on the day of the Pūjā in the month of Caitra, which should be under the auspices of the asterism Citrā, is Viṣṇu. Similarly, "Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa Padmanābha, and Dāmodara," are the epithets by which he should be invoked and worshipped on the days in the months of Vaiśākhā, Jyeṣtha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, and Kārttika, respectively marked by the asterisms Viśākhā, Jyṣthā, Pūrvāṣāḍhā, Śravaṇā, Puṣya- Aśvinī, and Kṛttikā. Offerings of Pāyasa, etc., should be made to the God in the months of Āṣāḍha, etc., and the Brāhmaṇas should be sumptuously feasted therewith.

पाञ्चरात्रविदो मुख्या नैवेद्यं भुञ्जते स्वयम्॥
एवं संवतास्यान्ते विशेषेण प्रपूजयेत्॥ ९॥

Only Brāhmaṇas well versed in the knowledge of Pāñca-Rātra school of philosophy should be invited on the occasion.

नमोनमस्तेच्युत ! संक्षयोऽस्तु
पापस्य वृद्धिं समुपैतु पुण्यम्॥
ऐश्वर्य्यवित्तादि सदाऽक्षयं
मे तथास्तु मे सन्ततिरक्षयैव॥ १०॥

The Vratam should be practised for a year, at the close of which the God Viṣṇu should be worshipped and addressed as follows :

यथाच्युत ! त्वं परतः
परस्मात्स ब्रह्मभूतः परतः परस्मात्॥
तथाच्युतं मे कुरु वाञ्छितं
सदा मया कृतं पापहराप्रमेय॥ ११॥
अच्युतानन्त! गोविन्द! प्रसीद यदभीप्सितम्॥
तदक्षयममेयात्मन्कुरुष्व पुरुषोत्तम्॥ १२॥
कुर्य्याद्वै सप्त वर्षाणि आयुःश्रीसद्गतीर्नरः॥
उपोष्यैकादशीब्दमष्टमीं च चतुर्दशीम्॥ १३॥
सप्तमीं पूजयेद्विष्णुं दुर्गां शम्भुं रविं क्रमात्॥
तेषां लोकं समाप्नोति सर्वकामांश्च निर्मलः॥ १४॥
एकभक्तेन नक्तेन तथैवायाचितेन च॥
उपवासेन शाकाद्यैः पूजयन्सर्वदेवताः॥ १५॥

"O thous who sufferest no decay, O thous, who art the supreme Brahmā make infinite the good which I covet in this life. Absolve my soul from all sins which I have wittingly or unwittingly committed, O lord, who can not be measured by any standard of measurement. Grant all my prayers, O thous, the eternal immeasurable stay of the universe, whom decay afflicteth not and who art the foremost of beings." A person seeking beauty, possession, or longevity, should practise the Vratam for seven years in succession.

सर्वः सर्वासु तिथिषु भुक्तिं मुक्तिमवाप्नुयात्॥
धनदोऽग्निः प्रतिपदि नासत्यो दस्र अर्चितः॥ १६॥
श्रीर्यमश्च द्वितीयायां पञ्चम्या पार्वती श्रिया॥
नागाः षष्ठ्यां कार्त्तिकेयः सप्तम्यां भास्करोऽर्थदः॥ १७॥
दुर्गाष्टम्यां मातरश्च नवम्यामथ तक्षकः॥
इन्द्रो दशम्यां धनदं एकादश्यां मुनीश्वराः॥ १८॥
द्वादश्यां च हरि कामस्त्रयोदश्यां महेश्वरः॥
चतुर्दश्यसां पञ्चदश्यां ब्रह्मा च पितरोऽपरे॥ १९॥

The Gods Kubera, Agni and Aśvins should be worshipped on the first; the Deities Śrī and Yama, on the second; the Goddess Pārvatī, on the fifth; the Nāgas, on the sixth; the Sun God on the seventh; the Mātṛs, on the eights; Takṣaka, on the ninth; Indra and Kubera, on the tenth; the holy sages, on the eleventh; the God Hari, on the twefth; Maheśvara on the thirteenth; and Brahmā, on the fourteenth day of the fornight. The Pitrs should be worshipped on the days of the new and full moon. The day of the thirteenth phase of the moon on which the god Maheśvara should be worshipped is known as Kāma-Trayodaśī.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे तिथिवारनक्षत्रादिव्रतनिरूपणं नाम सप्तत्रिंशदुत्तरशततमोऽध्यायः॥ १३७॥

॥ इति व्रतानि समाप्तानि॥

अध्यायः १३८ / Chapter 138

हरिरुवाच

राज्ञां वंशान्प्रवक्ष्यामि वंशानुचरितानि च॥
विष्णुनाभ्यब्जतो ब्रह्मा दक्षोऽङ्गुष्ठाच्च तस्य वै॥ १॥

Said The God Hari :—Now I shall describe the geneology of the princes of the blood royal, as well the exploits, done by each of them. The God Brahma sprang from the navel of the eternal Viṣṇu. Dakṣa, the father of all created beings sprang from the thumb of Brahmā.

ततोऽदितिर्विवस्वांश्च ततः सूनुर्विस्वतः॥
मनुरिष्वाकुशर्याती नृगो धृष्टः पृषध्रकः॥ २॥
नरिष्यन्तश्च नाभागो दिष्टः शशक एव च॥
म्लोरासीदिला कन्या सुद्युम्नोऽस्य सुतोऽभवतः॥ ३॥

Dakṣa begat Aditi, and Aditi was the father of the Sun-God. The Sun-God created Manu, and Manu was the father of Ikṣvāku, Śaryāti, Mṛga, Dhṛṣṭa, Pṛṣadhra, Nariṣyanta, Diṣṭa, and Śaśaka. Manu, the son of the Sun God, had a daughter named Ila, who was subsequently known as Sudyumna.

इलायां तु बुधाज्जातो राजा रुद्र पुरूरवाः॥
सुतास्त्रयश्च सुद्युम्नादुत्कलो विनतो गयः॥ ४॥

Mercury, the son of the Moon God, had a sexual congress with Ila and begat on her person the three sons named Rājā, Rudra and Purūravā. In the character of Sudyumna Ila had three sons named Utkala, Vinatā and Gaya.

अभृच्छूद्रो गोवधात्तुं पृषध्रस्तु मनोः सुतः॥
करूषात्क्षत्रिया जाता कारूषा इति विश्रुताः॥ ५॥

Pṛsadhra, a son of Manu, killed a cow, and so he was degraded to the status of a Śūdra. After that, the race of the Kṣatriyas that sprung from Karūṣa, is called Kārūṣa.

दिष्टपुत्रस्तु नाभागो वैश्यतामगमत्स च॥
तस्माद्भलन्दनः पुत्रो वत्स प्रीतिर्भलन्दनात्॥ ६॥
ततः पाशुंः खनित्रोऽभूद्भूपस्तस्मात्ततः क्षुपः॥
क्षुपाद्विंशोऽभवत्पुत्रो विंशाज्जातो विविंशकः॥ ७॥

Diṣṭa, a son of Manu, had a son named Nābhāga, who became a Vaiśya. Nābhāga had a son named Bhānandana, and the son of Bhānandana was Vatsapṛti. Subsequently the said Bhānandana begat two other sons named Pānśu and Khanitra, and Khanitra had a son named Kṣupa. Vimśa was the son of Vimśa.

विविंशाच्च खनीनेत्रो विभूतिस्तत्सुतः स्मृतः॥
करन्धमो विभूतेस्तु ततो जातोऽप्यविक्षितः॥ ८॥

Vimśa and another son named Khaninetra, and Khaninetra had a son named Vibhūti. Vibhūti begat Karandhama, and Karandhama begat Abikṣita.

मरुत्तोऽविक्षितस्यापि नरिष्यन्तस्ततः स्मृतः॥
नरिष्यन्तात्तमो जातस्ततोभूद्राजवर्द्धनः॥ ९॥
राजवर्द्धात्सुधृतिश्च नरोऽभूत्सुधृतेः सुतः॥
नराच्च केवलः पुत्रः केवलाद्धुन्धुमानपि॥ १०॥

Abikṣita had a son named Marutta, and Marutta was the father of Nariṣyanta. Tamas begat Rajvardhana, Rājvardhana begat Sudhrati, and Sudhṛti begat Nara. Nara had a son named Kavela who was the father of Dhundhumāna.

धुन्धुमतो वेगवांश्च बुधो वेगवतः सुतः॥
तृणबिन्दुर्बुधाज्जातः कन्या चैलविला तथा॥ ११॥

Dhundumāna begat Vegavān, who was the father of Budha. Afterwards Budha begat a son named Tṛṇavindu and a daughter named Ailavilā.

विशालं जनयामास तृणबिन्दोस्त्वलम्बुसा ॥
विशालद्धेमचन्द्रोऽभूद्धेम चन्द्राच्च चद्रकः॥ १२॥

The said Tṛṇavindu begat on Alamvuṣa a son named Viśālā. Viśālā had a son named Hemcandra who in his turn begat Candra.

धूम्राश्वश्चैव चन्द्रात्तु धूम्राश्वात्सृञ्जयस्तथा॥
सृञ्जयात्सहदेवोऽभूत्कृशाश्वस्तत्सुतोऽभवत्॥ १३॥

Candra begat Dhaumrāśva who begat Sṛñjaya; and Sṛñjaya had a son named Sahadeva who was the father of Kṛśāśva.

कृशाश्वात्सोमदत्तस्तु ततोऽभूज्जनमेजयः॥
तत्पुत्रश्च सुमन्तिश्च एते वैशालका नृपाः॥ १४॥

The name of the son of Kṛśāśva was Somadatta who begat Janamejaya. Janamejaya was the father of Sumantri. All these princes ruled in the city of Viśālā.

शर्य्यातेस्तु सुकन्याऽभूत्सा भार्य्या च्यवनस्य तु॥
अनन्तो नाम शार्यतेरनन्ताद्रेवतोऽभवत्॥ १५॥

Śaryyāti had a daughter who was married to the holy Cyavana. Śaryyāti had a son named Ananta, and Ananta was the father of Devaka.

रैवतो रेवतस्यापि रैवताद्रवेती सुता॥
धृष्टस्य धार्ष्ट(र्त)कं क्षेत्रं वैष्णवं (श्यकं)तद्बभूव ह॥ १६॥

Afterwards Revata had son who was called Raivataka and a daughter named Revati. The son begat by Dhṛṣṭa, the son so Manu, was called Dhārṣṭakī who though born a Kṣatriya, took to the life of a Vaiśya.

नाभागपुत्रो नेष्ठो ह्यम्बरीषोऽपि तत्सुतः॥
अम्बरीषाद्विरूपोऽभूत्पृषदश्वो विरूपतः॥ १७॥
रथीनरश्च तत्पुत्रो वासुदेवपरायणः॥
इक्ष्वाकोस्तु त्रयः पुत्राः विकुक्षिनिमिदण्डकाः॥ १८॥

Ambarīṣa was the son of Nābhāga, a son of Manu. Ambarīṣa begat Virūpa, Virūpa begat Pṛṣadāśva, Pṛṣadāśva begat Rathīnara, who was firmly devoted to Vāsudeva. Of the three sons of Ikṣvāku, the first was named Vikukṣī, the second was called Nimī; and the third Daṇḍaka.

इक्ष्वाकुजो विकुक्षिस्तु शशादः शशभक्षणात्॥
पुरञ्जयः शशादाच्च ककुत्स्थाख्योऽभवत्सुतः॥ १९॥

Vikukṣī the son of Ikṣvāku ate the hare kept for sacrificial purposes and hence he was called the here-eater (Śaśāda). This Śaśāda had a son named Purañjaya who, begat Kakutstha.

अनेनास्तु ककुत्स्थाच्च पृथुः पुत्रस्त्वनेनसः॥
विश्वरातः पृथेः पुत्र आर्द्रोऽभूद्विशराततः॥ २०॥

Kākutstha had a son named Anenā, and the son of Anenā was named Pṛthu. Pṛthu had a son maned Viśvarāta who was the father of Ardra.

युवनाश्वोऽभवच्चार्दाच्छावस्तो युवनाश्वतः॥
बृहदश्वस्तु शावस्तात्तत्पुत्रः कुवलाश्वकः॥ २१॥
धुन्धुमारो हि विख्यातो दृढाश्वश्चततोऽभवत्॥
चन्द्रश्वः कपिलाश्वश्च हर्यश्वश्च दृढावतः॥ २२॥

Ardra begat Yuvanāśva who begat Śrovanta. Śrāvanta had son named Vṛhadaśva, who was the father of Kuvalyāśa va, who had a son called Dṛḍāśva, and who was better known by the epithet of Dhundumāra. This Dṛḍhāśva had three sons, viz., Candrāśva Kapilāśva and Haryāśva.

हर्य्यश्वाच्च निकुम्भोऽभूद्धिताश्वश्च निकुम्भतः॥
पूजाश्वश्च हिताश्वश्च तत्सतो युवनाश्वकः॥ २३॥

Haryāśva begat Nikumbha. Nikumbha begat Hitasva who was the father of Piljasva. Pūjāśva had a a son named Yuvanāśva.

युवनाश्वाच्च मान्धाता बिन्दुमत्यास्ततोऽभवत्॥
मुचुकुन्दोऽम्बरीषश्च पुरुकुत्सस्त्रयः सुताः॥ २४॥

The son of Yuvanāśva was called Māndhātā who had a son named Bindu Matya. Vindu Matya had three sons named Mucukunda, Ambarīṣa and Purukutsa.

पञ्चाशत्कयकाश्चैव भार्य्यास्ताः सौभरेर्मुनेः॥
युवनाश्वोऽम्बरीषाच्च हरितो युवनाश्वतः॥ २५॥

The aforesaid Bindu Mahya had fifty daughters who become the wives of the holy sage Sauvarī. Ambarīṣa begat Yuvanāśva who begat Hanta.

पुरुकुत्सान्नर्मदाया त्रसदस्युरभूत्सुतः॥
अनरण्यस्ततो जातो हर्य्यश्वोऽप्यनरण्यतः॥ २६॥

The son begotten on Narmadā by Purukutsa was called Trasadasyu. Anaranya was the son to Trasadasyu, and the son of Anaraṇya was called Haryyāśva.

तत्पुत्रोऽभूद्वसुमनास्त्रिधन्वा तस्य चात्मजः॥
त्रय्यारुणस्तस्य पुत्रस्तस्य सत्यरतः सुतः॥ २७॥

Vasumanah was the son of Haryyāśva and Tridhanvā; was the son of Vasumana. Tridhanvā had a son named Trayāruṇa who was the father of Satyarata.

यस्त्रिशङ्कु समाख्यातो हरिश्चन्द्रोऽभवत्ततः।
हरिश्चन्द्राद्रोहिताश्वो हरितो रोहितश्वतः॥ २८॥

This Satyarata become famous by the name to Triśaṅku the son of Triśaṅku was named Haricandra, who was the father of Rohitāśva. Hārita was the son of Rohitāśva.

हरि तस्य सुतश्चञ्चुश्चञ्चोश्च विजयः सुतः॥
विजयाद्रुरुको जज्ञे रुरुकात्तु वृकः सुतः॥ २९॥

And Cañcu was the son of Hārita. Cañcu

begat Vijaya, and Vijaya begat Ruruk, and Ruruk begat Vṛka.

वृकाद्वाहुर्नृपोऽभूच्च बाहोस्तु सगरः स्मृतः॥
षष्टिः पुत्र सहस्राणि सुमत्यां सगराद्धर॥ ३०॥
केशिन्यामेक एवासावसमञ्जससंज्ञकः॥ ३१॥

Bāhu was the-son of Vṛka and he become a king. Sagara was the son of Pṛthu who had sixty thousand sons by his wife Sumati, and a son named Asamañjasa by his wife Keśini.

तस्यांशुमान्सुतो विद्वान्दिलीपस्तत्सुतोऽभवत्॥
भगीरथे दिलीपाच्च यो गङ्गामानयद्धुवम्॥ ३२॥

Aṁśumāna was the son of Asamañjasa and Dilīpa was the son of Aṁśumāna. Bhagīratha was the son of Dilīpa, and he brought down the Ganges on earth.

श्रुतो भगीरथसुतो नाभागश्च श्रुतात्किल॥
नाभागादम्बरीषोऽभूत्सिन्धुद्वीपोऽम्बरीषतः॥ ३३॥

Śruta was the son of Bhagiratha, and the son of gruta was named Nābhāga. Nābhāga had a son named Ambarīṣa who was the father of Sindhudvīpa.

सिन्धुद्वीपस्यायुतायुर्ऋतुपर्णस्तदात्मजः॥
ऋतुपर्णात्सर्वकामः सु दासोऽभूत्तदात्मजः॥ ३४॥

Ayutāyu was the son of Sindhudvīpa, and the son of Ayutāyu was Ṛtuparṇa. Sarvakāma was the son of Ṛtuparṇa, and Sudasa was the the son of Sarvakāma.

सुदासस्य च सौदासौ नाम्ना मित्रसहः स्मृतः॥
कल्माषपादसंज्ञश्च दमयन्त्यां तदात्मजः॥ ३५॥

The son of Śudāsa become famous by the name of Mitrasaha. Sudāsa begat a son on his wife Damayanta who was called Kalmāṣpāda.

अश्वकाख्योऽभवत्पुत्रो ह्यश्वकान्मूल (न्मृच्छ) कोऽभवत्॥
ततो दशरथो राजा तस्य चैलविलः सुतः॥ ३६॥

Kalmāṣapāda begat Aśvaka, and Aśvaka begat Mūlaka, and Mulaka begat Daśaratha who was the father of Ailavila.

तस्य विश्वसहः पुत्रः खट्वाङ्गश्च तदात्वजः॥
खट्वाङ्गीर्हीर्घबाहुश्च दीर्घबाहोर्ह्यजः सुतः॥ ३७॥

The son of Ailavila was named Vipasaha, who was the father of Khaṭvāṅga. Khaṭvāṅga had a son named Dīrghabāhu who was the father of Aja.

तस्त्र पुत्रो दशरथश्चत्वारस्तत्सुताः स्मृताः॥
रामलक्ष्मणशत्रुघ्नभरताश्च महाबलाः॥ ३८॥

The son of Aja was Daśaratha who had four sons, viz., Rāma, Bharata, Lakṣmaṇa and Śatrughna. All of them become famous in history for prowess and glorious achievements.

रामात्कुशलवौ जातौ भरतात्तर्क्षपुष्करौ॥
चित्राङ्गदश्चन्द्रकेतुर्लक्ष्मणात्संबभूवतुः॥ ३९॥
सुबाहुशूरसेनौ च शत्रुघ्नात्संबभूवतुः॥
कुशस्य चातिथिः पुत्रो निषधो ह्यतिथेः सुतः॥ ४०॥

Kuśa and Lava were the sons of Rāma. Bharata's sons were named Tārkṣa and Puṣkara. Citrāṅgada and Candraketu were the sons of Lakṣmaṇa, while the sons of Śatrughna were named Subāhu and Śūrasena. Kuga had a son named Atithi who was the father of Niṣada.

निषधस्य नलः पुत्रो नलस्य च नभाः स्मृतः॥
नभसः पुण्डरीकस्तु क्षेमधन्वा तदात्मजः॥ ४१॥

Nala was the son of Niṣada, and Nabhasa was the son of Nala. Puṇḍarīka was the son of Nabhāga, and Kṣemdhanvā was the son of Puṇḍarīka.

देवानीकस्तस्य पुत्रो देवानीकादहीनकः॥
अहीनकाद्रुरुर्यज्ञे पारियात्रो रुरोः सुतः॥ ४२॥
पारियात्राद्दलो यज्ञे दल पुत्र श्छलः स्मृतः॥

Devanika was the son of Kṣemadhanvā, and Ahīnaka was the son of Devanika. Ahinaka begat Ruru, and Ruru begat Pāripatra begat Dala, and Dala begat Chala.

छलादुक्थस्ततो ह्युक्थाद्वज्रनाभस्ततो गणः॥ ४३॥
उषिताश्वो गणाज्जज्ञे ततो विश्वसहोऽभवत्॥
हिरण्यनाभस्तत्पुत्रस्तत्पुत्रः पुष्पकः स्मृतः॥ ४४॥

Vuktha was the son of Chala and Vajranābha was the son of Hyuktha. The sor of Vajrandbha was Gaṇa who was the father of Uṣitāśva who was the father of Viṣvasaha. Hiraṇyanābha was the son of Viśvasaha, and Puṣpaka was the son of Hiraṇyanābha.

ध्रुवसन्धिरभूत्पुष्पाद्ध्रुवसन्धेः सुदर्शनः॥।
सुदर्शनादग्निवर्णः पद्मवर्णोऽग्निवर्णतः॥ ४५॥

The son of Paṣpaka was Dhruvasandhi who was to father of Sudarśana. Sudarśana, ana begat Agnivarna who was the father of Padmavarṇa.

शीघ्रस्तु पद्मवर्णात्तु शीघ्रात्पुत्रो मरुस्त्वभूत्॥
मरोः प्रसुश्नुतः पुत्रस्तस्य चोदावसुः सुतः॥ ४६॥

Padmavarna begat Śīghra, and Śīghra begat Maru, and Maru begat Pragruta who was the father of Udāvasu.

उदावसोर्नन्दिवर्द्धनः सुकेतुर्नन्दिवर्द्धनात्॥
सुकेतोर्देवरातोऽभूद्बृहदुक्थस्ततः सुतः॥ ४७॥

Nandivardhana was the son of Udavasu. Suketu was the son of Nandivardhana. Suketu had a son named Devarāta who was the father of Bṛhaduktha.

बृहदुक्थानमहावीर्य्यः सुधृतिस्तस्य चात्मजः॥
सुधृतेर्धृष्टकेतुश्च हर्य्यश्वो धृष्टकेतुतः॥ ४८॥

Bṛhaduktha had a son named Mahāvīrya who was the father of Sudhfti. The son of Sudhṛti was Dhṛṣṭaketu who was the father of Haryyāśva.

हर्य्यश्वात्तु मरुर्जातो मरोः प्रतीन्धकोऽभवत्॥
प्रतीन्धकात्कृतिरथो देवमीढस्तदात्मजः॥ ४९॥

The son of Haryyāśva was Maru who was the father of Pratindhaka. Pratindhaka begat Kṛtiratha, and Kṛtiratha begat Devamīḍha.

विबुधो देवतीढात्तु विबुधात्तु महाधृतिः॥
महाधृतेः कीर्त्तिरातो महारोमा तदात्मजः॥ ५०॥
महारोम्णः स्वर्णरोमा ह्रस्वरोमा तदात्मजः॥
सीरध्वजो ह्रस्वरोम्णः तस्य सीताभवत्सुता॥ ५१॥

Vibudha was son of Devatīḍha. The son of Vibudha was Mahādhṛti who was the father of Kirtirāta. The son of Kirtirata was Manoromā who was the father of Svarṇaromā, whose son was Hrasvaromā, whose son was Sīradhvaja who had a daughter named Sītā.

भ्राता कुशध्वजस्तस्य सीरध्वजात्तु भानुमान्॥
शताद्युम्नो भानुमतः शतद्युम्नाच्छुचिः स्मृतः॥ ५२॥

Kuśadhvaja was the brother of Sīradhvaja who had a son named Bhānuman. Śatadyumna was the son of Bhānuman and guci was the son of Śatadyumna.

ऊर्जनामा शुचेः पुत्रः सनद्वाजस्तदात्मजः॥
सनद्वाजात्कुलिजातोऽनञ्जनस्तु कुलेः सुतः॥ ५३॥

Śuci begat Urja. Urja begat Sanadhvaja whose son was Kuli.

अनञ्जनाच्च कुलजित्तस्यापि चाधिनेमिकः॥
श्रुतायुस्तस्य पुत्रोऽभूत्सुपार्श्वश्च तदात्मजः॥ ५४॥
सुपार्श्वात्सृंजयो जातः क्षेमारि सृजयात्स्मृतः॥
क्षेमारितस्त्वनेनाश्च तस्य रामरथः स्मृतः॥ ५५॥

The son of Kuli was Anañjana who was the father of Kulajit. The son of Kulajit was Adhinemī who was the father of Śrutāyu. The son of Śrutāyu was Supārśva who was the father of Kṣemari. Kṣemari begat Anenā who was the father of Rāmaratha.

सत्यरथो रामरथात्तस्मादुपगुरुः स्मृतः॥
उपगुरोरुपगुप्तः स्वागतश्चोपगुप्ततः॥ ५६॥
स्वनरः स्वागताज्जज्ञे सुवर्चास्तस्य चात्मजः॥
सुवर्चसः सुपार्श्वस्तु सुश्नुतश्च सुपार्श्वतः॥ ५७॥

Rāmaratha begat Satyaratha; and Satyaratha, Upaguru Upaguru begat Upagupta whose son was Svagata. Svagata had a son named Svanara, who begat Suvarca, who begat Suparsva, who begat Suśruta.

जयस्तु सुश्रुताज्जज्ञे जयात्तु विजयोऽभवत्॥
विजयस्य ऋतः पुत्रः ऋतस्य सुनयः सुतः॥ ५८॥

The son of Suśruta was Java who was the father of Vijaya. Vijaya begat Ṛta, and Ṛta begat Sunaya.

सुनयाद्वीतहव्यस्तु वीतहव्याद्धति स्मृतः॥
बहुलाश्वो धृतेः पुत्रो बहुलाश्वात्कृतिः स्मृतः॥ ५९॥
जनकस्य द्वये वंशे उक्तो योगसमाश्रयः॥ ६०॥

And Sunaya begat Vitahavya, who was the father of Dhṛti. The son of Dhṛti was Bahulāśva who was the father of Kṛti.

The different races sprang from Janaka who were all addicted to Yoga.

॥ इति श्रीगारुडे महापुराण पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सूर्य्यवंशवर्णनं नामष्टत्रिंशदुत्तरशततमोऽध्यायः॥ १३८॥

अध्याय: १३९ / Chapter 139

हरिरुवाच

सूर्य्यास्य कथितो वंशः सोमवंश शृणुष्व मे॥
नारायणसुतो ब्रह्मा ब्रह्मणोऽत्रेः समुद्भवः॥ १॥

Hari said :—I have finished describing the solar race, now hear me narrate the genealogy of princes who were the descendants of the Moon-God. Brahma, the son of Nārāyaṇa created the holy Atri.

अत्रेः सोमस्तस्य भार्य्या तारा सुरगुरोः प्रिया॥
सोमात्तारा बुधं जज्ञे बुधपुत्रः पुरूरवाः॥ २॥

From Atri sprang the Moon God who became the consort of the beautiful Tārā, the favourite wife of Bṛhaspati, the preceptor of the celestials. The Moon-God begat on the person of his beloved Tara a son named Budha, who in his turn begat Purūravā.

बुधपुत्रादयोर्वश्यां षट् पुत्रास्तु श्रुतात्मकः॥
विश्वावसुः शतायुश्च आयुर्धीमामानसुः॥ ३॥

The son of Budha begat on the nymph Urvaśī six sons who were named Śrutatmaka, Viśvavasu, Śatāyu, Ayu, Dhiman, and Amavasu.

अमावसोर्भीमनामा भीमपुत्रश्च काञ्चनः॥
काञ्चनस्य सुहोत्रोऽभूज्जह्नुश्चाभूत्सुहोत्रतः॥ ४॥

Bhīma was the son of Amavasu, Kañcana was the son of Bhīma, Kañcana's son was Suhotra who was the father of Janhu.

जह्नोः सुमन्तुरभवत्सुमन्तोरपजापकः॥
बलाकाश्वतस्य पुत्रो बलाकाश्वात् कुशः स्मृतः॥ ५॥

Janhu's son was Sumanta and Sumanta's son was Apajāpaka. The son of Apajāpaka was Balakaśva, who was the father of Kuśa.

कुशाश्वः कुशनाभश्चामूर्त्तरयो वसुः कुशात्॥
गाधिः कुशाश्वात्संजज्ञे विश्वामित्रस्तदात्मजः॥ ६॥

Kuśa's had four sons named Kuśāśva, Kuśalabha, Amurtaraya and Vasu. The son of Kuśāśva was Gādhi who was the father of the celebrated Viśvamitra.

कन्या सत्यवती दत्ता ऋचीकाय द्विजाय सा॥
ऋचीकाज्जमदग्निश्च रामस्तस्याभवत्सुतः॥ ७॥

Gādhi had a daughter named Satyavatī, who was give in marriage to the holy sage Ṛcika. The son of Ṛcika was Jamadagni, who was the father of Paraśurāma.

विश्वामित्राद्देवरातमधुच्छन्दादयः सुताः॥
आयुषो नहुषस्तस्मादनेना रजिरम्भकौ॥ ८॥

The sage Viśvāmitra had a large family of sons such as Devarakta, Madhuchanda, etc. Ayu (a son of Budha) had a son named Nahusa who had four sons named Anena, Rāji, Rambhaka and Kātra Vrddha.

क्षत्रवृद्धः क्षत्रवृद्धात्सुहोत्रश्चाभवन्नृपः॥
काश्यकाशौगृत्समदः सुहोत्राभवंस्त्रयः॥ ९॥

The son of Kṣatra Vṛddha was Suhotra who had three sons, viz., Kāśya, Kāśsa, and Gṛtsamada.

गृत्समदाच्छौन कोऽभूत्काश्याद्दीर्घतमास्तथा॥
वैद्यो धन्वन्तरिस्तस्मात्केतुमांश्च तदात्मजः॥ १०॥

Śaunaka was the son of Gṛtsamada, and Dīrghtamā was the son of Kāśya. The son of Dīrghatamā was Dhanvantari who look the profession of a physician.

भीमरथः केतुमतो दिवोदासस्तदात्मजः॥
दिवोदासात्प्रतर्दनः शुत्रजित्सोऽत्र विश्रुतः॥ ११॥

Dhanvantari had a son named Ketumān who was the father of Bhīmaratha. Divodāsa was the son of Bhīmaratha, and Pratardana known to history as Śatrujit (conquerer of enemies) was the son of Divodāsa.

ऋतध्वजस्तस्य पुत्रो ह्यलर्कश्च ऋतध्वजात्॥
अलर्कात्सन्नतिजी सुनीतः सन्नतेः सुतः॥ १२॥

The son of Pratardana was Ṛtadhvaja, who was the father of Alarka. Alarka's son was Sannati and Sunita was Sannati's son.

सत्यकेतुः सुनीतस्य सत्यकेतोर्विभुः सुतः॥
विभोस्तु सुविभुः पुत्रः सुविभो सुकुमारकः॥ १३॥

The son of Sunita was Satyaketu who was the father of Bibhu. The son of Bibhu was Subibhu, the father of Sukumāra.

सुकुमाराद्धष्टकेतुर्वीतिहोत्रस्तदात्मजः ॥
वीतिहोत्रस्य भर्गोऽभूद्भर्गभूमिस्तदात्मजः॥ १४॥

Sukumāra begat Dhṛṣṭaketu, and Dhṛṣṭaketu begat Vitihotra who had a son named Bharga. The son of Bharga was Bhargabhumi.

वैष्णवाः स्युर्महात्मान इत्येते काशयो नृपाः॥
पञ्चपुत्रशतान्यासन्रजेः शक्रेण संहृताः॥ १५॥

All these magnanimous princes were firmly devoted to Viṣṇu and ruled in Kāśi. Raji (a son of Nahuṣa) had five hundred sons who were killed by the God-Indra.

प्रतिक्षत्रः क्षत्रवृद्धात्संजयश्च त दात्मजः॥
विजयः संजयस्यापि विजयस्य कृतः सुतः॥ १६॥

Kṣatra Vṛddha (a son of Nahuṣa) had another son named Pratikṣatra who was the father of Sañjaya. Sañjaya begat Vijaya whose son was Kṛta.

कृताद्वृषधनश्चाभूत्सहदेवस्तदात्मजः ॥
सहदेवाददीनोऽभूज्जयत्सेनोऽप्यदीनतः ॥ १७॥

Kṛta begat Vṛṣdhana, and Vṛṣadhana begat Sahadeva whose son was Adina who begat Jayattsena.

जयत्सेनात्संकृतिश्च क्षत्रधर्मा चव संकृतेः॥
यतिर्ययातिः संयातिरयातिर्विकृतिः क्रमात्॥ १८॥

The latter had a son named Satkrti whose son was Ksatradharmā. Nahuṣa had a family of another five sons who were called Yati, Yayāti, Saṁyāti, Ayāti and Kṛti.

नहुषस्य सुताः ख्याता ययातेर्नृपतेस्था॥
यदुं च तुर्वसुं चैव देवयानी व्यजायत्॥ १९॥

Out of these, Yayāti begat on his wife Devayānī two sons who were named Yadu and Turvasu.

द्रुह्युं चानुं च पूरुंच शर्मिष्ठा वार्षपार्वणी॥
सहस्त्रजित्क्रोष्टुमना रघुश्चैव यदोः सुताः॥ २०॥

And three sons on his wife Śarmiṣṭhā who were called Drahyu, Anu and Puru. Yadu had three sons named Sahasrajit, Krostumana and Raghu.

सहस्त्रजितः शतजित्तस्माद्वै हयहैहयौ॥
अनरण्यो हयात्पुत्रो धर्मो हैहयतोऽभवत्॥ २१॥

The son of Sahasrajit was Śatajit who was the father of Haya and Haihaya. The son of Haya was Anaranya who was the father of Dharma.

धर्मस्य धर्मनेत्रोऽभूत्कुन्तिर्वै धर्मनेत्रतः॥
कुन्तेर्बभूव साहंजिर्महिष्मांश्च तदात्मजः॥ २२॥

Dharma's son was Dharmanetra, whose son was Kunti. Kunti's son was Sahanji whose son was Mahiṣman.

भद्रश्रेण्यस्तस्य पुत्रो भद्रश्रेण्यस्य दुर्दमः॥
धनको दुर्दमाच्चैव कृतवीर्य्यश्च जानकिः॥ २३॥
कृताग्निः कृतकर्मा च कृतौजाः सुमहा बलः॥

Mahiṣmān's son was Bhādraśreṇya whose son was Durdama. Durdama's son was Dhanaka who had four sons named Kṛtavīrya, Kṛtāgni, Kṛtakarma and Kṛtaujā. All of them were of mighty prowess.

कृतवीर्य्यादर्जुनोऽभूदर्जुनाच्छूरसेनकः ॥ २४॥
जयध्वजो मधुः शूरो वृषणः पंच सव्रताः॥

Kṛtavīrya had a son named Arjuna whose sons were Urasena, Jayadhvaja, Mahu, Śūra and Vṛṣṇa. All these five sons of Kṛtavīrya were princes of excellent conduct.

जयध्वजात्तालजङ्घो भरतस्तालजङ्घतः॥ २५॥
वृषणस्य मधुः पुत्रो मधोर्वृष्यादिवंशकः॥
क्रोष्टोर्विजज्ञिवान्पुत्र आहिस्तस्य महात्मनः॥ २६॥

Jayadhvaja's son was Tālajaṅgha whose son was Bharata. Madhu was the son of Vṛṣṇa, and from him (Madhu) sprang the race of Vṛṣṇi. Ahi was the son of Kroṣṭa and his son was Aśaṅku.

आहेरुशंकुः संजज्ञेतस्य चित्ररथः सतः॥
शशबिन्दुश्चित्ररथात्पत्यो लक्षञ्च तस्य ह॥ २७॥
दशलक्षञ्च पुत्राणां पृथुकीर्त्यादयो वराः॥
पृथुकीर्तिः पृथुजयः पृथुदानः पृथुश्रवाः॥ २८॥

The son of Aśaṅku was Citraratha whose son was Śaśabindu. Śaśabindu had two wives. By his first wife he had a hundred thousand sons, while by his second he had ten hundreds of thousands, such as Pṛthukīrti, etc. Pṛthukīrti had three sons, viz., Pṛthujaya, Pṛthudana and Pṛthuśrava.

पृथुश्रवसोऽभूत्तम उशनास्तमसोऽभवत्॥
तत्पुत्रः शितगुर्नाम श्रीरुक्मकवचस्ततः॥ २९॥

रुक्मश्च पृथुरुक्मश्च ज्यामघः पालितो हरिः॥
श्रीरुक्मवचस्यैते विदर्भो ज्यामघात्तथा॥ ३०॥

Pṛthuśravā begat Tama, Tama begat Uśṇā Uśṇā begat Śitāyu, and Śītāyu begat Rukmakavaca. Rukmakavaca had five sons viz., Rukma, Pṛthurukma, Jayamagha, Palita and Hari.The son of Jayamagha was Vidarbha whose wife's name was Śaibya.

भार्य्यायाञ्चैव शैब्यायां दिवर्भात्क्रथकौशिकौ॥
रोमपादौ रोमपादाद्वभ्रुर्बभ्रोर्धृतिस्तथा॥ ३१॥

Vidarbha begat on his wife Śaibya three sons whose names were Krutha, Kaṁśuka, and Romapāda, Romapāda's son was Babhru, and Babhru's son was Dhṛti.

कौशिकस्य ऋचिः पुत्रः ततश्चैद्यो नृपः किल ॥
कुन्तिः किलास्य पुत्रोऽभूत्कुन्तेर्वृष्णिः सुतः स्मृतः॥ ३२॥
वृष्णोश्च निवृतिः पुत्रो दशार्हो निवृतेस्तथा॥
दशार्हस्य सुतो व्योमा जीमूतश्च तदात्मजः॥ ३३॥

The son whom Kauśika begot was named Ṛci whose son was Caidya. Caidya begat Kund, and Kuntī begat Vṛsni and Vṛsṇi begat Nivṛti, who was the father of Dasarha. The son of Dagarha was Vyoma whose son was Jimata.

जीमूताद्विकृतिर्जज्ञे ततो भीमरथोऽभवत्॥
ततो मधुरथो जज्ञे शकुनिस्तस्य चात्मजः॥ ३४॥
करम्भिः शकुनेः पुत्रस्तस्य वै देववान्स्मृतः॥
देवक्षत्रो देवनतो देवक्षत्रान्मधुः स्मृतः॥ ३५॥

The son of Amṛta was Vikṛti, who was the father of BhImaratha. Bhimaratha begat Madhuratha whose son was Śakuni, who begat Karambhi, who was the father of Devamata. The son of Devamata was Devakṣatra whose son was Madhu, whose son was Kuruvaṁśa.

कुरुवंशो मधोः पुत्रो ह्यनुश्च कुरुवंशतः॥
पुरुहोत्रो ह्यनोः पुत्रो ह्यंशुश्च पुरुहोत्रतः॥ ३६॥
सत्त्वश्रुतः सुतश्चांशोस्ततो वै सात्त्वतो नृपः॥

Kuruvamga begat Anu. Anu begat Puru-hotra, who begat Aṁśu whose son was Sattvagruta, who was the father of Sāttvata.

भजिनो भजमानश्च सात्वतादन्धकः सुतः॥ ३७॥
महाभोजो वृष्णि दिव्यावन्यो देवावृधोऽभवत्॥
निमिवृष्णी भजमानादयुताजित्तथैव च॥ ३८॥
शतजिच्च सहस्राजिद्वभ्रुर्देवो बृहस्पतिः॥
महाभोजात्तु भोजोऽभूत्त्द्वृष्णेश्च सुमित्रकः॥ ३९॥

Bhajina, Bhajamana, Andhaka, Mahābhoja, Vṛṣṇī, Divya, Aranya, and Devavrta were the sons of Sattvata, Nimi, Vṛṣṇi, Ayutajit Śatajit, Sahasrajit, Vabhru, Deva, and Bṛhaspati were the sons of Bhajamāna. Bhoja was the son of Mahābhoja, and Sumitra was the son of Vṛṣṇī.

स्वधाजित्संज्ञस्तस्मादनमित्राशिनी तथा॥
अनामित्रस्य निघ्नोऽभून्निघ्नाच्छत्राजितोऽभवत्॥ ४०॥
प्रसेनश्चापरः ख्यातो ह्यनमित्राच्छिाबिस्तथा॥
शिबेस्तु सत्यकः पुत्रः सत्यकात्सात्यकिस्तथा॥ ४१॥

Svadhājit was the son of Sumitra, and Śini and Animita were the sons of Svadhājit. Nighna was the son of Anamitra, and Śatajit, was the son of Nighna. The other two sons of Anamitra were Prasena and Śiva. Satyaka was the son of Śivi, and the son of Satyaka was Sātyaki.

सात्यकेः सञ्जयः पुत्रः कुलिश्चैव तदात्मजः॥
कुलर्युगन्धरः पुत्रस्ते शैबेयाः प्रकीर्त्तिताः॥ ४२॥

Sañjaya was the son of Sātyaki, and the son of Sañjaya was Kuli who was the father of Yugundhara. All these princes were the votaries of the God Śiva.

अनमित्रान्वये वृष्णिः श्वफल्कश्चित्रकः सुतः॥
श्वफल्काच्चैवगान्दिन्यामक्रूरो वैष्णवोऽभवत्॥ ४३॥

Vṛsṇi, Śvaphalka, and Citraka were the sons that gracede the line of Anamitra. Śvaphalka begat on the person of Gāndhinī a son named Akrūra, who was firmly devoted to the God Viṣṇu.

उपमद्गुरथाक्रूराद्देवद्योतस्ततः सुतः॥
देववानुपदेवश्च ह्यक्रूरस्य सुतौ स्मृतौ॥ ४४॥

Upamudga was the son of Akrūra, and the son of Upamudga was Devadyota. Akrūra had two other sons who were called Devayāna and Upadeva.

पृथुर्विपृथुश्चित्रस्य त्वन्धकस्य शुचिः स्मृतः॥
कुकुरो भज मानस्य तथा कम्बलबर्हिषः॥ ४५॥

Pṛthu and Vipṛthu were the sons of Citraka, who was of the race of Anamitra, aned Śuci was

the son of Andhaka the son of Sattvata. Kukkura and Kambala Barhiṣa were the sons of Bhajamāna.

धृष्टस्तु कुकुराज्जज्ञे तस्मात्कापोतरोमकः॥
तदात्मजो विलोमा च विलोम्नस्तुम्बुरुः सुतः॥ ४६॥

Kukkura had a son named Dhṛṣṭa, and Kapotaromaka was the son of Dhṛṣṭa. Viloma was the son of Kapotaromaka, and Tumburu was the son of Viloma.

तस्माच्च दुन्दुभिर्जज्ञे पुनर्वसुरतः स्मृतः॥
तस्याहुकश्चाहुकी च कन्या चैवाहुकस्य तु॥ ४७॥

The sons of Tumburu was Dundubhi who was the father of Punarvasu. Punarvasu had a son named Ahuka, and a daughter named Ahuki.

देवकश्चोग्रसेनश्च देवकाद्देवकी त्वभूत्॥
वृकदेवोपदेवा च सहदेवा सुरक्षिता॥ ४८॥
श्रीदेवी शान्तिदेवी च वसुदेव उवाहताः॥
देववानुपदेवश्च सहदेवासुतौ स्मृतौ॥ ४९॥

The sons of Ahuka were Devaka and Ugrasena. The daughters of Devaka were named Devakī, Vṛkadevā, Upadevā, Sahadevā, Suraks itā, Śrīdevī, and Śantidevī, who were all married to Vasudeva. Sahadevā had two sons named Deva and Upadeva.

उग्रसेनस्य कंसोऽभूत्सुनामा च वटादयः॥
विदूरथो भजमानाच्छूरश्चाभूद्विदूरथात्॥ ५०॥

Ugrasena had several sons named Kansa, Soluma and Cavata. Viduratha was the son of Bhajamāna, a son of Andhaka.

वदूरथसुतस्याथ शूरस्यापि शमी सुतः॥
प्रतिक्षत्रश्च शमिनः स्वयम्भोजस्तदात्मजः॥ ५१॥

The son of Vidūratha was Śūra, who was the father of gams. Pratikṣatra was the son of Śamī, and the son of Pratikṣatra was Svayambhoja, who was the father of Hṛdika.

हृडिकश्च स्वयम्भोजात्कृतवर्मा तदात्मजः॥
देवः शतधनुश्चैव शूराद्वै देवमीढुषः॥ ५२॥

The son of Hṛdika was Kṛtarma, the son of Śūra, the son of Vidūratha, were Deva, Śatadhanu, and Devamiḍuṣa.

दश पुत्रा मारिषायां वसुदेवादयोऽभवन्॥
पृथा च श्रुतदेवी च श्रुतकीर्त्तिः॥ ५३॥

राजाधिदेवो शूराच्च पृथां कुन्तेः सुतामदात्॥
सा दत्ता कुन्तिना पाण्डोस्तस्यां धर्मानिलेन्द्रकैः॥ ५४॥

Śūra had another wife named Māriṣā who became the mother of five daughters named Pṛthā, Śrutadevā. Arutakīrti, Śrutaśrvā and Rājādhidevī and of two sons such as Vasudeva, etc. Pṛthā was filiated to Kuntīrāja who married her to Pāṇḍu.

युधिष्ठिरो भीमपार्थौ नकुलः सहदेवकः॥
माद्र्यां नासत्यदस्राभ्यां कुन्त्यां कर्णः पुराऽभवत्॥ ५५॥

The God of Virtue begat on the person of Pṛthā, a son named Yudhisṭhira, while the Wind-God and Indra successively begot on her two sons named Bhīmasena and Arjuna. The king Pāṇḍu had another queen named Mādrī, who became the mother of two sons named Nakula and Sahadeva, begot on her person by the Aśvins Nasatya and Dasra. Kuntī had another son before marriage who was named Karp.

श्रुतदेव्या दन्तवक्त्रो जज्ञे वै युद्धदुर्मदः॥
सन्तर्द्दनादयः पञ्च श्रुतकीर्त्त्यसाञ्च कैकयात्॥ ५६॥

Śrutadevā was the mother of Dantavakra who was valiant in battles. The king of Kekaya begat on the person of Śrutakīrti five sons such as Śāntardhana. etc.

राजाधिदेव्यां जज्ञते विन्दश्चैवानुविन्दकः॥
श्रुतश्रवा दमघोषात्प्रजज्ञे शिशुपालकम्॥ ५७॥

Rājādhidevī had two sons named Vindhu and Anuvindha. Damaghosa begat on the person of Śrutāśrevā a son named Śiśupāla.

पौरवी रोहिणी भार्य्या मदिरानकदुन्दुभेः॥
देवकीप्रमुखा भद्रा रोहिण्यां बलभद्रकः॥ ५८॥

Vasudeva had several wives named Pauravī. Rohinī, Madirā and Devakī, etc. Of these Rohiṇī became the mother of Balarāma.

साराणाद्यः शठश्चैव रेवत्यां बलभद्रतः॥
निशठश्चोल्मुकको जातो देवक्यां पद् च जज्ञिरे ॥ ५९॥
कीर्त्तिमांश्च सुषेणश्च ह्युदार्य्यो भद्रसेनकः॥
ऋजुदासोः भद्रदेवः कंस एवावधीच्च तान्॥ ६०॥

Balarāma begat on his wife Revatī several sons such as Sārana, Śaṭha, Niśaṭha, and Ulmaka, etc.

Devakī became the mother of six sons, who were named Kīrtimāna, Suśeṇa, Udarya, Bhadrasena, Ṛjudāsa, and Bhadradeva. King Kaṁsa destroyed all these six sons of Devakī.

संकर्षणः सप्तमोऽभूदष्टमः कृष्ण एव च।
षोडशस्त्रीसहस्राणि भार्य्याणाञ्चाभवन्हरेः ॥ ६१॥
रुक्मिणी सत्यभामा च लक्ष्मणा चारुहासिनी॥
श्रेष्ठा जाम्बवती चाष्टौ जज्ञिरेताः सुतान्बहून्॥ ६२॥

Saṁkarṣaṇa or Balarāma was the seventh son of Devakī, and Kṛṣṇa was her eighth. Kṛṣṇa had sixteen thousand wives, of whom Rukmiṇī, Satyabhāmā, Lakṣmaṇā Cāruhāsinī, and Jāmbavatī were the eight principal ones. Kṛṣṇa had a large family of sons by these wives.

प्रद्युम्नश्चारुदेष्णश्च प्रधानाः साम्ब एव च॥
प्रद्युम्नदनिरुद्धोभूत्ककुद्मिन्यां महाबलः॥ ६३॥

Pradyumna, Cārudeṣṇa, and Sāmba were famous. Pradyumna begat on his wife Ratī a son of mighty prowess who was named Aniruddha.

अनिरुद्धात्सुभद्रायां वज्रो नाम नृपोऽभवत्॥
प्रतिबाहुर्वज्रसुतश्चारुस्तस्य सुतोऽभवत्॥ ६४॥

Aniruddha had by his wife Subhadrā. A son named Vajra. The son of Vajra was Prativāhu, and the son of Prativāhu was Caru.

वह्निस्तु तुर्वसोर्वंशे वह्नेर्भर्गोऽभवत्सुतः॥
भार्गाद्भानुरभूत्पुत्रो भानोः पुत्रः करन्धमः॥ ६५॥

Vahni was scion of the race of Turvasu. The son of Vahni was Bhārya, whose son was Bhīma, the father of Karandhama.

करन्धमस्य मरुतो द्रुह्योर्वंशं निबोध मे।
द्रुह्योस्तु तनयः सेतुरारद्धश्च तदात्मजः॥ ६६॥
आरद्धस्यैव गान्धारो घर्मो गान्धारतोऽभवत्॥
घृतस्तु घर्मपुत्रोऽभूद्दुर्गमश्च घृतस्य तु॥ ६७॥
प्रचेता दुर्गमस्यैव अनोर्वंशं शृणुष्व मे।
अनोः सभानरः पुत्रस्तस्मा कालञ्जयोऽभवत्॥ ६८॥

Karandhama's son was Maruta. Now hear me describe the race of Druhya. Druhya's son was Setu, whose son was Arandha, whose son was Gāndhāra, whose son was Gharma. The son of Gharma was Ghṛta, whose son was Durgama who was the father of Pracetā.

Now hear me describe the progeny of Anu, whose son was Svabhānara. The son of Svabhānara was kālañjaya.

कालञ्जयसात्सृञ्जयेऽभूत्सृञ्जयात्तु पुरञ्जयः॥
जनमेजयस्तु तत्पुत्रो महाशालस्तदात्मजः॥ ६९॥
महामना महाशालादुशीनर इह स्मृतः॥
उशीनराच्छिबिर्जज्ञे वृषदर्भः शिवेः सुतः॥ ७०॥

Kālañkaya's son was Śṛñjaya, whose son was Purañjaya. The son of Purañjaya was Janamejaya, whose son was Mahāśāla, who was the father of Mahāmanā better known by the appellation of Uśīnara. The son of Uśīnara was Śivī, whose son was Vṛṣadarbha.

महामनोजात्तितिक्षोः पुत्रोऽभूच्च रुषद्रथः॥
हेमो रुषद्र थाज्जज्ञे सुतपा हेमतोऽभवत्॥ ७१॥
बलिः सुतपसो जज्ञे ह्यङ्गवङ्गकलिकाः॥
अन्धः पौंड्रश्च बालेया ह्यनपास्तथाङ्गतः॥ ७२॥

Mahāmanā had another son named Titiks u whose son was Rudraratha. The son of Rudraratha was Hema, whose son was Sutapa, whose son was Bali. This Bali was the father of several sons who were called Aṅga, Varied, Kaliṅga, Andhra, and Paundra.

अनपानाद्दिविरथस्ततो धर्मरथोऽभवत्॥
रोमपादो धर्मरथाच्चतुरंगस्तदात्मजः॥ ७३॥
पृथुलाक्षस्तस्य पुत्राश्चम्पोऽभूत्पृथुलाक्षतः॥
चम्पपुत्रश्च हर्य्यंगस्तस्य भद्ररथ सुतः॥ ७४॥

The son of Aṅga was Anapala, whose son was Diviratha, who was the father of Dharma ratha. The son of Dharmaratha was Lompāda, whose son was Caturaṅga, whose son was Pṛthulakṣya, who was the father of Campa. The son of Campa was Haryākṣa, whose son was Bhadraratha.

बृहत्कर्मा सुतस्तस्य बृहद्भानुस्ततोऽभवत्॥
बृहन्मना बृहाद्भानोस्तस्य पुत्रो जयद्रथः॥ ७५॥
जयद्रथस्य विजयो विजयस्य धृतिः सुतः॥
धृतेर्धृतव्रतः पुत्रः सत्यधर्मा धृतव्रतात्॥ ७६॥
तस्य पुत्रस्त्वधिरथः कर्णस्तस्य सुतोऽभवत्॥ ७७॥

Whose son was Vṛhatkarma, who was the father of Vṛhadbhānu. The son of Vṛhadbhānu was Vṛhatmanā, whose son was Jayadratha,

whose son was Vijaya, who was the father of Dhṛti. The son of Dhṛti was Dhṛtavrata, whose son was Satyadharmā, whose son was Ādhiratha who was the father of Karṇa.

वृषसेनस्तु कर्णस्य पुरुवंश्याञ्छणुष्व मे॥ ७८॥

The son of Kama was Vṛṣasena. Now I shall describe the race of Puru.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चन्द्रवंशवर्णनं नामैकोनचत्वारिंशदुत्तरशततमोऽध्यायः॥ १३९॥

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हरिरुवाच

जनमेजयः पुरोश्चाभून्नमस्युर्जनमेजयात्॥
तस्य पुत्रश्चाभयदः सुद्युश्चाभयदादभत्॥ १॥

Hari said :—The son of Puru was Janamejaya, whose son was Manuṣya, whose son was Ahayāda whose son was Śambhu, who was the father of Bahugati.

सुद्योर्बहुगतिः पुत्रः संजातिस्तस्य चात्मजः॥
वत्सजातिश्च सञ्जातेः रौद्राश्वश्च तदात्मजः॥ २॥

The son of Bahugati was Samjāti, whose son was Vatsagati, who was the fattier of Raudrāśva.

ऋतेयुः स्थण्डिलेयुश्च कक्षेयुश्च कृतेयुकः॥
जलेयुः सन्ततेयुश्च रौद्रश्वस्य सुता वराः॥ ३॥

Raudrāśva had several sons, who were named Ṛteyu. Sthaṇḍileyu, Kakṣeyu, Kṛteya, Jaleyu, and Santateyu.

रतिनार ऋतेयोश्च तस्य प्रतिरथः सुतः॥
तस्य मेधातिथिः पुत्रस्तत्पुत्रश्चैनिलः स्मृतः॥ ४॥

Of these the son of Ṛteyu was Ratinara, whose son was Pratiratha. The son of Pratiratha was Medhātithi whose son was Ainila.

ऐनिलस्य तु दुष्यन्तो भरतस्तस्य चात्मजः॥
शकुन्तलायां संजज्ञे वितथो भरतादभूतः॥ ५॥

The son of Ainila was Duṣyanta, who by his wife Śakuntalā, had a son named Bharata. The son of Bharata was Vitatha.

वितथस्य सुतो मन्युर्मन्योश्चैव नरः स्मृतः॥
नरस्य संकृतिः पुत्रो गर्गो वै संकृतेः सुतः॥ ६॥

Vitatha son was Manyu, whose son was Nara, whose son was Samkṛti, who was the father of Garga.

गर्गादमन्युः पुत्रो वै शिनिः पुत्रो व्यजायत॥
मन्युपुत्रान्महावीर्य्यात्सुतोऽभवदुरुक्षयः॥ ७॥

The son of Garga was Amanyu, whose son was Mini. The mighty Nara, the son of Manyu had another son named Urukṣaya.

उरुक्षयात्त्रयरुणिर्व्यूहक्षत्राच्च मन्युजात्॥
सुहोत्रस्तस्य हस्ती च अजमीढद्विमीढकौ॥ ८॥

The son of Urukṣaya was Trayāruṇī, whose son was Vyuhakṣetra, whose son was Suhotra, who had three sons Hasti, Ajamīḥha and Dvimīḍa.

हस्तिनः पुरुमीढश्च कण्वोऽभूदजमीढतः॥
कण्वान्मेधातिथिर्जज्ञे यतः काण्वायना द्विजाः॥ ९॥

The son of Hasti was Purumida, and the son of Ajamīḍa was Kaṇva. Medhātithi sprange from this Kanva, who was the progenitor of the Kúṇvayanā clan of Brāhmaṇas.

अजमीढाद्बृहदिषुस्तत्पुत्रश्च बृहश्चनुः॥
बृहत्कर्मा तस्य पुत्रस्तस्य पुत्रो जयद्रथः॥ १०॥
जयद्रथाद्विश्वजिच्च सेनजिच्च तदात्मजः॥
रुचिराश्वः सेनजितः पृथुसेनस्तदात्मजः॥ ११॥

Ajamīḍha had another son named Vṛhadiṣu, who was the father of Vṛhatdhanu. The son of Vṛhatdhanu was Vṛhatkarmā, whose son was Jayadratha, whose son was Viśvājit, whose son was Senajit, whose son was Rucirāśva, who was the father of Pṛthusena.

पारस्तु पृथुसेनस्य पाराद्द्वीपोऽभवन्नृपाः॥
नृपस्य सुमरः पुत्रः सुकृतिश्च पृथोः सुतः॥ १२॥

Puru was the son of Pṛthusena, whose son Dvīpa, whose son was Samara. Pṛthusena had another son named Sukṛti.

विभ्राजः सुकृतेः पुत्रो विभ्राजादश्वहोऽभवत्॥
कृत्यां तस्माद्ब्रह्मदत्तो विष्वक्सेनस्तदात्मजः॥ १३॥

The son of Sukṛti was Vibhrāja, whose son was Aśvaha. The said Aśvaha had a son by this

wife Kṛti, named Brahmadatta, whose son was Viṣvaksena.

यवीनरो द्विमीढस्य धृतिमांश्च यवीनरात्॥
धृतिमतः सत्यधृतिर्दृढनेमिस्तदात्मजः॥ १४॥

Dvimīḍha, the son of Suhotra had a son named Yāvina. The son of Yāvina was Dhṛtimāna, whose son was Satyadhṛti, whose son was Dṛḍhamuni.

दृढनेमेः सुपार्श्वोऽभूत् सुपार्श्वात्सन्नतिस्तथा॥
कृतस्तु सन्नतेः पुत्रः कृतादुग्रायुधोऽभवत्॥ १५॥
उग्रायुधाच्च क्षेम्यौऽभूत्सुधीरस्तु तदात्मजः॥
पुरञ्जयः सुधीराच्च तस्य पुत्रो विदूरथः॥ १६॥

The son of Dṛḍhamuni was Supārśva, whose son was Sannati. The son of Sannati was Kratu, whose son was Ugrāyudha, whose son was Kṣema, whose son was Sudhīra, whose son was Purañjāya, who was the father of Viduratha.

अजमीढान्नलिन्याञ्च नीलो नाम नृपोऽभवत्॥
नीलाच्छान्तिरभूत्पुत्रः सुशान्तिस्तस्य चात्मजः॥ १७॥
सुशान्तेश्च पुरुर्जातो ह्यर्कस्तस्य सुतोऽभवत्॥
अर्कस्य चैव हर्य्यश्वो हर्य्यश्वान्मुकुलोऽभवत्॥ १८॥

Ajamīḍha had a wife named Nalinī, who gave birth to Nīla. The son of Nīla was Śānti, whose son was Suśānti, whose son was Puru, whose son was Arka, whose son was Haryāśva, who was the father of Mukula.

यवीनरो वृहद्भानुः कम्पिल्लः सृञ्जयस्तथा॥
पांचालान्मुकुलाज्ज्ञे शरद्वान्वैष्णावो महान्॥ १९॥

This Mukula became the ruler of the country of Pāñcāla. He had five sons named Yuvanira, Vṛhadbhānu, Kāmpilla, Śṛñjaya and Śaradvāna. This Śaradvāna was firmly devoted to Viṣṇu.

दिवोदासो द्वितीयोऽस्य ह्यहल्यायां शरद्वतः॥
शतानन्दोऽभवतपुत्रस्तस्य सत्यधृतिः सतः॥ २०॥

Śaradvāna begat a son on Ahalyā, who was called Divodāsa, the second. Divodāsa had a son named Śatānanda. Satyadhrti was the son of Śatānanda.

कृपः कृपी सत्यधृतेरुर्वश्यां वीर्य्यहानितः॥
द्रोणपत्नी कृपी जज्ञे अश्वत्थामानमुत्तमम्॥ २१॥

Satyadhṛti lost control over his senses at the sight of the nymph Urvaśī, and a son named Kṛpa and a daughter named Kṛpi were born out of his emitted seed. Kṛpi was married to Droṇācārya, and Aśvatthāmā was the fruit of this union.

दिवोदासान्मित्रयुश्च मित्रयोश्चयवनोऽभवत्॥
सुदासश्चयवनाज्जज्ञे सौदासस्तस्य चात्मजः॥ २२॥

The son of Divodāsa was Mitrāyu, whose son was Cyavana; whose son was Sudāsa, who was the father of Saudāsa.

सहदेवस्तस्यपुत्रः सहदेवात्तु सोमकः॥
जन्तुस्तु सोमकाज्जो पृषतश्चापरो महान्॥ २३॥

The son of Saudāsa was Sahadeva, whose son was Somaka, who had two sons named Jantu and Pṛṣata.

पृषताद्द्रुपदो जज्ञे धृष्टद्युम्नस्ततोऽभवत्॥
धृष्टद्युम्नाद्धृष्टकेतुर्ऋक्षोऽभूदजमीढतः॥ २४॥

The son of Pṛṣta was Drupada; through whom Dhṛṣṭadyumna came into being. The son of Dhṛṣṭadyumna was Dhṛṣṭaketu. The aforesaid Ajamīḍha had a son named Ṛkṣa.

ऋक्षात्संवरणो जज्ञे कुरुः संवरणादभूत्॥
सुधनुश्च परीक्षिच्च जह्नुश्चैव कुरोः सुताः॥ २५॥

The son of Ṛkṣa was Samvaraṇa, who was the father of Kuru Sudhanu, Parīkṣit and Jahnu.

सुधनुषः सुहोत्रोऽभूच्च्यवनोऽभूत्सुहोत्रतः॥
च्यवनात्कृतो जज्ञो तथोपरिचरो वसुः॥ २६॥

The son of Sudhanu was Suhotra, whose son was Cyavana, who was the father of king Kṛtaka. The son of Kṛtaka was Uparicayavasu.

बृहद्रथश्च प्रत्यग्रः सत्याद्याश्च वसोः सुताः॥
बृहद्रथात्कुशाग्रश्च कुशाग्राद्वृषभोऽभवत्॥ २७॥
ऋषभात्पुष्पवांस्तस्माज्जज्ञे सत्यहितो नृपः॥
सत्यहितात्सुधन्वाभूज्जह्नुश्चवा सुधन्वनः॥ २८॥

The father of Bṛhadratha, Pratyāgra, Satya and others. The son of Brhadratha was Kuśāgra, whose son was Ṛsabha, whose son was Puṣpanābha, who was the father of king Satyāhita. The son of Satyāhita was Suddhanvā, whose son was Jahnu.

बृहद्रथाज्जरासन्धः सहदेवस्तदात्मजः॥
सहदेवाच्च च सोमापिः सोमापेः श्रुतवान्सुतः॥ २९॥
भीमसेनोग्रसेनौ च श्रुतसेनोऽपराजितः॥
जनमेजयस्तथान्योऽभूज्जह्नोस्तु सुरथोऽभवत्॥ ३०॥

The said Bṛhadratha had another son named Jarāsandha. The son of Jarāsandha was Sahadeva, whose son was Somapi, who was the father of Bhīmasena, Ugrasena, Śrutasena and others. The abovesaid Jahnu had a son named Suratha.

विदूरथस्तु सुरथात्सार्वभौमो विदूरथात्॥
जयसेनः सार्वभौमादावधीस्तदात्मजः॥ ३१॥

The son of Suratha was Vidūratha, whose son was Sārvabhauma, whose son was Jayasena, who was the father of Āvādhita.

अयुतायुस्तस्य पुत्रस्तस्य चाक्रोधनः सुतः॥
अक्रो धनस्यातिथिश्च ऋक्षोऽभूदतिथेः सुतः॥ ३२॥

The son of Āvādhita was Ayutāyu, whose son was Akrodhana, whose son was Atithi, who was the father of Ṛkṣa.

ऋक्षाच्च भीमसेनोऽभूद्दिलीपो भीमसेनतः॥
प्रतीपोऽभूद्दिलीपाच्च देवापिस्तु प्रतीपतः॥ ३३॥
शन्तनुश्चैव बाह्लकस्त्रयस्ते भ्रातरो नृपाः॥
बाह्लीकात्सोमदत्तोऽभूद्भूरिर्भूरिश्रवास्ततः॥ ३४॥

The son of Ṛkṣa was Bhīmasena, whose son was Dilīpa, whose son was Pratīpa, who was the father of Devāpi, Śantanu, and Vahlīka. Somadatta owes his paternity to King Vahlika. The son of Somadatta was Bhūrī, whose sons were Bhūriśrava and Śala.

शलश्च शन्तनोर्भीष्मो गंगायां धार्मिको महान्॥
चित्रांगदविचित्रौ तु सत्यवत्यान्तु शन्तनोः॥ ३५॥

Śantanu begot on the person of Gaṅgā, a son named Bhīṣma, who was noted for his piety. The said Śantanu had two other sons named Citrāṅgada and Vicitravīrya.

भार्य्ये विचित्रवीर्य्यस्य त्वम्बिकाम्बालिके तयोः॥
धृतराष्ट्रं च पाण्डुञ्च तद्दास्यां विदुरन्तथा ॥ ३६॥

Vicitravīryya had two wives named Ambikā and Ambālikā. The holy Vyāsa begot on Ambikā, a son named Dhṛtarāṣṭra; on Ambālikā, a son named Pāṇḍu; and on the person of a slave girl, a son named Vidura.

व्यास उत्पादयामास गान्धारी धृतराष्ट्रतः॥
शतपुत्रं दुर्य्योधनाद्यं पाण्डोः पंच प्रजज्ञिरे॥ ३७॥

Dhṛtarāṣṭra had by his wife Gāndhārī, a hundred sons named Duryodhana, etc, while Pāṇḍu had five sons named Yudhiṣṭhira, etc.

प्रतिबिन्ध्यः श्रुतसोमः श्रुतकीर्त्तिस्तथार्जुनात्॥
शतानीकः श्रुतकर्मा द्रौपद्यां पंच वै क्रमात्॥ ३८॥

By their common with Draupadī, Yudhiṣṭhira had a son named Prativindhya; Bhīma, a son named Śrutasoma; Arjuna, a son named Śrutakīrti. Nakula, a son named Śatānīka; and Sahadeva, a son named Śrutakarmā.

यौधेयी च हिडिम्बा च कौशी चैव सुभद्रिका॥
विजया वै रेणुमती पंचभ्यस्तु सुताः क्रमात्॥ ३९॥
देवको घटोत्कचश्च ह्यभिमन्युश्च सर्वगः॥
सुहोत्रो निरमित्रश्च परीक्षिदभिमन्युजः॥ ४०॥
जनमेजयोऽस्य ततो भविष्यांश्च नृपाञ्छृण्सु॥ ४१॥

Yudhiṣṭhira and his five brothers had a number of wives; such as Yaudhayī, Hiḍimbā, Kauśī, Subhadrā, Vijayā and Renumati, who respectively became the mothers of Devaka, Ghaṭotkaca, Abhimanyu, Sarvaga, and Suhotra. Abhimanyu was the father of Parīkṣit, whose son was Janamejaya. Now hear nine enumerate the names of kings who came after Janamejaya.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चन्द्रवंशवर्णनं
नाम चत्वारिंशदुत्तरशततमोऽध्यायः॥ १४०॥

अध्यायः १४१ / Chapter 141

हरिरुवाच

शतानीको ह्यश्वमेधदत्तश्चाप्यधिसोमकः॥
कृष्णोऽनिरुद्धश्चाप्युष्णस्ततश्चित्ररथो नृपः॥ १॥

Hari said :—The son of Śatānika was Aśamedhadatta, whose son was Adhisomaka, whose son was Kṛṣna, whose son was Aniruddha, whose son was Uṣaṇa, whose son was Citraratha.

शुचिद्रथो वृष्णिमांश्च सुषेणश्च सुनीथकः॥
नृचक्षुश्च मुखाबाणः मेधावी च नृपञ्जयः॥ २॥

The son of Citrarath was Śucidratha, whose son was Vṛṣṇimāna, whose son was Suśeṇa, whose son was Sunitha, whose son was Aricakṣu, whose son was Mukhāvāṇa, whose son was Medhāvī, who was the father of Jaya.

पारिप्लवश्च मुनयो मेधावी च नृपंजयः॥
बृहद्रथो हरिस्तिग्मो शतानीकः सुदानकः॥ ३॥

The son of Nṛpañjaya, Pāriplava, whose son was Sunaya, whose son was Medhāvī, who was the father of Nṛpañjaya, The son of this Nṛpañaya was Hari, whose son was Tigma, whose son was Bṛhadratha, whose son was Śatānīka who was the father of Sudānaka.

उदानोऽह्निनरश्चैव दण्डपाणिर्निमित्तकः॥
क्षेमकश्च ततः शूद्रः पिता पर्वस्ततः सुतः॥ ४॥

The son of Sudanaka was Udāna, whose son was Ahninara, whose son was Dantapāṇī, whose son was Mimittaka,' whose son was Kṣemaka who was the father of Śūra.

बृहद्बलास्तु कथयन्ते नृपोऽश्चक्ष्वाकुवंशजाः॥
बृहद्बलादुरुक्षयो वत्सव्यूहस्ततः परः॥ ५॥
वत्सव्यूहात्ततः सूर्यः सहदेवस्तदात्मजः॥
बृहदश्वो भानुरथः प्रतीच्यश्च प्रतीतकः॥
मनुदेवः सुनाक्षत्रः किन्नरश्चान्तरिक्षकः॥ ६॥

Now hear me narrate the genealogy of princes, who would grace in future the life of Brhadbala of the race of Ikṣvāku. The son of Bṛhadbala would be Urukṣaya, whose son wuld be Vatsavyūha, whose son would be Vṛhadāśva, whose son would be Bhānuratha, whose son would be Prativya, whose son would be Pratilaka, whose son would be Manudeva, whose son would be Sunakṣatra, whose son would be Kinnara, whose son would be Antariksaka.

सुपर्णः कृतजिच्चैव बृहद्भ्राजश्च धार्मिकः॥
कृतंजयो धनञ्जयः संजयः शाक्य एव च॥ ७॥

Antarikṣaka would beget Suparṇa, who would beget Kṛtajit who would beget the pious Bṛhadbhraja, who would beget Kṛtañjaya, who would beget Dhanañjaya, who would beget Sañjaya, who would beget Śākya.

शुद्धोदनो बाहुलश्च सेनजित्क्षुद्रकस्तथा॥
सुमित्रः कुडवश्चातः सुमित्रान्मागधाञ्छणु॥ ८॥

Śākya would beget Śuddhodana, who would beget Bāhula, who would beget Senajit; who would beget Kṣudraka, who would beget Samitra, who would beget Kuḍava, who would beget Sumitra.

जरासन्धः सहदेवः सोमापिश्च श्रुतश्रवाः॥
अयुतायुर्निरमित्रः सुक्षत्रो बहुकर्मकः॥ ९॥

Now hear me narrate the genealogy of the princes of Magadha. The son of Jarāsandha was Sumāpi, whose son was Śrutaśravā whose son was Ayutāyu, whose son was Niramitra, whose son was Svakṣetra, whose son was Karmaka.

श्रुतंजयः सेनजिच्च भूरिश्चैव शुचिस्तथा॥
क्षेम्यश्च सुव्रतोधर्मः श्मश्रुलो दृढसेनकः॥ १०॥
सुमतिः सुबलो नीतो सत्यजिद्विश्वजित्तथा॥
इषुञ्जयश्च इत्येते नृपा बार्हद्रथाः स्मृताः॥ ११॥

The son of Karmaka was Śrutañjaya, whose son was Senajit, whose son was Bhūrī, whose son was Śuci, whose son was Kṣemya, whose son was Suvrata, whose son was Dharma, whose son was Śmaśruma, whose son was Dṛḍhasenaka, whose son was Sumati, whose son was Suvala, whose son was Nita, whose son was Satyajit, whose son was Viśvajit, whose son was Iśuñjaya. All these princes were of the race of Vṛhadratha.

अधर्मिष्ठश्च शूद्राश्च भविष्यन्ति नृपास्ततः॥
स्वर्गादिकृद्धि भगवान्साक्षान्नारायणोऽव्ययः॥ १२॥

After this, impious Śūdra kings, who would stick at nothing to gain their ends, would be the rulers of the world, and oppression, buplicity and falsehood would be the only recognised principles of state craft.

The eternal Nārāyaṇa, who suffers no change nor decay is the creator, protector and disintegrator of the cosmic Universe.

नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको लयः॥
याति भूः प्रलयं चाप्सु ह्यापस्तेजसि पावकः॥ १३॥
वायौ वायुश्च वियति त्वाकाशो यात्यहंकृतौ।
अहं बुद्धौ मतिर्जीवे जीवोऽव्यक्ते तदात्मनि॥ १४॥

This Pralaya or dissolution of the cosmos admits of being gouped under three different heads; such as, the Naimittika (accidental or contingent, and conditional); Prākṛtika (physical and cosmic); and lastly, Ātyantika (final, and without any chance of the re-integration and recombination of its molecules). The different categories of cosmic evolution will merge in one another in the inverse order of their enumeration, viz., the soilds will dissolve into the liquids; the liquids will be absorbed in the gaseous or the heat, the heat will die away in the ether, the ether will be merged in the etherine, the etherine, in the category of Ahaṁkāra (Egoism); the Ahaṁkāra in the principle of intellection, (Buddhitattva); the Intellection in the Self or Jīva, and the Jīva in the untnanifest Brahma.

आत्मा परेश्वरो विष्णुरेको नारायणो नरः॥
अविनाश्यपरं सर्वं जगत्स्वर्गादि नाशि हि॥ १५॥

Viṣṇu, the Soul of the Universe, is the only deathless Reality in the Universe, which makes itself patent in the shape of Nara Nārāyaṇa (the Divine Man). The universe is transient and illusory.

नृपादयो गता नाशमतः पापं विवर्जयेत्॥
धर्मं कुर्य्यात्स्थिरं येन पापं हित्वा हरिं व्रजेत्॥ १६॥

Many kings there had been in the world and many more will come and pass away as fitful shadows. There fore walk ye not in the piths of the unrighteous. Abjure sin and work out the purity of thought, for in such thoughts consists the salvation of a man and such thoughts lead to the blissful Hari.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भविष्ये राजवंश॰ नामैकचत्वारिंशदुत्तमोऽध्यायः॥ १४१॥

अध्यायः १४२ / Chapter 142

ब्रह्मोवाच

वंशादीन्पालमायास ह्यवतीर्णो हरिः प्रभुः॥
दैत्यधर्मस्य नाशार्थे वेदधर्मादिगुप्तये॥ १॥

Brahmā said :—The God Hari incarnated on earth and protected the seed of the Aryyas. His advent on this fleeting world was for the destruction of the kingdom of the Asuras and the propagation of the religion of the Vedas.

मत्स्यादिकस्वरूपेण त्ववतारं करोत्यजः॥
मत्स्यो भूत्वा हयग्रीवं दैत्यं हत्वाजिकण्टकम्॥ २॥
वेदनानीय मन्वादीन्पालयामास केशवः॥
मन्दरं धारयामास कूर्मो भूत्वा हिताय च॥ ३॥

His several incarnation were in the forms of Fish, Tortoise, etc. The God Keśava incarnated himself as the Fish in the primordial ocean, carried the immutable. Vedas on his back, killed the demon Hayagrīva, and protected the patriarch Manu and others.

क्षीरोदमथने वैद्यो देवो धन्वन्तरिर्ह्यभूर्तत्॥
बिभ्रत्कमण्डलुं पूर्णममृतेन समुत्थितः॥ ४॥

Incarnated as a Tortoise, he carried the Mount Mandara on his back, were with the gods and demons churned the primordial ocean for ambrosia. As the fruit of that churning, Dhanvantarī, the first of the propounder of the medical science came out of its troubled waters, carrying the pitcher of divine ambrosia in his hand.

आयुर्वेदमथाष्टाङ्गं सुश्रुताय स उक्तवान्॥
अमृत पाययामास स्त्रीरूपी च सुरान्हरिः॥ ५॥

Dhanvantarī related to Suśruta the science of Ayurveda with its eight subdivisions, and the God Hari, assuming the shape of a girl of

fascinating beauty, doled out the ambrosia to the gods.

अवतीर्णो वराहोऽर्थ हिरण्याक्षं जघन ह॥
पृथिवीं धारयामास पालयामास देवता:॥ ६॥

Incarnated as the Divine Boar, the God Hari killed the demon Hiraṇyākṣa, lifted up the submerged earth on his tusks from beneath the waters of the enshrouding ocean, and protected the gods and patriarchs.

नरसिंहोऽवतीर्णोऽथ हिरण्यकशिपुरिपुम्॥
दैत्यान्निहतवान्वेदधर्मादीनभ्यपालभ्यत्॥ ७॥

Incarnated as the redoubtable Nṛsiṁha (halfman, half-lion), the God Hari destroyed the demon Hiraṇyakaśipu with his sinful allies, and vindicated the religion of the Vedas.

ततः परशुरामोऽभूज्जमदग्नेर्जगत्प्रभुः॥
त्रिःसप्तकृत्वः पृथिवीं चक्रम निःक्षत्रियां हरिः॥ ८॥
कार्त्तवीर्य्यं जघनाजौ कश्यपाय महीं ददौ॥
यागं कृत्वा महाबाहुर्महेन्द्रे पर्वते स्थितः॥ ९॥

After that, the lord of the universe was incarnated as Paraśurāma, a son of Jamadagni. For twenty-one times in succession he extirpated the race of the wicked Kṣatriyas, killed the dreadful Kārttavīryārjuna, made a gift of the whole earth to Kaśyapa, and finally settled himself on the summits of the Mount Mahendra.

ततोरामो भविष्णुश्च चतुर्धा दुष्टमर्दनः॥
पुत्रो दशरथाज्जज्ञे रामश्च भरतोऽनुजः॥ १०॥
लक्ष्मणश्चाथ शत्रुघ्नो रामभार्य्या च जानकी॥
रामश्च पितृसत्यार्थं मातृभ्यो हितमाचरन्॥ ११॥
शृंगवेर चित्रकूटं दण्डकारण्यमागतः॥

After that, the subduer of the wicked divided his divine self into four parts and came into the world as Rāma, Bharata, Lakṣmaṇa and Śatrughna, the four sons of king Daśaratha, Jānakī was the wife of Rāma, who, for flue good of his step mother Kaikeyī, and for the performance of a promise made her by his father, resorted, as a voluntary exile, to the forest of Daṇḍaka.

नासां शूर्पणखाशयच च्छित्त्वाथ खरदूषणम्॥ १२॥
हत्वा स राक्षसं सीतापहारिरजनीचरम्॥
रावणं चानुजं तस्य लङ्कापुर्य्यां विभीषणम्॥ १३॥

Cut the nose of Śūpaṇakhā, killed the monsters Khara and Dūṣaṇa, and destroyed the dreadful Rāvaṇa, who had carried, away his wife Sītā.

रक्षोराज्ये च संस्थाप्य सुग्रीवहनुमन्मुखैः ॥
आरुह्य पुष्पकं सार्द्धं सीतया पतिभक्तया॥ १४॥
लक्ष्मणेनानुकूलेन ह्ययोध्यां स्वपुरीं गतः॥
राज्यं चकार देवादीन्पालयामास स प्रजाः॥ १५॥
धर्मसंरक्षणं चक्र ह्यश्वमेधादिकान्क्रतून्॥
सा महीपतिना रेमे रामेणैव यथासुखम्॥ १६॥

After the fall of Rāvaṇa, Rama installed Vibhīṣaṇa, a brother of Rāvaṇa, on the throne of his kingdom Laṅkā, and returned to his own capital in the aerial car, Puṣpaka, in the company of Hanūmāna, Sugrīva and his faithful Sītā. In the bliss of his consort's love, Rama ruled his kingdom for the good of his people and the gods, and performed a Horse-Sacrifice to commemorate his suzerainty over the earth.

रावणस्य गृहे सीता स्थिता भेजे न रावणम्॥
कर्मणा मनसा वाचा सा गता राघवं सदा॥ १७॥
पतिव्रता तु सा सीता ह्यनसूया यथैव तु॥
पतिव्रताया माहात्म्यं शृणं त्वं कथयाम्यहम्॥ १८॥

Sītā, though passed a long time in the house of Rāvaṇa, did not betray his lord either in deeds or thoughts. Sītā was as chaste as the virtuous Anasūyā, the beloved wife of Atri. Now hear me narrate the excellence of Sid's chastity and the exalted station which virtuous and faithful wives occupy in the ecomy of the universe.

कौशिको ब्राह्मणः कुष्ठी प्रतिष्ठानेऽभवत्पुरा॥
तं तथा व्याधितं भार्य्या पतिं देवमिवार्चयत्॥ १९॥

Once on a time there lived in the city of Pratiṣṭhāna, a leper Brāhmaṇa whose name was Kauśika. His wife, who was firmly devoted to him, used to adore and worship her lord as god without even thinking for a moment that he was afficited with such a foul and loathsome disease. But Kauśika was a cross and peevish husband, and never missed opportunities to

abuse his wife, who though often chastised, never ceased to pay him god-like veneration and love. One day, Kauśika took a fancy to visit a courtezan in the city, and expressed that desire to his wife. Whereupon she took him on her shoulders and safely carried him to that house of ill fame. Nor did she gorget to take with her a considerable amount of money which the courtezan might ask of her nefarious trade.

निर्भर्त्सितापि भर्त्तारं तममन्यत दैवतम्॥
भर्त्रोक्ता सानयद्वेश्यां शुल्कमादाय चाधिकम्॥ २०॥
पथि शूले तदा प्रोतमचौरं चौरशङ्कया॥
माण्डव्यमतिदुःखार्त्तमन्धकारेऽथ स द्विजः॥ २१॥
पत्नीस्कन्धसमारूढश्चालयामास कौशिकः॥
पादावमर्णशत्क्रुद्धौ माण्डव्यस्तमुवाच ह॥ २२॥
सूर्य्योदये मृतिस्तस्य येनाहं चालितः पदा॥
तच्छ्रुत्वा प्राह तद्भर्य्या सूर्य्या सूर्य्यो नोदयमेष्यति॥ २३॥

Now it happened that the Sage Māṇḍavya was then undergoing punishment on the top of a pointed mace, as he was unjustly sentenced by the authorities on a false charge of theft. The faithful wife, on her way to the house of the courtezen, touched with her feet the body of that afflicted sage, who, is his agony, cursed her with the pangs of widowhood on the break of day. The wife, on the other hand, forbade the Sun to rise in order that the curse of the Sage might not take effect. The Sun-God, overpowered by the energy of conjugal chastity, was afraid to show his face, and creation was enshrouded in a pall of darkness.

ततः सूर्य्योदयाभावाद भवत्सततं निशा॥
बहून्यब्दप्रमाणानि ततो देवा भयं ययुः॥ २४॥
ब्रह्माणं शरणं जग्मुस्तामूचे पद्मसम्भवः॥
प्रशाम्यते तेजसैव तपस्तेजस्वतेन वै॥ २५॥
पतिव्रताया महात्म्यान्नोद्गच्छति दिवाकरः॥
तस्य चानु दयाद्धानिर्मर्त्त्यानां भवतां तथा॥ २६॥
तस्मात्पतिव्रतामत्रेानसूयां तपस्विनीम्॥।
प्रसादयत वै पत्नी भानोरुदयकाम्मयया॥ २७॥

Ages past without the Sun in the sky. The frightened gods resorted to Brahma for help and advice. Brahma said, "It is the energy of chastity that has overpowed the energy of asceticism, and obstructed the advent of the Sun.

तैः सा प्रसादिता गत्वा ह्यनसूया पतिव्रता॥
कृत्वादित्योदयं सा च तं भर्त्तारमजीवयत्॥
पतिव्रतानसूयायाः सीताभूदधिका किल॥ २८॥

Go, ye gods, to Anasūyā, and she will plead, on your behalf, to the wife of Kauśika." The gods did as Dev were told to do. The gods propitiated Anasūyā, the grant Pativrad of that time. She was pleased and went to the wife of Kauśika to request her for the rise of the sun. and honoured by Anasūyā for piousness of Sun. The wife of Kauśika when requested by Ansūyā and promised that by the rise of the sun her husband will not die as cursed by Māṇḍaya. Then there was Sūryodaya in the sky and her husband Kauśika was also alive. Sid was very much loved and honoured by Anasūyā for piousness of Sītā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे दशावतार॰ नाम द्विचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४२॥

अध्यायः १४३ / Chapter 143

ब्रह्मोवाच

रामायणमतो वक्ष्ये श्रुतं पापविनाशनम्॥
विष्णुनाभ्यब्जतो ब्रह्मा मरीचिस्तत्सुतोऽभवत्॥ १॥
मरीचेः कश्यपस्तस्मद्रविस्तस्मान्मनुः स्मृतः॥
मनोरिष्वाकुरस्याभूद्वंशे राजा रघुः स्मृतः॥ २॥

Brahmājī said :—Now I shal tell you the story of Rāmāyaṇa which when heard destroyes all the sins. Brahmā was born from the lotus comingout of Viṣṇu's Nābhī and from Brahmā Mārīci was born. From Mārīci the son Kaśyapa was born and from him the sun and from him the Manu was born.

रघोरजस्ततो जातो राजा दशरथो बली॥
तस्य पुत्रास्तु चत्वारो महाबलपराक्रमाः॥ ३॥

From Manu Ikṣvāku was born and his decendent was Raghu. Raghu's son was Aja

and then king Daśaratha was born. He had four sons all very powerful.

कौसल्यायामभूद्रामो भरतः कैकयीसुतः।।
सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रायां बभूवतुः।।४।।
रामो भक्तः पितुर्मातुर्विश्वासमित्रादवाप्तवान्।।
अस्त्रग्रामं ततो यक्षीं ताटकां प्रजघान ह।।५।।

Rāma was born from Kauśalyā and Kaikeyī gave birth to Bharata. Sumitrā gave birth to twins viz. Lakṣmaṇa and Śatrughna. Rāma was very much devoted to his parents. He was trained insecret missiles by Viśvāmitra. Then he killed a wicked Yakṣin Tāḍakā.

विश्वामित्रस्य यज्ञे वै सुबाहुं न्यवधीद्बली।।
जनकस्य क्रतुं गत्वा उपयेमेऽथ जानकीम्।। ६।।
ऊर्मिलां लक्ष्मणो वीरो भरतो माण्डवीं सुताम्।।
शत्रुघ्नो वै कीर्त्तिमतीं कुशध्वजसुते उभे।। ७।।

He gave protection to sage Viśvāmitra for performing yajña and he destroyed the power of demon Subāhu. Pleased by this Viśvāmitra took him to Mithilā to participate in dhanuṣ-yajña. Rāma being victorious married the daughter of Janaka. Lakṣmaṇa married Urmilā and Bharata was married with Mādvī as well as Śatı ̣ghna was married to Śrutakīrti, both daughter of Kuśdhvaja then along with parents all the sons accompanied with their wives went to Ayodhyā and enjoyed the life. In between the maternal uncle of Bharata Yudhajita came to Ayodhyā and Bharata.

पित्रादिभिरयोध्यायां गत्वा रामादयः स्थिताः।।
युधाजितं मातुलञ्च शत्रुघ्नभरतौ गतौ।। ८।।
गतयोर्नृपवर्य्योऽसौ राज्यं दातुं समुद्यतः।।
स रामाय तत्पुत्राय कैकेय्या प्रार्थितस्तदा।। ९।।

And Śhatrughna went with him to his Capital. In the meantime king Daśaratha decided. O appoint Rams as Yuvarāja of Ayodhyā to install his favourite Rāma as the Crown-Prince of his dominion, when his consort Kaikeyī asked him to send Rāma in exile for a period of fourteen years.

चतुर्दशसमावासो वनेरामस्य वाञ्छितः।।
रामः पितृहितार्थञ्च लक्ष्मणेन च सीतया।। १०।।
राज्यञ्च तृणवत्त्यक्त्वा शृङ्गवेरपुरं गतः।।
रथं त्यक्त्वा प्रयागञ्च चित्रकूटगिरिं गतः।। ११।।

For the spiritual edification of his father, Rama renounced the kingdom as a thing of little consequence and went out as a voluntary exile, in the company of his beloved Sītā and Lakṣmaṇa, to the city of Śṛngabera. He renounced the use of his car, and travelled on foot to the city of Prayāga from whence he sojourned to the Mount of Citrakūṭa.

रामस्य तु वियोगेन राजा स्वर्गं समाश्रितः।।
संस्कृत्य भरतश्चागाद्राममाह बलान्वितः।। १२।।

King Daśaratha, in agony of separation and in bitter remorse for what he had done, died and ascended to heaven. Prince Bharata performed the funeral rites of his father Daśaratha, and then went to Rama with a large army to welcome him back to his kingdom and heritage.

अयोध्यान्तु समागत्य राज्यं कुरु महामते।।
स नैच्छात्पादुके दत्त्वा राज्याय भरताय तु।। १३।।

Rāma did not return to his capital, but gave his sandal to Bharata instead, to be installed on the throne of his kingdom as a royal insignia.

विसर्जितोऽथ भरतो रामराज्यमपालयत्।।
नन्दिग्रामे स्थितो भक्तो ह्ययोध्यां नाविशद्व्रती।। १४।।

Whereupon Bharata justly ruled the kingdom in the name of his sovereign Rāma. Thus dismissed by Rama, Bharata did not return to Ayodhya, but fixed his residence in the town of Nandigrama, while Rāma thereafter sojourned to the hermitage of Atri from the Mount Cītrakūṭa.

रामोऽपि चित्रकूटाच्च ह्यत्रेराश्रममाययौ।।
नत्वा सुतीक्ष्णं चागस्त्यं दण्डकारण्यमागतः।। १५।।
तत्र शूर्पणखा नाम राक्षसी चात्तुमागता।।
निकृत्य कर्णौ नासे च रामेणाथापवारिता।। १६।।

Thence having made obeisance to Sutīkṣ ṇa and Agastya, Rāma entered the forest of Dandaka, where the Monstress Śūrpaṇakhā attempted to devour (Sītā). Rāma disgraced her by cutting her ears and clipping away her nose.

तत्प्रेरितः खरश्चागाद्दूषणस्त्रिशिरास्तथा।।
चतुर्दशसहस्रेण रक्षसान्तु बलेन च।। १७।।

Thus disfigurede and insulted, Śūrpaṇakhā prevailed upon the Monsters Khara, Dūṣaṇa, and Tṛśirā to attack Rāma simultaneously from three different sides. The three Raksasa heroes, with an army of fourteen thousand Rākṣasa soldiers drawn up in a battle array, attacked Rāma in battle.

रामोऽपि प्रेषयामास बाणैर्यमपुरञ्च तान्॥
राक्षस्या प्रेरितोऽभ्यागाद्रावणो हरणाय हि॥ १८॥

But Rāma with the help of his deadly shafts, consigned them all to the mansion of death. Rāvaṇa, through the investigation of this Rākṣaśī (Śūrpaṇakhā), resolved to carry away Sītā by fraud.

मृगरूपं स मारीचं कृत्वाग्रेऽथं त्रिदण्डधृक्॥
सीतया प्रेरितो रामो मारीचं निजघान ह॥ १९॥
म्रियमाणः स च प्राह हा सीते ! लक्ष्मणेति च॥
सीतोक्तो लक्ष्मणोऽथाग्रामश्चानुददर्शन तम्॥ २०॥

And for that end, he despatched before him a Rākṣasa named Mārīca to lure away Rama in the forest in the magic guise of a golden stag. Site entreated Rama to chase the golden deer and to secure that golden query for her. Rama chased and killed that magic deer with his arrow, and the disguised Monster expired shouting, "Help, O Sītā, help, O Lakṣmaṇa!" Lakṣmaṇa importunated by Sītā, ran to the rescue of Rama, and beheld him in the forest.

उवाच राक्षसी माया नूनं सीता ह्यतेति सः॥
रावणोऽन्तरमासाद्य ह्यङ्केनादाया जानकीम्॥ २१॥

Rama said, "O Brother, these are the wicked charms which the Rākṣasas practise in this dense and lonely forest, and surely they have carried away Sītā by fraud." In the meantime, Rāvaṇa appeared before the cottage of Rāma, and carried away the beloved bride of Rāma vainly struggling on his lap.

जटायुषं विनिर्भिद्य ययौ लङ्कां ततो बली॥
अशोकवृक्षच्छायायां रक्षितां तामधारयत्॥ २२॥

The mighty Jaṭāyu, the king of the birds, assailed the dark souled miscreant on the way, but Rāvaṇa was more than a match for him. So in the battle that ensued Rāvaṇa completely detated the bird-king Jaṭāyu, and returned victor with his beautiful prize to his capital at Laṅka, and kept her well gurded in a shady garden of Aśoka trees.

आगत्य रामः शून्याञ्च पर्णशालां ददर्श ह॥
शोकं कृत्वाथ जानक्या मार्गणं कृत्वान्प्रभुः॥ २३॥

Rama and Lakṣmaṇa returned to their forestretreat, their hearts foreboding all sorts of dire mishaps, and found it lonely and deserted. Oh, the first stifled sobs of widowed love that almost broke the all-conquering soul is called *Pādadāha* of Rāma in their repression ! Lakṣmaṇa wept like a child in the first gloom of a dire calamity in which suspense metamorphises itself into a torrid noon of burning shame, and a robust stream of molten affection suddenly broke forth, in his heart, into a deathless volcano of vengeance of retaliation,for the consummation of which all eternity expanded its bloated bosom and hypothecated itself to the prospective realisa-tion of that spiritual wrath.

Rāma and Lakṣmaṇa followed the rail of their stolen goddess-sombre and ominous like a summer thunder cloud.

जटायुषञ्च संस्कृत्य तदुक्तो दक्षिणां दिशम्॥
गत्वा सख्यं ततश्चक्रे सुग्रीवेण च राघवः ॥ २४॥

On and on they went, weary and footsore, and traversed many a mile of that sylvan solitude when they stumbled upon the wounded body of the brave though dying Jalayu. That gallant bird king narrated the whole history of Sītā's forcible carrying away by the benighted Rāvaṇa, and breathed his last in the presence of the divine brothers (Rāma and Lakṣmaṇa). They collected the cast off leaves and twigs of the forest, exhumed the dead body of the godly Jaṭāyu, performed the last earthly rites to his mortal remains, and trended their way to the South.

सप्त तालान्विनिर्भिद्य शेरणोनतपर्वणा॥
वालिनञ्च विनिर्भिद्य किष्किन्धायां हरीश्वरम्॥ २५॥

While there, Rāma entered into a friendly compact with Sugrīva, the brother of the

monkeyking Vali, and showed his skill in archery by shooting through the trunks of seven Tāla trees. Then he killed Vāli and made over the sovereignity of the monkey-land Kiṣkindhā to his brother Sugrīva.

सुग्रीवं कृतवान्राम ऋश्यमूके स्वयं स्थितः॥
सुग्रीवः प्रेषयामास वानरान्पर्वतोपमान्॥ २६॥
सीताया मार्गणं कर्तुं पूर्वाद्याशासु सोत्सवान्॥
प्रतीचीमुत्तरां प्राचीं दिशं गत्वा समागताः॥ २७॥
दक्षिणान्तु दिशं ये च मार्गयन्तोऽथ जानकीम्॥
वनानि पर्वतान्द्वीपान्नदीनां पुलिनानि च॥ २८॥

And quartered himself with his beloved Lakṣmaṇa in the outskirts of the Mount Ṛsyamūka. Then Sugrīva commissioned the leaders of his monkey-troops to search for Sītā in all directions, and the huge monkey-generals, with their bodies mountain high, went out north, south, east and west in quest of the sunny bride of the solar race. In vain did they search every stream or river bank, hill or dale, forest or hamlet, and at last while deliberating suicide in despair they saw Sampan.

जानकीन्ते ह्यपश्यन्तो मरणे कृतनिश्चयाः॥
सम्पातिवचनाज्ज्ञात्वा हनूमान्कपिकुञ्जरः॥ २९॥

Hanūmān, the greatest of the monkey generals, having got the information from Sampan, leapt over the sea, which is hundreds of miles wide, wide, and forms the abode of monsters.

शतयोजनविस्तीर्णं पुप्लुवे मकरालयम्॥
अपश्यज्जानकीं तत्र ह्यशोकव निकास्थिताम्॥ ३०॥
भर्त्सितां राक्षसीभिश्च रावणेन च राक्षसा॥
भव भार्य्येति वदता चिन्तयन्तीञ्च राघवम्॥ ३१॥

He saw the lovely Jānakī imprisoned in the forest of Aśoka trees, chastised by its female guards who had been pressing her hard to share the bed of Rāvaṇa, and harshly rousing her up from her revery of Rāma's company.

अङ्गुलीयं कपिर्दत्त्वा सीतां कौशल्यमब्रवीत्॥
रामस्य तस्य दूतोऽहं शोकं मा कुरु मैथिलि॥ ३२॥
स्वाभिज्ञानञ्च मे देहि येन रामः स्वमरिष्यति॥

The monkey-general dropped down to Sītā the signet ring of Rams, and asked her about her health. "Do not be dejected, O Maithilī," observed that gallant monkey, but rather give me something of yours which my master RAM might cherish as a sweet mement of love. Do nor be frightened, O Maithilī, for I am the servant of Rāma.

तच्छुत्वा प्रददौ सीता वेणीरत्नं हनूमते॥ ३३॥
यथा रामो नयेच्छीघ्रं तथा वाच्यं त्वया कपे॥
तथेत्युक्त्वा तु हनुमान्वनं दिव्यं बभञ्ज ह॥ ३४॥
हत्वाक्षं राक्षसांश्चान्यान्बन्धनं स्वयमागतः॥

Whereupon Sītā unfastened a jewel from her chignanon, made it over to Hanūmān, and asked him to request Rāma to succour her immediately after his return to Rāma's residence (at Ṛsyamūka). Hanūmāa gladly ascented to her request, and thereafter began to destroy the pleasure garden of Rāvaṇa, killing prince Akṣa and many a Rākṣasa soldier in the act.

सर्वैरिन्द्रजितो बाणैर्दृष्ट्वा रावणमब्रवीत्॥ ३५॥
रामदूतोऽस्मि हनुमान्देहि रामाय मैथिलीम्॥

A Brahmāstra cast by Indrajita hit him hard and left him a captive in the hands of Rākṣasas, who dragged him in fetters to the presence of Rāvaṇa. Hanūmān said, "I am a servant of Rāma. Return to him, O miscreant, his faithful Maithilī.

एतच्छुत्वा प्रकुपितो दीपयामास पुच्छकम्॥ ३६॥
कपिज्वलितलांगूलो लङ्कां महाबलः ॥
दग्ध्वा लङ्कां समायातो रामपार्श्वे स वानरः॥ ३७॥

Rāvaṇa, madly infuriated by these observations ordered to burn the tail of the monkey general, and Hanūmān, by wildly lashing his burning tail against the thatched roofs of Laṅkā, instantaneously set the whole city on fire. Having consumed Lanka with fire, then monkeygeneral returned to the side of Rāma and reported to him of his having eaten mango and of the general conflagration that broke out in Rāma through his own instrumentality.

जग्ध्वा फलं मधुवने दृष्टा सीतेत्यवेदयत्॥
वेणीरत्नञ्च रामाय रामो लङ्कापुरीं ययौ॥ ३८॥

ससुग्रीवः स हनुमान्सांगदश्च सलक्ष्मणः॥
विभीषणोऽपि सम्प्राप्तः शरणं राघवं प्रति॥ ३९॥
लङ्कैश्वर्य्येष्वभ्यषिञ्चद्रामस्तं रावणानुजम्॥
रामो नलेन सेतुञ्च कृत्वाब्धौ चोत्तार तम्॥ ४०॥

He made over to him the head gem of Sītā, and Rāma with Lakṣmaṇa, Hanūmān and his monkey-army with its generals and officers, marched in the direction of Laṅkā.

Meanwhile Vibhīṣaṇa sighted by his brother Rāvaṇa, went over to Rāma's side and made a common cause with him. After that, Rāma caused a bridge to be built across the ocean with the help of the monkey-general Nala, and crossed over with his whole army and officers to the Isle of Laṅkā.

सुवेलावस्थितश्चैव पुरीं लङ्कां ददर्श ह॥
अथ ते वानरा वीरा नीलांगदनलादयः॥ ४१॥
धूम्रधूम्राक्षवीरेन्द्रा जाम्बवत्प्रमुखास्तदा॥
मैन्दद्विविदमुख्यास्ते पुरीं लंकां बभञ्जिरे॥ ४२॥
राक्षसांश्च महाकायान्कालाञ्जनचयोपमान्॥

He viewed the splendid prospect of the Island from the summit of the Hill Suvela, where he fixed his quarter for the day. Then the monkeygenerals Nīla, Aṅgada, Nala, Dhūma, Dhomrakṣa, Jāmbavāna, Muṇḍa, Dvividha and others set to demolish the fortifications of the city (Laṅkā) and killed many leaders of the Rākṣasa-army.

रामः सलक्ष्मणो हत्वा सकपिः सर्वराक्षसान्॥ ४३॥
विद्युज्जिह्वञ्च धूम्राक्षं देवान्तकनरान्तकौ॥
महोदरमहापार्श्वावतिकायं महाबलम्॥ ४४॥
कुम्भं निकुम्भं मत्तञ्च मकराक्षं ह्यकम्पनम्॥
प्रहस्तं वीरमुन्मत्तं कुम्भकर्णं महाबहम्॥ ४५॥

Rāma and Lakṣmaṇa destroyed, with the help of their monkey-army,-many an eminent Rākṣasa hero of gigantic stature and black as the sable collyrium of death, such as Vidyut-jihvā, Dhūmrākṣa, Devāntaka, Narāntaka, Mahodara, Mahāpārśva, Atikāya, Kumbha, Nikumbha, Matta, Makarākṣa, and Akampana.

रावणिं लक्ष्मणोऽच्छिन्त ह्यस्त्राद्यै राघवो बली॥
निकृत्य बाहुचक्राणि रावणन्तु न्यपातयन्॥ ४६॥

After that, Lakṣmaṇa defeated and killed in a single combat, the redoubtable Indrajita, and Rāma having severed with his arrows the twenty arms of Rāvaṇa, subsequently killed him in battle.

सीतां शुद्धां गृहीत्वाथ विमाने पुष्पके स्थितः॥
सवानरः समायातो ह्ययोध्यां प्रवरां पुरीम्॥ ४७॥

Sītā gave ample proof of her chastity, and came unscathed out of an Ordeal of Fire. Sītā, thus purified by Fire, ascended the aeriel car with her beloved consort, and the whole monkey-army, jubilant, and elated with victory, followed its gracious leader to his capital at Ayodhyā.

तत्र राज्यं चकाराथ पुत्रवत्पालयन्प्रजाः॥
दशाश्वमेधानाहृत्य गयाशिरसि पातनम्॥ ४८॥

Rāma ruled the country for eleven thousand years, and protected his subjects with paternal love and care. He undertook and accomplished the celebration of ten Horse Sacrifices in succession, and offered oblations to his departed manes at the shrine of Gayā-śirsa.

पिण्डानां विधिवत्कृत्वा दत्त्वा दानानि राघवः॥
पुत्रौ कुशलवौ दृष्ट्वा तौ च राज्येऽभ्यपेचयत्॥ ४९॥
एकादशसहस्त्राणि रामो राज्यमकारयत्॥
शुत्रुघ्नो लवणं जघ्ने शैलूषं भरतस्ततः॥ ५०॥
अगस्त्यादीनमुनीन्नत्वा श्रुत्वोत्पत्तिञ्च रक्षसाम्॥
स्वर्ग गतो जनैः सार्द्धमयोध्यायस्थैः कृतार्थकः॥ ५१॥

He was blessed with two sons named Lava and Kuśa. It was in his reign that the holy Sage Bharata first organised dramatic performances, and Śatrughna killed the demon Lavaṇa. Rāma heard the origin of the Raksasas narrated to him by the holy Agastya. Having made over the sovereignty to his sons Lava and Kuśa, Rāma made his exit from the world at the close of a glorious though chequered life, dedicated exclusively to the furtherance of good therein.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे रामायणवर्णनं
नाम त्रिचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४३॥

अध्यायः १४४ / Chapter 144

ब्रह्मोवाच

हरिवंशं प्रवक्ष्यामि कृष्णमाहात्म्यमुत्तमम्॥
वसुदेवात्तु देवक्यां वासुदेवो बलोऽभवत्॥ १॥
धर्मादिरक्षणार्थाय ह्यधर्मादिविनष्टये॥
कृष्णः पीत्वा स्तनौ गाढं पूतनामनयत्क्षयम्॥ २॥

Brahmā said :—Now I shall narrate the family history of Hari which teems with the his sanctified exploits of Kṛṣṇa. Vasudeva begot Kṛṣṇa and Baladeva on the person of Devakī for the edification on the righteous and annihilation of the wicked. The eternal God was incarnated on this mortal globe in the shape of Kṛṣṇa. The Monstress Pūtanā was engaged by the tyrant Kaṁsa to put an end to his life, in infancey, with the pretext of suckling him.

शकटः परिवृत्तोऽथ भग्नौ च यकमलार्जुनौ॥
दमितः कालियो नागो धेनुको विनिपातितः॥ ३॥

But Kṛṣṇa sucked her poisoned nipples with a force that verily killed her on the spot. The mighty prowessed Kṛṣṇa overturned the cardemon, felled the two tree-monsters named Yamala and Arjuna, and destroyed the serpent Kālīya and the moster Dhenuka.

धृतो गोवर्द्धनः शैल इन्द्रेण परिपूजितः॥
भारावतरणं चक्रे प्रतिज्ञां कृतवान्हरिः॥४॥
रक्षणायार्जुनादेश्च ह्यरिष्टादिर्निपातितः॥
केशी विनिहतो दैत्यो गोपाद्याः परितोषिताः॥ ५॥

At this time, he supported the mount Govardhana on the tip of his finger, and was honoured and worshipped by the God Indra for this exploits. He relieved this sinful earth of its weight of sin, and pledged himself to protect the five sons of Pāṇḍu in their days of trouble and distress. The demon Ariṣṭa fell an easy victim to his prowess, and he cheered the Gopas and Gopa-maidens of Bṛndāvqan by slaying the monster Keśī.

चाणूरो मुष्टिकोमल्लः कंसो मञ्चान्निपातितः॥
रुक्मिणीसत्यभामाद्याः ह्यष्टौ पत्न्यो हरेः पराः॥ ६॥
षोडश स्त्रीसहस्त्राणि ह्यन्यान्यासन्महात्मनः॥

He dragged do the demon Kamsa from the platform, and killed the wrestlers Cāṇūra, Muṣṭika and Malla, who guarded the person of that detestable tyrant.

Kṛṣṇa had eight principal wives, such as Rukmiṇī, Satyabhāmā, etc., besides a seraglio of sixteen thousand other wives.

तासां पुत्राश्च पौत्राद्याः शतशोऽथ सहस्त्रशः॥ ७॥
रुक्मिण्याञ्चैव प्रद्युम्नो न्यवधीच्छंबरञ्च यः॥
तस्य पुत्रोऽनिरुद्धोऽभूदुषाबाणसुतापतिः॥ ८॥

By them he got hundreds, and thousands of sons and grandsons. By Rukmiṇī he' had a son named Pradyumna, who killed the demon Śambara. The son of Pradyumna was Aniruddha, who married Use, the daughter of king Bona.

हरिशंकरयोर्यत्र महायुद्धं बभूव ह॥
बाणबाहुसहस्त्रञ्च बाहुद्वयं ह्यभूत्॥ ९॥

There ensued a deadly conflict between Kṛṣṇa and the God Śaṅkara, when the elopement of Uṣā with Aniruddha was detected and made known to the world. Kṛṣṇa cut down the thousand army of king Bāṇa with the exeption of two.

नरको निहतो येन पारिजातं जहार यः॥
बलश्च शिशुपालश्च हतश्च द्विविदः कपिः॥ १०॥

Once upon a time, he killed the demon Naraka and carried the flower Pārijāta from the garden of heaven. Śiśupāla, Bala, and the monkey, named Dvibida, were also among the victims, who fell at the stroke of his mighty discus.

अनिरुद्धादभूद्वज्रः स च राजा गते हरौ॥
सान्दीपनिं गुरुञ्चक्र सपुत्रञ्च चकार सः॥
मथुरायां चोग्रसेनं पालनं च दिवौकसाम्॥ ११॥

The son of Aniruddha was Vajra, who become the king of Mathura, when Kṛṣṇa as translated to heaven. In order to please his preceptor Sandīpani, Kṛṣṇa brought back the soul of his son from the mansion of death, and

brought back to life the son of that holy sage. For the furtherance of the divine cause, he installed Ugrasena as king on the throne of Mathurā.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हरिवंशवर्णनं नाम चतुश्चत्वारिंशदुत्तरशततमोऽध्यायः॥ १४४॥

अध्यायः १४५ / Chapter 145

ब्रह्मोवाच

भारतं संप्रवक्ष्यामि भारावतरणं भुवः॥
चक्रे कृष्णो युध्यमानः पाण्डवादिनिमित्ततः॥ १॥

Brahmā said :—Now hear me narrate the story of the Mahābhāratam. It is so called (Bhāratam) from the fact of Krsna's espousing the. cause the Pārḍavas in battle, for relieving the earth of its weight of sin (Bhubhāra).

विष्णुनाभ्यब्जतो ब्रह्मा ब्रह्मपुत्रोऽत्रिरत्रितः॥
सोमस्ततो बुधस्तस्मादिलायां च पुरूरवाः॥ २॥

Brahmā sprang out of the lotus navel of Hari. The son of Brahma was Atri. The son of Atri was the Moon-God, and in the line that sprang from him was born Purtra.

तस्यायुस्तत्र वंशेऽभूद्ययातिर्भरतः कुरुः॥
शन्तनुस्तस्य वंशेऽभूद्गंगायां शन्तनोः सुतः॥ ३॥

Purūravā begot on the nymph Urvaśī a son, named Āyu. Yayāti, Bharata, Kuru, and Śantanu were of the race of Āyu. The divinely wise Bhīṣ ma was the son of Śāntanu by his wife Gang.

भीष्मः सर्वगुणैयुक्तौ ब्रह्मवैवर्त्तपारगः॥४॥
शन्तनो सत्यवत्यां च द्वौ पुत्रौ संबभूवतुः॥
चित्रांगदन्तु गन्धर्वः पुत्रं चित्राङ्गदोऽवधीत्॥ ५॥

This Śantanu had two other sons named Citrāṅgada and Vicitravīrya by his wife Satyavatī. This Citrāṅgada was killed in battle by a Gandharva of the same name.

अन्यो विचित्रवीर्य्योऽभूत्काशीराजसुतापतिः॥
विचित्रवीर्य्य स्वर्यते व्याससततत्क्षेत्रतोऽभवत्॥ ६॥

The second son Vicitravīrya married Ambikā and Ambālikā, the daughters of the king of Kāśī. After the death of Vicitravīrya, the holy Vyāsa begot sons on the wives of Vicitravīrya.

धृतराष्टोऽम्बिकापुत्रः पाण्डुरम्बालिकासुतः॥
भुजिष्यायान्तु विदुरो गान्धार्य्यां धृतराष्ट्रतः॥ ७॥
दुर्य्योधनप्रधानास्तु शतसंख्या महाबलाः॥
पाण्डोः कुन्त्याञ्चमाद्यां च पञ्च पुत्राः प्रजज्ञिरे॥ ८॥
युधिष्ठिरो भीमसेनो ह्यर्जुनो नकुलस्तथा॥
सहदेवश्च पञ्चैते महाबलपराक्रमाः॥ ९॥

Ambikā became the mother of Dhṛtarāṣṭra; Ambālikā, of Pāṇḍu; and Bhujisyā of Vidura. Dhṛtarāṣṭra had a hundred sons by his wife Gāndhārī such as Duryodhana, etc., while the five sons who were begotten on Kuntī and Mādrī, the two wives of Pāṇḍu, were Yudhiṣṭhira, Bhīm, Arjuna, Nakala and Sahadeva.

कुरुपाण्डवयोर्वैरं दैवयोगाद्बभूव ह॥
दुर्य्योधनेनाधीरेण पाण्डवाः समुपद्रुताः॥ १०॥

By a preordinance of fate there sprang up a bitter animosit between the Kurus (sons of Dhṛtarāṣṭra) and the Pāṇḍva (sons of Pāṇḍu). Duryodhana, a man of fickle temperament and unstable principles, was not slow to devise means for harrassing the Pāṇḍavas.

दग्धा जतुगृहे वीरास्ते मुक्ताः स्वधियामलाः॥ ११॥

He attempted to kill them by burning them down in a house of shellac.

ततस्तदेकचक्रायां ब्राह्मणस्य निवेशने॥
विविशुस्ते महात्मनो निहत्य बकराक्षसम्॥ १२॥

The guileless Pāṇḍavas, saved through the merit of their faith and innocence, sojourned to the village of Ekacakrā, and took shelter in the house of a Brāhmaṇa. These mighty Pāṇḍavas stayed for a while in the house of that Brāhmaṇa, and while there, the redoubtable Bhīmasena killed the monster Baka.

ततः पाञ्चालविषयेद्रौपद्यास्ते स्वयंवरम्॥
विज्ञाय वीर्य्यशुल्कान्ता पाण्डवा उपयेमिरे॥ १३॥

Thence they went to the country of Pāñcāla and married Draupadī, the princess of that country, whose hands had to be on by a competition in skilful archery, and by showing matchless proficiency in that art.

द्रोणभीष्मानुमत्या तु धृतराष्ट्रः समानयत्॥
अर्द्धराज्यं ततः प्राप्ता इन्द्रप्रस्थे पुरोत्तमे ॥ १४॥

In the meantime, Dhṛtarāṣtra, who had been prevailed upon by Bhīṣma and Droṇa to grant them the sovereignty of half the kingdom called the Pāṇḍavas over to his capital, and installed them as kings in the city of Indraprastha.

राजसूयन्ततश्चक्रुः सभां कृत्वां यतव्रताः॥
अर्जुनो द्वारवत्यान्तु सुभद्रां प्राप्तवान्प्रियाम्॥
वासुदेवस्य भगिनीमनुमत्या मुरद्विषः॥ १५॥

Then the self-controlled Pāṇḍavas caused a splendid pavilion to be raised at Indraprastha, and there they celebrated the Rājasūya sacrifice. At Dwārakā, Arjuna wedded his bride Subhadrā, the sister of Kṛṣṇa, and secured the friendship of that great personage, who stood by him as his staunchest ally all through life.

नन्दिघोषं रथं दिव्यमग्नेर्धनुरनुत्तमम्॥
गाण्डीवं नाम तद्दिव्यं त्रिषु लोकेषु विश्रुतम्॥
अक्षयान्सायकांश्चैव तथाभेद्यञ्च दंशनम्॥ १६॥

From the Fire-God Arjuna obtained a car named Nandīghoṣa, the invincible bow named Gāṇḍiva, the inexhaustible quiver, and a suit of unpierceable armour.

स तेन धनुषा वीरः पाण्डवो जातवेदसम्॥
कृष्णद्वितीयो बीभत्सुरतर्पयत वीर्य्यवान्॥ १७॥
नृपान्दिग्विजये जित्वा रत्नान्यादाय वै ददौ॥
युधिष्ठिराय महते भ्रात्रे नीतिविदे मुदा॥ १८॥
युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः परिवारितः॥
जितो दुर्य्योधेनेनैव मायाद्यूतेन पापिना॥
कर्णदुःशासनमते स्थितेन शकुनेर्मते॥। १९॥

With Kṛṣṇa as his second, and with the help of this invincible bow, Arjuna was able to appease the hunger of the Fire-God. In his campaigns of worldconquest, Arjuna defeated many kings, and made over their treasures to his brother Yudhiṣṭhira, the master of politics and statecraft. In a fraudulent game of dice, Duryodhana managed to win all that belonged to Yudhiṣṭhira, and, through the machination of the evil-souled Karṇa and Śakunī, pursuaded him to continue the play, pledging a residence incognito for one year out of an exile of twelve as his stake.

अथ द्वादश वर्षाणि वने तेपुर्महत्तपः॥
सधौम्या द्रौपदीषष्ठा मुनिवृन्दाभिसंवृताः॥ २०॥

Yudhiṣṭhira lost this last stake, and went out as a voluntary exile in the company of his faithful and devoted brothers -and their. beloved Draupadī, Dhaumya and a concourse of other holy sages.

ययुर्विराटनगरं गुप्तरूपेण संश्रिताः॥
वर्षमेकं महाप्राज्ञा गोग्रहातमपालयन्॥ २१॥
ततो याताः स्वकं राष्ट्रं प्रर्थयामासुरादृताः॥
पञ्चग्रामानर्द्धराज्याद्वीरा दुर्य्योधनं नृपम्॥ २२॥

For one year they lived incongito in the house of the king of Virāṭ, serving as cowherds and menials in his household. After one year, they declared themselves, and asked for their moiety of the country, or a proprietary right in only five villages in its stead, which Duryodhana, in an evil hour and through the machination of his evilgrained courtiers, refused to grant.

नाप्तवन्तः कुरुक्षेत्रे युद्धञ्चक्रुर्बलान्विताः॥
अक्षौहिणीभिर्दिव्याभिः सप्तभिः परिवारिताः॥ २३॥
एकादशभिरुद्युता युक्ता दुर्य्योधनादयः॥
आसीद्युद्धं संकुलं च देवासुररणोपमम्॥ २४॥

The five brothers, thus insulted and ousted of their legitimate birthright, began to collect troops and secure powerful allies. With an army of seven Akṣauhiṇīs of soldiers they met Duryodhana at the head of eleven Akṣauhiṇis at the field of Kurukṣetra. So there ensued a cruel and dreadful war between the Kurus and the Pāṇḍavas similar to the one that was waged by the gods against the demons of yore.

भीष्म सेनापतिरभूदादौ दौर्य्योधने बले॥
पाण्डवानां शिखंडी च तयोर्युद्धं बभूव ह॥
शस्त्राशस्त्रिं महाघोरं दशरात्रं शराशरि॥ २५॥

Bhiṣma was the leader of Duryodhana's forces just as the hostilities commenced, while the armies of the Pāṇḍavas were led by Śikhaṇḍī.

Śikhaṇḍī chose out Bhīṣma the commandant of the Kaurava-forces as his opponent in battle, which lasted for ten consecutive days, the archers posted against archers, and swordsmen and spearsmen picked against soldiers similarly equipped as themselves.

शिखण्ड्यर्जुनबाणैश्च भीष्मः शरशतैश्चितः॥
उत्तरायणमावीक्ष्य ध्यात्वा देवं गदाधरम्॥ २६॥
उक्त्वा धर्मान्बहुविधांस्तर्पयित्वा पितृन्बहून्॥
आनन्दे तु पदे लीनो विमले मुक्तकिल्विषे॥ २७॥

Bhīṣma, pierced through and through by the arrows of Śikhaṇḍī and Arjuna, saw that the swun had just then entered the summer solstice, and having meditated upon the divine self of the macebearing Deity and discoursed on many a topic of ethical and political philosophy, propitiated his departed Manes with suitable oblations; and the spirit of that brave and righteous soldier, who had never swerved from truth in his life, joyfully abandoned its earthly tenement and merged itself in that infinite joy, knowledge and purity, which the wise men worship as the Supreme Brahma.

ततो द्रोणो ययौ योद्धुं धृष्टम्नेन वीर्य्यवान्॥
दिनानि पंच तद्युद्धमासीत्परमदारुणम्॥ २८॥
यत्र ते पृथिवीपाला हताः पार्थेन संगरे॥
शोकसागरमासाद्य द्रोणोऽपि स्वर्गमाप्तवान्॥ २९॥

Then Droṇa the preceptor of the race of Kuru, took up the command of the Kaurava's army, and went out to fight the valiant Dhrst-adyumna, the commander of the Pāṇḍava's troops. For five days the battle reged furious and undecided, and many gallant chiefs fell on both the sides like sear leaves before the.winter wind. Droṇa sadly dejected by the news of his son's death, fell an easy victim to the sword thursts of Dhrstadyumna.

ततः कर्णौं ययौ योद्धुर्जुनेन महात्मना॥
दिनद्वयं महायुद्धं कृत्वा पार्थास्त्रसागरे॥
निमग्नः सूर्य्यलोकन्तु ततः प्राप स वीर्य्यवान्॥ ३०॥

After that, Karṇa became the leader of the Kuru's forces, and picked out Arjuna as his opponent in battle. For two days the battle raged furious, and victory oscillated between the banners of the Kurus and the Pāṇḍavas. At last, Kāma, tossed about like a weed in the seathing sea of Arjuna's arrows, breathed his last and entered the region of the Sun-God.

ततः शल्यो ययौ योद्धुं धर्मराजेन धीमता॥
दिनार्द्धेन हतः शल्यो बाणैर्ज्वलनसन्निभैः ॥ ३१॥

After that, Śalya, was elected commander of the Kuru's forces and fell at the hands of Yudhiṣṭhira at the middle of the day of battle.

दुर्य्योधनोऽथ वेगेन गदामादाय वीर्य्यवान्॥
अभ्यधावत वै भीमं कालान्तकयमोपमः॥ ३२॥

Then Duryodhana, mad with despair and ignominy, club in hand, towards the redoubtable Bhīmasena, like the God of Death bent on stifling out the life of Time and Space.

अथ भीमेन वीरेण गदया विनिपातितः॥
अश्वत्थामा गतो द्रौणिः सुप्तसैन्यं ततो निशि॥ ३३॥

But the redoubtable Bhīmasena proved too much of a match for him and killed him quick with one stroke of his deadly club.

After that, Aśvatthāmā, the son of Droṇa, determined to storm the Pāṇḍava's camp by surprise at night, and to annihilate the Pāṇḍava-army while peacefully lulled in the lap of sleep.

जवान बाहुवीर्य्येण पितुर्वधमनुस्मरन्॥
धष्टद्युम्नं जघानाथ द्रौपथेयांश्च वीर्य्यवान्॥ ३४॥

Bent on avenging the death of his father Droṇa, he stealthily entered the Pāṇḍava's camp, and brooding over the death of his illustrious progenitor, he severed with his sword the heads of Dhṛṣṭadyumna and the five sons of Draupadī.

द्रौपद्यां रुद्यमानायामश्वत्थाम्नः शिरोमणिम्॥
ऐषिकास्त्रेण तं जित्वा जग्राहार्जुन उत्तमम्॥ ३५॥

Arjuna, maddened by the agonising wailings of Draupadī, took the fugitive miscreant a captive, and cut out of his (Aśvatthāmā's) head the famous gem with the means of his Aiṣika-weapon.

युधिष्ठिरः समाश्वास्य स्त्रीजनं शोकसंकुलम्।।
स्नात्वा सन्तर्प्य देवांश्च पितृनथ पितामहान्।। ३६।।

Yudhiṣṭhira consoled the widows of the killed warriors and performed funeral obsequies in honour of his departed friends, relations and cognates.

आश्वासितोऽथे भीष्मेण राज्यञ्चैवाकरोन्महत्।।
विष्णुमीजेऽश्वमेधेन विधिवद्दक्षिणावता।। ३७।।
राज्ये परीक्षितं स्थाप्य यादवानां विनाशनम्।।
श्रुत्वा तु मौसले राजा जप्त्वा नामसहस्त्रकम।। ३८।।

Yudhiṣtira, consoled and advised by Bhīṣma in his last moments, ascended the throne, and ruled the kingdom according to the injunctions of the Scriptures. He propitiated the God Viṣṇu by celebrating a Horse-Sacrifice, and having heard of the annihilation of the race of Yādava by that cursed club, made over the sovereignty to his grandson Parīkṣita, and ascended to the region of Viṣṇu in the company of his brother, while repeating the sacred named of that Deity.

विष्णोः स्वर्गं जगामाथा भीमाद्यैर्भ्रातुभिर्युतः।।
वासुदेवः पुनर्बुद्धः संमोहाय सुरद्विषाम्।। ३९।।

After that, for the furtherance of the divine good, as well as for the punishment of the wicked and elevation of the righteous, the God Vasudeva was incarnaed on earth.

कल्किर्विष्णुश्च भविता शंभल ग्रामके पुनः।।
अश्वारूढोऽखिलाँल्लोकांस्तदा भस्मीकरिष्यति।। ४०।।

Viṣnu will in carnated again as Kalki in Śambhal village, He ride on a white horse and will destroy the ill-doers.

देवादीनां रक्षणाय ह्यधर्महरणाय च।।
दुष्टानाञ्च वधार्थाय ह्यवतारं करोति च।। ४१।।

He comes down on earth, at intervals of centuries and in the shape of man, to chastise the wrong-doers and to set right the path of truth and piety.

यथा धन्वन्तरिर्वंशे जातः क्षीरोदमन्थने।।
देवादीनां जीवनाय ह्यायुर्वेदसुवाच ह।। ४२।।
विश्वामित्रसुतायैव सुश्रुताय महात्मने।।
भारतांश्चावतारांश्च श्रुत्वा स्वर्गं व्रजेन्नरः।। ४३।।

In the twentieth Manvantara (age of the twentieth Manu), he sprang out, in the guise of Dhanvantarī, of the ocean of milk, as it was churned by the gods and demons for the divine ambrosia, and taught the science of life (Medical Science) to Suśruta, the son of Viśvāmitra. He, who bears of the genesis (evolution) of this grand idealist and his abjunct ideas, goes to heaven after death.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भारतादिवर्णनं
नाम पञ्चचत्वारिंश दुत्तरशततमोऽध्यायः।। १४५।।

अध्यायः १४६ / Chapter 146

धन्वन्तरिरुवाच

सर्वरोगनिदानञ्च वक्ष्ये सुश्रुत तत्त्वतः।।
आत्रेयाद्यैर्मुनिवरैर्यथा पूर्वमुदीरितम्।। १।।

Dhanvantarī said :—O Suśruta, now I shall deal with the nosology pathology, pathogeny and symptomology of all the diseases as related by the holy Atreya to the sages of yore.

रोगः पाप्माज्वरो व्याधिर्विकारो दुष्ट आमयः।।
यक्ष्मातङ्कगदा बाधाः शब्दाः पर्य्यायवाचिनः।। २।।

The terms *Roga, Pāpma, Jvara, Vyādhi, Vikāra, Duṣṭam, Amaya*, and *Yakṣmā* are the synonyms of disease.

निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा।।
संप्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम्।। ३।।

The five essential categories in respect of a disease may be described as its (Nidānam) pathology (lit., exciting factors), preliminary or incubative stage (Pūrvarūpa), manifestation of characteristic indications (Rūpa), amelioration (Upaśaya), location (Samprāpti), Diagnosis (Vijñānam).

निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः ।।
निदानमाहुः पर्य्यायैः प्राग्रूपं येन लक्ष्यते।। ४।।
उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः।।
लिङ्गमव्यक्तमल्पत्वाद्व्याधीनां तद्यथायथम्।। ५।।

Reason, cause pathogney, exciting factors are the synonyms of the term Nidānam. The stage in which an uncettain king of *malaise is* complained of by the patient in the absence of any particular characterestic triat of any given disease, is called its incubative stage, which points to the certain genesis of the disease but does not furnish any clue to its name and character Manifestation (Rūpa) of a disease indicated the stage in which its distinguishing, and characteristic traits or symptoms become patent.

तदेव व्यक्तां यातं रूपमित्यभिधीयते॥
संस्थानं व्यञ्जनं लिङ्गं चिह्नमाकृतिः॥ ६॥

The terms Samsthānam (fixity), Viñjam (distinctive traits), Liṅgam (differentiating features), and Lakṣaṇam (symptoms) are the synonyms or Rūpam.

हेतुव्याधिविपर्य्यस्तविपर्य्यस्तार्थकारिणाम्॥
औषधान्नविहाराणामुपयोगं सुखावहम्॥ ७॥

Upaśaya signifies the amelioration of the morbific diatheses in a particular disease, effected with the help of drugs which are contrary in character to the esse of the disease, or are contrary in virtue to its exciting ctors, or are contrary both to the esse of the disease and its exciting factors, or are similar in character to the esse of the disease (pathogenetic principle), or are similar in virtues to its exciting factors, or are similar both to the esse of the disease and the elements that favour its genesis, or with the help of proper diet and conduct.

विद्यादुपशयं व्याधेः स हि सात्म्यमिति स्मृतः॥
विपरीतोऽनुपशयो व्याध्यसात्म्येतिसंज्ञितः॥ ८॥
यथा दुष्टेन दोषेण यथा चानुविपसर्पता॥
निर्वृत्तिरामयस्यासौ संप्राप्तिरभिधीयते॥ ९॥

The genesis or appearance of a disease in a particular part of the human body, either through the upward, downward, oblique, or transverse movement of the morbitic principles, such as the deranged nerve force (Vāyu), defective metabolism (Pittam), or disordered secretary or execretory process (Kapham) concerned in the case and determining location of the disease, is called its Samprapti (Pathogeny). The terms Agati, and Jati are the synonyms of Samprapti. The contrary of amelioration is called aggravation, disease or incongeniality.

संख्याविकल्पप्राधान्यबलकालविशेषतः॥
सा भिद्यते यथात्रैव वक्ष्यन्तेऽष्टौ ज्वरा इति॥ १०॥

The mode of this pathogeny differs according to the nature of the prevailing season of the year and the number nature, strength, predominance, or neutrality of the different morbific principle involved in the case. The genesis of the eight different types of fever owing to the varied strength, and several or combined actions of the three morbific priciples of Vāyu, Pittam and Kapham, may be cited as an example of the foregoing dictum. The number of types into which a disease may be divided, or which is usually detected in practice, is called its Sāṅkhyā (number).

दोषणां समवेतानां विकल्पोशांशकल्पना॥
स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेः प्राधान्यमादिशेत्॥ ११॥

The relative pre-ponderance of any of the pathogenic principles involved in a disease, is called its Vikalpa. The virulence or serious character of a disease is proportionate to the combined or several actions of the morbific principles acting as its exciting factors. The relative virulence or strength of a disease should be ascertained with a due regard to its pathology, and the import of its indications, etc.

हेत्वादिकात्स्न्यावयवैर्बलाबलविशेषणम्॥
नक्तंदिनार्द्धभुक्तांशैर्व्याधिकालो यथामलम्॥ १२॥

Deliberations as to the aggravation or manifestation of a disease whether in day or night, or whether before or after a meal, or during summer or winter, etc., help the determination of its periodicity (Kāla Nirūpaṇam).

इति प्रोक्तो निदानार्थः स व्यासेनोपदेक्ष्यते॥
सर्वेषामेव रोगाणां निदानं कुपिता मलाः॥ १३॥

Thus we have briefly described the outlines of pathogeny (Nidānam), etc., which shall be more elaborately described later on.

तत्प्रकोपस्य तु प्रोक्तं विविधाहितसेवनम्।।
अहितस्त्रिविधो योगस्त्रयाणां प्रागुदाहृतः।। १४।।

A vareity of injudicious conduct tends to enrage the fundamental organic principles of Vāyu, Pittam and Kapham.

तिक्तोषणकषायाम्लरूक्षाप्रमितभोजनैः।।
धावनोदीरणनिशाजगरात्युच्चभाषणैः।। १५।।
क्रियाभियोगभीशोकचिन्ताव्यायाममैथुनैः।।
ग्रीष्माहोरात्रभुक्त्यन्ते प्रकुप्यति समीरणः।। १६।।

Ingestion of a large quantity of hot, astringent acid, pungent, and parchifying articles of fare, heavy meals, or voracious eating, running, climbing, lifting, loud-talking, night keeping, vigorous and energetic action, fright, mental and physical labour, and sexual intercourse are the factors, which enrage or aggravate the bodily Vāyu, which becomes spontaneously aggravated in summer and after meals, and at the close of the day or night.

पित्तं कट्वमलतीक्ष्णोष्णकटुक्रोधविदाहिभिः।।
शरन्मध्याह्नरात्र्यर्द्धविदाहसमयेषु च।। १७।।

Ingestion of pungent, acid, sharp, hot, fetid, or indigetible articles of food, and indulgence in irascible feelings are the factors which tend to enrage the Pittam, which becomes spontaneously aggravated in Śarat (months of Kārika and Agrahāyaṇa according to the Ayurvedic calender), at the middle part of the day or night, as well as when the food undergoes an acid reaction in the stomach after digestion (Videha).

स्वाद्वम्ललवणस्त्रिग्नगुर्वभिष्यन्दिशीतलै।।
आस्यास्वप्नसुखीर्णदिवास्वप्नादिबृंहणैः ।। १८।।
प्रच्छर्दनाद्ययोगेन भुक्तान्नस्याप्यजीर्णके।।
पूर्वाह्ले पूर्वरात्रे च श्लेष्मा वक्ष्यामि सङ्करान्।। १९।।

Ingestion of sweet, acid, saline, demlucent, heavy (of digestion) and cold articles of fare, as well as of those which increase the humidity of the System, a long sitting at one place, want of sleep, day-sleep, and indigestion are the factors, which tend to enrage the Kapham, which becomes spontaneously aggravated in spring (Baiśākha and Jyeṣṭha), in the forepart of the day or night, and immediately after eating or vomiting

मिश्रीभावात्समस्तानां सन्निपातस्तथा पुनः।।
संकीर्णाजीर्णविषमविरुद्धाद्यशनादिभिः।। २०।।
व्यापन्नमद्यपानीयशुष्कशाकाममूलकैः ।।
पिण्याकमृत्युवसरपूतिशुष्ककृशमिषैः ।। २१।।
दोषत्रयकरैस्तैस्तैस्तथान्नपरिवर्ततः ।।
धातोर्दुष्टात्पुरो वाताद्दिग्रहवेशाविप्लवात्।। २२।।

Now I shall discourse on the combination of the deranged Vāyu, Pittam and Kapham. Ingestion of insufficient, indigestible, irregular and incompatible meals, use of stab wine, dried potherbs, green radish, and fetid or dry fish, sudden change of food and drink, contrary or unnatural seasons, exposure to the east wind, sudden change of one's mode of living, partaking of raw, uncooked food accumulation of phlegm in the body, malignant influence exerted by one's natal star, false dealings and evil doings, nongratification of any mental or bodily hankering.

दुष्टामान्नैरति श्लेश्मग्रहैर्जन्मर्क्षपीडनात्।।
मिथ्यायोगाच्च विविधात्पापानाञ्च निषेवणात्।।
स्त्रीणां प्रसववैषम्यात्तथा मिथ्योपचारतः ।। २३।।
प्रतिरोगमिति क्रुद्धा रोगविध्यनुगामिनः।।
रसायनं प्रपद्याशु दोषा देहे विकुर्वते।। २४।।

And the puerperal conditions of women are the factors, which help the combination and concerted action of the deranged Vāyu, Pittam and Kapham. In each disease, the Vāyu, Pittam and Kapham produce chemical changes in the blood according to the nature of the disease they give rise to and their characterestic symptoms.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सर्वरोग निदानं नाम षट्चत्वारिंशदुत्तरशततमोऽध्यायः।। १४६।।

अध्यायः १४७ / Chapter 147

धन्वन्तरिरुवाच

वक्ष्ये ज्वरनिदानं हि सर्वज्वरविबुद्धये॥
ज्वरो रोगपतिः पाप्मा मृत्युराजोऽशनोन्तकः॥
क्रुद्धक्षाध्वरध्वंसिरुद्रोर्द्धनयनोद्भवः ॥१॥

Dhanvantarī said :—Now I shall describe the Nidānam of fever, with the help of which a fever of whatsoever type may be correctly diagnosed. The terms, the lord of diseases, the sinful one, the lord of death, the devourer, and the finisher are the synonyms of fever.

तत्सन्तापो मोहमयः सन्तापात्मापचारजः॥
विविधैर्नामभिः क्रूरो नानायोनिषु वर्त्तते॥ २॥

Sprung from the upper eye of the wrathful and insulted Rudra in the sacrifice which was celebrated by Dakṣa, this dreadful and sinful disease attacks all species of animals, through their injudicious conduct. Unconsciousness heat and delirium being its principal characteristics.

पाकलो गजेष्वभितापो
वाजिष्वलर्कः कुक्कुरेषु ॥
इन्द्रमदो जलदेष्वप्सु नीलिका
ज्योतिरोषधीषु भूम्यामूषरो नाम॥। ३॥

Manifest in the body of an elephant, it is called Pākala. The type of fever which is peculiar to the horse, is called Abhitāpa, In dogs, it is called Alarka; in clouds, it is called Indramada; in water, Nīlika; in careals, Oṣadhi; in soil, Usara.

हल्लासश्छर्दनं कापः स्तंभः शैत्यं त्वगादिषु॥
अंगेषु च समुद्भूताः पिडकाश्च कफोद्भवे॥४॥

The type due to the action of the deranged Kapham, is marked by nausea, vomiting, cough, numbress of the body, coldness of the skin, and appearance of rashes or eruptions on the body.

काले यथास्वं सर्वेषां प्रवृत्तिर्वृद्धिरेव वा॥
निदानोक्तानेपशयो विपरीतोपशायिता॥ ५॥

As birth, growth, and death are natural to all created beings, so aggravation and amelioration are natural to all types of fever. Indigestion with a non-relish for food.

अरुचिश्चाविपाकश्च स्तंभमालस्यमेव च॥
हृद्दाहश्च विपाकश्च तन्द्रा चवालस्यमेव च॥
वस्तिर्विमर्दावनयोदोषणामप्रवर्त्तनम् ॥ ६॥
लालाप्रसेको हृल्लासः क्षुन्नाशो रसदं मुखम्॥
स्वच्छमुष्णगुरुत्वञ्च गात्राणां बहुमूत्रता॥
न विजीर्णं न च म्लानिर्ज्वरस्यसामस्यलक्षणम्॥ ७॥

Numbness of the body, lassitude, a burning sensation in the region of the heart, restlessness (the patient fording no relief in any position whatsoever), non-evacuation of stool and other deranged princi-ples, salivation nausea, loss of appetite, tasteful moisture in the mouth, heat and gloss of the skin, heaviness of the body, constant urination, and natural fulness of the body, are the symptoms, which mark the type known as Āma-Jvara, (i.e., the stage in which the deranged humours have not been digested or resolved).

क्षुत्क्षामता लघुत्वं च गात्राणां ज्वरमार्दवम्॥
दोषप्रवृत्तिरष्टाहान्निरामज्वरलक्षणम् ॥ ८॥

Rousing of the appetite, lightness of the limbs, abatement of the bodily temperature, and evacuation of the contents of the bowels after the eighth day of the attack, are the indications, which show that the deranged humours have been digested or have undergone resolution.

यथा स्वलिंगं संसर्गे ज्वरसंसर्गजोऽपि वा॥
शिरोर्तिर्मूर्च्छावमिर्देहदाहकण्ठास्यशोषारुचिपर्वभेदाः॥
उन्निद्रता संभ्रमरोहमर्षा जृंभातिवक्त्वं पवनात्सपित्तात्॥ ९॥

Symptoms, which are peculiar to the several deranged humours combinedly mark the type of fever which is the product of their concerted action. Headache, swooning, vomiting with a burning sensation in the body and parchedness of the throat, aching pain in the joints, insomnia, fright, horrification, yawning and delirium, are the symptoms which characterise the type of fever due to the combined action of the

deranged Vāyu (nerve-force) and Pittam (metabolism).

तापहान्य रुचिपर्वशिरोरुक्ष्ठीवनश्वसनकासविवर्णाः॥
शीतजाड्यतिमिरभ्रमितन्द्रा श्लेष्मवातनितज्वरलिंगम्॥ १०॥

Small heat, with a non-relish for food, pain in the joints and headache, low breathing, cough, and discolouring of the skin are the indications of the type due to the combined action of the deranged Vāyu and Śleṣmā (Kapham).

शीतस्तम्भस्वेददाहाव्यवस्था-
स्तृष्णाकासः श्लेष्मापत्तिप्रवृत्तिः॥
मोहस्तन्द्रालिपततिक्तास्यताच
ज्ञेयं रूपं श्लेष्मपित्तज्वरस्य ॥ ११॥

Fitful shivering, numbness of the body, perspiration with a burning sensation of the body, thirst, restlessness, vomiting of mucous and bilious matter, stupefaction, drowsiness, clamminess and a bitter taste in the mouth, are the indications of the type due to the combined action of the deranged Pittam and Kapham.

सर्वजो लक्षणैः सर्वैर्दाहोऽत्रा च मुहुर्मुहुः॥
तदुच्छीतं महानिद्रा दिवा जागरणं निशि॥ १२॥
सदा वा नैव निद्रा महास्वेदो हि नैव वा॥
गीतनर्त्तनहास्यादिः प्रकृतेहाप्रवर्त्तनम्॥ १३॥
साश्रुणी कलुषे रक्ते भुग्ने लुलितपक्ष्मणी।
अक्षिणी पिण्डिकापार्श्वशिरःपर्वास्थिरुग्भ्रमः॥ १४॥

All the symptoms combinedly mark the type which is due to the concerted action of the deranged Vāyu, Pittam, and Kapham in addition to the following specific ones, viz., alternate fits of shivering and burning sensation in the body vertigo, sleepy in the day, sleeplessness in the night, constant sleepiness or complete insomnia, excess or absence of perspiration, singing, dancing, laughing, stoppage of the nafural functions of the organs, with sunk, redshot, watery eyes, and drooping eyelids, accumulation of grity wax at the corner of the eyes.

सस्वनौ सरुजौ कर्णौ महाशीतौ हि नैव वा॥
परिदग्धा खरा जिह्वा गुरुस्रस्तांगसन्धिता॥ १५॥
ष्ठीवनं रक्तपित्तस्य लोठनं शिरसोऽतितृट्॥
कोष्ठानां श्यावरक्तानां मण्डलानां च दर्शनाम्॥ १६॥

हृद्व्यथा मलसंसर्गः प्रवृत्तिर्वाल्पशोऽति वा॥
स्निग्धास्यता बलभ्रंशः स्वरसादः प्रलापितः॥ १७॥

Pain at the head, sides, joints and calves of the legs, vertigo, ringing in the ears, pain, violent shivering or absence of shivering, sooty colour of the tongue which becomes as black as charcoal and rough as that of a cow, heaviness and looseness of the joints, vomiting of bloody or blood-streaked tile, rolling or tossing about of the had, violent unquenchable thirst, eruptions of warts or circular rushes on the skin, pain at the heart, purging or scanty evacutions of stool, glossiness of the face, prostration of strength, loss of voice, delirium, deep heavy somnolence, and a croaking or wheezing sound in the throat.

दोषपाकश्चिरं तन्द्रा प्रततं कण्ठकूजनम्॥
सन्निपातमभिन्यासं तं ब्रूयाच्च हतौजसम्॥ १८॥

The type which is marked by the foregoing symptoms is called Abhinyāsa Sannipāta. It destroys the principle of Ojas in the body (protoplasmic cells).

वायुना कण्ठरुद्धेन पित्तमन्तः सुपीडितम्॥
व्यवायित्वाच्च सौक्ष्याच्च बहिर्मार्गे प्रपद्यते॥
तेन हारिद्रनेत्रत्वं सन्निपातोद्भवे ज्वरे॥ १९॥

In the Sannipātika type of fever, the deranged Vāyu produces the constriction of the throat, and the deranged Pittam consumes the vital principle of the organism. The deranged Pittam, on account of its expansive character, finds an outlet through, and tinges the conjunctival with its own characteristic colour (yellow). Hence the yellowness of the eyes in a case of Sannipatika fever.

दोषे विवृद्धे नष्टेऽग्नौ सर्वसंपूर्णलक्षणः॥
सान्निपातज्वरोऽसाध्यः कृच्छ्रसाध्यस्ततोऽन्यथा॥ २०॥

A case of Sannipātika fever in which the deranged Vāyu, Pittam and Kapham, being extremely aggravated, impair the digestive heat and thereby help the full development of all its characteristic symptoms, proves incurable.,

अन्यत्र सन्निपातोत्थं यत्र पित्तं पृथक् स्थितम्॥
त्वचि कोष्ठे च वा दाहं विदधाति पुरोऽनु वा॥ २१॥

In ail other events, a Sannipātika fever can be made amenable to medicine only with the greatest difficulty. There is a different type of Sannipātaka fever in which the deranged Pittam, separately enraged and aggravated, gives rise to a burning sensation in the skin and the stomach (lit., the abdominal cavity) the burning sensation coming on either with the commencement of with the abatement of the paroxysm, and being first experienced either in the stomach or in the skin.

तद्वद्वातकफे शीतं दाहादिर्दुस्तरस्तयोः ॥
शीतादौ तत्र पित्तेन कफे स्यन्दितशोषिते॥ २२॥

Similarly, the aggravated Vāyu and Kapham produce rigor in Sannipātika fever, which being precedede by a burning sensation in the body indicates an unfavourable prognosis and is more dangerous of the said two types.

पित्ते शान्तेऽथ वै मूर्च्छा मदस्तृष्णा च जायते॥
दाहादौ पुनरन्तेषु तन्द्रालस्ये वमिः क्रमात्॥ २३॥

Somnolence, langour and vomiting manifest themselves in succession at the close of the paroxysm, which is ushered in with a shivering sensation.

आगन्तरभिघाताभिषंगशापाभिचारतः ॥
चतुर्धा तु कृतः स्वेदो दाहाद्यैरभिघातजः॥ २४॥

Fevers caused by the effects of a hurt or a blow, or contracted through any foul contagion, or engendered through the potency of any spell, magic, or incantation, as well as those which are due to burns or scalds, are usually grouped under the traumatic head of fevers and owe their origin to extrinsic causes.

श्रमाच्च तस्मिन्पवनः प्रायो रक्तं प्रदूषयन्॥
सव्यथाशोकवैवर्ण्य सरुजं कुरुते ज्वरम्॥ २५॥
ग्रहावेशौषधिविषक्रोधभीशोककामजः ॥ २६॥
अभिषंग्रहोऽप्यस्मिन्नकस्माद्धासरोदने ॥
ओषधीगन्धजे मूर्च्छा शिरोरुग्वमथुः क्षयः ॥ २७॥
विषान्मूर्च्छातिसारश्च श्यावता दाहकृद्भ्रमः॥

Extreme fatigue or exhaustion brings on a type of fever in which the enraged and aggravated Vāyu affects the vascular process of the organism, and produces pain, swelling and discolouring of the skin. Anger, fright bereavement, passion of love, exhalations of poisonous drugs, dusts of flowers, narcotics and the baneful influence cast by malignant planets may engender types of fever, which may be grouped under the traumatic head, and in which the patient laughs, weeps or raves like a maniac in succession. The type of fever caused by the odours or exhalations of any drug or cereal is marked by headache, vomiting, epileptic fits and wasting, etc., while the one, due to the effects of any poison, develops dysentery, epilepetic fits, vertigo with a yellowish black colour of the skin, and a burning sensationin the body.

क्रोधात्कम्पः शिरोरुक्च प्रलापो भयशोकजे॥ २८॥
कामोद्भ्रमोऽरुचिर्दाहो ह्रीनिद्राधीधृतिक्षयाः॥

Palsy and pain in the head are the symptoms, which mark the case of fever due anger, while delirium and palsy characterise the one due to the enjoint effects of fright and rage. Fever, which has its origin in the ungratified sexual desire, develops such symptoms as loss of consciousness or absent-mindedness, with somnolence, impatience, shyness, and a non-relish for food.

ग्रहादौ सन्निपातस्य रूपादौ मरुतस्तयोः॥ २९॥
कोपात्कोपेऽपि पित्तस्य यौ तु शापाभिचारजौ॥
सन्निपातज्वरौ घोरौ तावसह्यतमौ मतौ॥ ३०॥

In fever due either to the influence of malignant stars, or to the concerted action of the three morbific principles of Vāyu, Pittam and Kapham (Sannipāta) both the Vāyu and the Pittam of the organism are simultaneously enraged. The types of Sannipātika fever caused through the dynamics of a curse or an incantation, are simply unbearable in their intensity.

तंत्राभिचारिकैर्मन्त्रैर्दूयमानश्च तप्यते॥
पूर्वश्चेतस्ततो देहस्ततो विस्फोटदिग्भ्रमैः॥ ३१॥
सदाहमूर्च्छाग्रस्तस्य प्रत्यहं वर्द्धते ज्वरः॥
इति ज्वरोऽष्टधा दृष्टः समासाद्द्विविधस्तु सः॥ ३२॥

In case of spell-origined fever the patient should be basked in the glare of the sacrificial fire (Homāgni) into which libations of clarifed butter should be cast by reciting the Abhichāra- The two last named types of fever are ushered in by the appearance of a large crop of bilious eruptions on the skin, great restlessness, fainting fits, and the absence of any distinctive knowledge regarding the different quarters of the heaven. The patient tosses about in the bed in intense agony, and the heat goes on increasing day after day. Thus the premonitory symptoms of the eight forms of fever have been briefly described.

शारीरो मानसः सौम्यस्तीक्ष्णोर्न्बहिराश्रयः॥
प्राकृतो वैकृतः साध्योऽसाध्यः सामो निरामकः॥ ३३॥

All types of fever are either mental or physical, superficial or affecting the deeper principles of the organism, and mild or virulent. Similarly they may be grouped under two broad subdivisions such as mature or immature, and Epidemic or sporadic.

पूर्वं शरीरे शारीरे तापो मनसि मानसे॥
पवनैर्योगवाहित्वाच्छीतं श्लेष्मयुते भवेत्॥ ३४॥
दाहः पित्तयुते मिश्रं मिश्रेऽन्तःसंश्रये पुनः॥

A paroxysm of bodily fever first affects the body, whereas it first invades the mind in a case of the mental type. In cases of fever due to the action of the deranged Kapham (cold or catarrhal fever), the deranged Vāyu, in conjunction with the deranged Kapham, produces rigor and horripilation, whereas the combination of the deranged Pittam in such cases in witnessed as the burning sensation in the body.

ज्वरेऽधिकं विकाराः स्युरन्तः क्षोभो मलग्रहः॥ ३५॥
बहिरेव बहिर्वेगे तापोऽपि च स साधितः॥
वर्षाशरद्वसन्तेषु वाताद्यैः प्राकृतः क्रमात्॥ ३६॥

Contrary symptoms such as hyperperaxia with loose motions of the bowels are manifest in a case of Sannipātika fever only on account of the simultaneous derangement of the different morbific principles of the body of a contrary character. In cases of Vahirliṅga Sannipāta all the symptoms are restricted to the external or superficial principles of the organism and therefore they become fully patient.

वैकृतोऽन्यः स दुःसाध्य प्रायश्च प्राकृतोऽनिलात्॥
वर्षासु मारुतो दुष्टः पित्तश्लेष्मान्वितं ज्वरम्॥ ३७॥

The organic Vāyu becomes deranged during the rainy season (Bhādra and Āśvin), the Pittam in autumn (Kārtika and Agrahāyaṇa), and Kapham in spring (Phālguna and Caitra) Hence a case of fever which is due to the deranged Vāyu is said to be natural when it breaks out in the rainy season. Similarly, case of Pitaja or Kaphaja fever breaking out in autmn or spring are said to be natural.

कुर्य्याच्च पित्तं शरदि तस्य चानुचरः कफः।
तत्प्रकृत्या विसर्गाच्च तत्र नानशनाद्भयम्॥ ३८॥

In fever due to the action of the deranged Pittam and which breaks out in autum, the Kapham lies subserient to the deranged Pittam. Accordingly the patient may be safely advised to fast in the case of fever which is due to the concerted action of the deranged Pittam and Kapham.

कफो वसन्ते तमपि वातपित्तं भवेदनु॥
बलवत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः॥ ३९॥

In spring, the deranged and aggravated Kepham, in conjunction with the deranged Vāyu and Pittam, gives rise to a type of fever in which the two last named morbific principles of the doby remain subordinate to the enraged Kapham.

सर्वथा विकृतिज्ञाने प्रागसाध्य उदाहृतः॥
ज्वरोपद्रवतीक्ष्णत्वं मन्दाग्निर्बहुमूत्रता॥ ४०॥
न प्रवृत्तिर्न विजीर्णा न क्षुत्सामज्वराकृतिः॥
ज्वरवेगोऽधिक स्तृष्णा प्रलापः श्वसनं भ्रमः॥ ४१॥
मलप्रवृत्तिरुत्क्लेशः पच्यमानस्य लक्षणम्॥
जीर्णतामविपर्य्यासात्सप्तरात्रं च लंघनम्॥ ४२॥

A paroxysm of fever unattented with any supervening or dereadful symptoms and appearing in a person of unimpaired strength readily proves amenable to medicine, while the

one which is accompanied with grave symptoms, and evinces the concerted derangement of all the three morbifice principles of the body often finds a fatal termination. The only sages of your have thus opined on the subject. The presence of a large concourse of distressing symptoms together with a sense of constant malaise and aching pain in the limbs, constant micturition, intene heat of the body, loss of appetite, non desire for food, and impairment of the digestive function mark a case of immature fever (Āmajvara or the stage of fever before the resolution of the different morbific principles which lie at its root). Heat, hyperperaxia, waterbrash, delirium, motions of the bowels, vertigo, and rapid breathing indicate that the fever is approaching its crisis (*lit.*, is being matured). Rich meal should be prohibited and a light diet should be enjoined in its stead for seven days in cases where there would be reasons to apprehend the immature (unresolved) state of the deranged organic principles in fever.

ज्वरः पंचविधः प्रोक्तो मलकालबलाबलात्॥
प्रायशः सन्निपातेन भूसामुपदिश्यते॥४३॥

The holy sages have classified the Sannipātika fever into five different kinds according to the nature of the morbific principles which serve as its exciting factors, its periodicity or time of attack, and the strength or weakness of the patient (the line may be likewise interpreted to mean according to the virulence or mildness of an attack).

सन्ततः सततोऽयेद्युस्तृतीयकचतुर्थकौ॥
धातुमूत्रशकृद्वाहिस्नोत सां व्यापिनो मलाः॥४४॥
तापयन्तस्तनुं सर्वा तुल्यदृष्ट्यादिवर्द्धिताः॥
बलिनो गुरवस्तस्याविशेषेण रसाश्रिताः॥४५॥
सततं निष्प्रतिद्वंद्वा ज्वरं कुर्य्युः सुदुःसहम्॥
मलं ज्वरोष्णधातून्वा स शीघ्रं क्षपयेत्ततः॥४६॥

These five types of fever are respectively named as Santata (remittent), Satata (intermittent), Anyedyuṣka (appearing on every alternate day), Tṛtīyaka (tertian) and Caturthaka (quotodian). The morbific principles such as the deranged Vāyu, Pittam and Kapham, enraged and aggravated by their own enraging and aggravating factors, lie stuffing the ducts which carry the feces, urine, and sweat, etc., and invade as well the fundamental organic principles of the body and give rise to heat and pyrexia. The disease (fever) affects the lymphchyle (blood or the vascular system) and grows in strength and intensity without knowing any remission or abatement.

सर्वाकारं रसादीनां शुद्ध्याशुद्ध्यापि वा क्रमात्॥
वातपित्तकफैः सप्तदशद्वादशवासरात्॥४७॥
प्रायोऽनुयाति मर्य्यादां मोक्षाय च वधाय च।
इत्यग्निवेशस्य मतं हारीतस्य पुनः स्मृतिः॥४८॥
द्विगुणा सप्तमी या च नवम्येकादशी तथा॥
एषा त्रिदोषमर्य्यादा मोक्षाय च वधाच च॥४९॥
शुद्ध्यशुद्ध्याज्वरः कालं दीर्घमप्यत्र वर्त्तते॥
कृशानां व्याधियुक्तानां मिथ्याहारादिसेविनाम्॥५०॥

It is simply unbearable in its virulence. The disease runs its course in seven, ten or twelve days according to the predominance of the deranged Vāyu, Pittam or Kapham, on which days the morbific deaseses are either fully resolved and eliminated (Malapāk) the us

bringing on an unfavourable crisis; or the fundamental principles of the body are dried up through the agency of fever-heat and predict a fatal termination. This is the opinion of the holy Agniveśa. But according to Hārīta, the critical days in a case of Sannipāta-fever are the seventh, the ninth, the eleventh, and the fourteenth. The patient either dies on any of these days, or passes into a state of convalescence. The course of the disease is shorter or longer according as the affected fundamental principles of the body are purified and brought back to their normal state, sooner of later.

अल्पोऽपि दोषो दुष्ट्यादेर्लब्ध्वान्यतमतो बलम्॥
स प्रत्यनीको विषमं यस्माद्बृद्धिक्षयान्वितः॥५१॥
सविक्षेपो ज्वरं कुर्य्याद्विषमक्षयवृद्धिभाक्॥
दोषः प्रवर्त्तते तेषां स्वे काले ज्वरन्बली॥५२॥
निवर्त्तते पुनश्चैव प्रत्यनीकबलाबलः॥
क्षीणदोषो ज्वरः सूक्ष्मो रसादिष्वेव लीयते॥५३॥

Even a small quantity of morbific diatheses present in the organism of a weak or emaciated person of unholesome living, is augmented by, and gains in intensity from, the cumulative strength of the other morbid matter continuing therein, and thus leads to a gradual wasting of the body. Thus by causing the general wasting of the body, it brings on a type of fever which baffles all medical skill. The fever thus aggravated leads to a general break down of the constitution. On the other hand, the disease, if checked by any king of medicine, soon suffers an abatement, the small residue of fever still remaining being absorbed in the lymph chyle. With the absorption of fever in the lymph chyle, cachexia, sallowness of complexion and lethargy also vanish.

लीनत्वात्कार्श्यवैवर्ण्यजाड्यादीनां दधाति सः॥
आसन्नविकृतास्यत्वात्स्रोतसां रसवाहिनाम्॥ ५४॥

In the meantime, owing to the dilation of the vessels that carry the lymph chyle, the morbific diathesis is set free, and eliminated through the natural outlests of the body without being able to spread through the whole organism.

आशु सर्वस्य वपुषो व्याप्तिदोषो न जायते॥
सन्ततः सततस्तेन विपरीतो विपर्य्ययात्॥ ५५॥

The type of fever,which continues without remission for a certain number of days, is called Santata (remittent). The type in which there are periods of distinct intermission or abatement is called Satata (intermittent).

विषमो विषमारम्भः क्षपाकालेन सङ्गवान्॥
दोषा रक्ताश्रयः प्रायः करोति सन्ततं ज्वरम्॥ ५६॥
अहोरात्रस्य सन्धौ स्यात्सकृदन्येद्युराश्रितः॥

The type known as Viṣama has no definite periodicity, nor any fixed term of continuance, and its attacks are usually nocturnal. Any morbific diathesis taking lodgment in the blood, produces Santata-type of fever. In the type known an Anyedyuṣka, the paroxysm comes once within twenty-four hours at the juncture of the day and night.

तस्मिन्मांसवहा नाडी मेदोनाडी तृतीयके॥ ५७॥
ग्राही पित्तानिलान्मूर्ध्नस्त्रिकस्य कफपित्तः॥
सपृष्ठस्यानिलकफात्स चेकाहान्तरः स्मृतः॥ ५८॥

In the Tṛtīyaka-type (Tertian), the vessels containing fat and carrying the essential principle of flesh are contaminated. In this fever the patient suffers from an excruciating headache through the action of the deranged Vāyu arid Pittam, from an aching pain in the sacrum (extending to the coccyx) through the action of the deranged Kapham and Pittam, and from a pain along the spinal column through the action of the deranged Vāyu and Kapham.

चतुर्थको मलैर्मेदोमज्जास्थ्यन्तरे स्थितः॥
मज्जास्थ एव ह्यपरः प्रभावमनुदर्शयेत्॥ ५९॥

The type called 'Caturthaka, fever results from the contamination of either the fat, marrow, or any other secretion of the body by any of the morbific liatheses. Moreover the quotodian-fever which is confined to the marrow, makes itself manifest twice a day.

द्विधा कफोणिजंघाभ्यां स पूर्वं शिरसानिलात्॥
अस्थिमज्जोरुपगतश्चतुर्थकविपर्य्ययः॥ ६०॥

In the first-named type, the paroxysm is ushered in with a numbed pain in the knee joints and calves of the legs, while an excruciating headache makes the advent of the last-named one. The type known as the Caturthaka-Viparyāya, has its set in the bone and the marrow.

त्रिधा त्र्यहं ज्वरयति दिनमेकन्तु मुञ्चति॥
बला बलेन दोषाणामन्यचेष्टाजन्मनाम्॥ ६१॥
पक्वानमविपर्यासात्सप्तरात्रञ्च लंघयेत्॥
ज्वरः स्यान्मनसस्तद्वत्कर्मणश्च तदातदा॥ ६२॥
गम्भीरधातुचारित्वात्सन्निपातेन सम्भवात्॥
तुल्योच्छ्रयासच्च दोषाणां दुश्चिकित्स्यश्चतुर्थकः॥ ६३॥

The paroxysm comes on the first day and continues for three days in succession, completely going down on the fourth. Owing to the virulence of the morbific diatheses through injudicious diet and conduct of the patient, the deranged morbific principles are

not eliminated in well-digested condition, hence arises the necessity of foregoing rice-meal and observing a light diet for seven days in this type of fever. The mind and physicall acts of the patient are eqully affected; and in consequence of its invading the deeper principles of the organism and the concerted action of the deranged Vāyu, Pittam and Kapham therein and their equality in virulence and intensity, a case of the Caturthaka-type of fever soon runs into an incurable one.

सूक्ष्मात्सूक्ष्मज्वरेष्वेषु दूराद्दूरतरेषु च ॥
दोषो रक्तादिमार्गेषु शनैरल्पश्चिरेण यत्॥ ६४॥

The morbific diatheses go on accumulating in the remote and minute bloodvessels of the body, in consequence whereof the body does not suffer any attenuation, though the patient complains of a little heat and an uncertain kind of malaise. The disease, not checked with proper medicines at this stage of its incubation, manifests itself in nightly paroxysms of pyrexia, and other serious symptoms.

याति देहश्च नाशेषं सन्तापादीन्करोत्यतः॥
क्रमो यत्नेन विच्छिन्नः सतापो लक्ष्यते ज्वरः॥ ६५॥
विषमो विषमारम्भः क्षपाकालानुसारवान्॥
यथोत्तरं मन्दगतिर्मन्दशक्तिर्यथायथम्॥ ६६॥

The fever slowly infiltrates into the successive fundamental principles of the organism in proportion to the diminution of the bodily strength of the patient; and a short while after, the angry morbific diathesis incascerated in the organism begins to work mischief and brings on its own peculiar cachexia.

कालेनाप्नोति सदृशान्स रसादींस्तथातथा॥
दोषो ज्वरयति क्रुद्धश्चिराच्चिरतरेण च॥ ६७॥
भूमौ स्थितं जलैः सिक्तं कालं नैव प्रतीक्षते॥
अंकुराय यथा बीजं दोषबीजं भवेत्तथा॥ ६८॥

As a seed sown an a congenial and well-watered soil does not wait long to sprout, so the morbific diatheses, the seeds of diseases, incarcerated in a disordered human organism and nourished by their own exciting or aggravating factors, do not take a long time to take shape and manifest themselves in the form of a particular disease.

वेगं कृत्वा विषं यद्वदाशये नयते बलम्॥
कुप्यत्याप्तबलं भूयः कालदोषविषन्तथा॥ ६९॥
एवं ज्वराः प्रवर्त्तन्ते विषमाः सततादयः॥

As an extraneous imbibed poison carried down into the stomach, gains in strength from its own aggravating factors and produces its harmful effects in due course of time, so the different types of Satata- and Santata-fever are originated in the human body.

उत्क्लेशो गौरवं दैन्यं भङ्गोऽङ्गानां विजृम्भणम्॥ ७०॥
अरोचको वमि श्वासः सर्वस्मिन्रसगे ज्वरे॥
रक्तनिष्ठावनं तृष्णो रूक्षोष्णं पीडकोद्यमः॥ ७१ ॥

The symptoms, which mark the type of ferver restricted to the organic principle of lymph chyle, are water brash, nausea, a feeling of heaviness in the limbs, dejection, aching pain in the limbs and yawning, together with vomiting, diffcult breathing and a marked non-relish for food. The following symptoms are developed in the type in which the fever invades the circulatory system (blood), viz., spitting of red (arterial) blood, thirst, and appearance of crops of dry, hot eruptions on the skin, together with a redness of the skin, vertigo, delirium, a sense of intoxication and burning sensation of the body.

दाहराग भ्रममदप्रलापो रक्तसंश्रिते ॥
तृडग्लानिःस्पृष्टवर्चस्कमनतर्दाहो भ्रमस्तमः॥ ७२॥
दौर्गन्ध्यं गात्रविक्षेपो मासंस्थे मेदसि स्थिते॥
स्वेदोऽतितृष्णा वमनं दौर्गन्ध्यं वा सहिष्णुता॥ ७३॥

Thirst, lassitude, emission of semen, an internal burning sensation in body, vertigo, jerky movements of the limbs, and fetour of the skin are the symptoms which characterise the type in which the fever invades the flesh. Perspiration with an unquenchable thirst, vomiting, fetid smell of the skin and impatience are the symptoms which mark the type in which the fever affects the fat.

प्रलापो ग्लानिररुचिरस्थिगे त्वस्थिभेदनम्॥
दोषप्रवृत्तिरुद्बोधः श्वासांगक्षेपकूजनम्॥ ७४॥
अन्तर्दाहो बहिः शैत्यं श्वासो हिक्का हि मज्जगे॥

The type in which the fever invades the organic principle of marrow, manifests such symptoms as evacuation of elimination of the morbific matter from the system, sleeplessness, dyspnoea, convulsive movements of the limbs, together with difficult respiration and a sensation of heat in the inside, and cold on the surface of, the body.

तमसो दर्शनं मर्मच्छेदनं स्तब्धमेढ्रता।। ७५।।
शुक्रप्रवृत्तौ मृत्युस्तु जायते शुक्रसंश्रये।।

Vanishings of sight, severance or disunion of the Marmas (vulnerable bone joints or venal, neural or arterial anestomoses), numbness of the male organ of generation, and non-emission of semen are the symptoms which are exhibited in the type in which the lever attacks the principle of semen.

उत्तरोत्तरदुःसाध्याः पञ्चान्ये तु विपर्य्यये।। ७६।।
प्रलिम्पन्निव गात्राणि श्लेष्मणा गौरवेण च।।
मन्दज्वरप्रलापस्तु सशीतः स्यात्प्रलेपकः।। ७७।।

Each of these five types of fever are respectively more diffcult to cure than the one immediately preceding it in the order of enumeration. A case of seminal fever usually ends in death. The types in which the fever affects the marrow or the semen are absolutely incurable. The type known as Pralepaka is marked by rigour, delirium, a comparatively lower temperature of the body, and heaviness of the limbs.

नित्यं मन्दज्वरो रूक्षः शीतकृच्छ्रेण गच्छति।।
स्वब्धांगः श्लेष्मभूयिष्ठो भवेदंगबलाशकः।। ७८।।
हरिद्राभेदवर्णाभस्तद्वल्लेपं प्रमेहति।।
स वै हारिद्रको नाम ज्वरभेदोऽन्तकः स्मृतः।। ७९।।

The patient feels as if his whole organism has been plastered with a coat of phlegm. In the Aṅgabalāśaka-type there is small heat with numbness of the limbs, parchedness of the skin, and rigour. The patient feels as if his whole body has been stuffed with phlegm (mucous). The fever is persisient in its character and may be cured only with the greatest difficulty. In the Hāridrabha-type (yellow fever), the skin, urine and feces of the patient become yellow. It is fatal as death itself.

कफवातौ समौ यत्र हीनपित्तस्य देहिनः।।
तीक्ष्णोऽथ वा दिवा मन्दो जायते रात्रिजो ज्वरः।। ८०।।

In the type known as Rātrijvara, both the deranged Vāyu and Kapham of the patient's temperament become equally dominant owing to the Pittam being considerably reduced. There is but little pyrexia in the day which is increased in the night with the aggravation of the paroxysm.

दिवाकरार्पितबले व्यायामाच्च विशोषिते।।
शरीरे नियतं वाताज्ज्वरः स्यात्पौर्वरात्रिकः।। ८१।।

The deranged Kapham (phlegm) in the patient's body is naturally dried up by the rays of the sun as well as by the heat originated through the movements of his body during the day. Hence the small rise of the bodily temperature during day in this type of fever, which persists as a remnant of the night's paroxysm only through the action of the deranged Vāyu.

आमाशये यदात्मस्थे श्लेष्मपित्ते ह्यधः स्थिते।।
तदर्द्धं शीतलं देहे ह्यर्द्धं चोष्णं प्रजायते।। ८२।।

When the Kapham continues in the patient's stomach, which is its natural seat, and the deranged Pittam in the abdomen, the upper part of the body remains cole, while its lower part is felt hot to the touch during a paroxysm fever.

काये पित्तं यदा न्यस्तं श्लेष्मा चान्ते व्यवस्थितः।।
उष्णत्वं तेन देहस्य शीतत्वं करपादयोः।। ८३।।

On the contrary, when the deranged Kapham is located in the extremities, and the deranged Pittam is incarcerated *inthe trunk* of the body, the hands and feet are felt hot. and the latter cold.

रसरक्ताश्रयः साधयो मांस मेदोगतश्च यः।।
अस्थिमज्जागतः कृच्छ्रस्तैस्तैः स्वांगैर्हतप्रभः।। ८४।।

The fever, which invades the principle of lymph chyle, blood, flesh or fat, is easily curable, while the one, which affects the bone

or marrow, and is detected from the atrophy and discolouring of the locality affected, can be made amenable to medicine only with the greatest difficulty.

विसंज्ञो ज्वरवेगार्त्तः सक्रोध इव वीक्षते॥
रसक्ताश्रयः सदा शकृन्मुञ्चति वेगवत्॥ ८५॥

This type of fever is further characterised by unconscious or subcomatose of the patient, hyperpyrexia, frequent loose motions of warm mucobillious matter and an angry look of the eyes.

देहो लघुर्व्यपगक्लममोहतापः
पाको मुखे करणसौष्ठमव्यथत्वम्॥
स्वेदः क्षुवः प्रकृतियोगिमनोऽन्नलिप्सा
कण्डूश्च मूर्ध्नि विगत ज्वरलक्षणानि॥ ८६॥

Subsidence of. heat and pain, appearance of sorties on the teeth or of herpetic eruptions on the lips, perspiration, with a desire for food and an unruffled state of the mind, and healthy functions of the organs of sense-perceptions are the symptoms which indicate that the fever has perfectly gone down.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरनिदानादिकं नाम सप्तचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४७॥

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अथातो रक्तपित्तस्य निदानं प्रवदाम्यहम्॥
भृशोष्णतिक्तकट्वम्ललवणादिविदाहिभिः॥ १॥
कोद्रवोद्दालकैश्चान्यैस्तदुक्तैरपि सेवितैः॥
कुपितं पैत्तिकैः पित्तं द्रवं रक्तञ्च मूर्च्छति॥ २॥

Dhanvantarī said :—Now I shall discourse on the Aetiology and symptoms of Raktapittam (Haemorrhage). The bodily Pittam deranged through such factors as excessive in gestion of Kodrava and Uddālaka (grains) or extremely hot, bitter, acid, or saline things, or of those which are followed by an acid re-action in the stomach, or through the agency of those which accelerate the process of metabolism and increase the metabolic heat in the organism, deranges, in its turn, the liquid bile which by gradually contaminating the blood, courses with it throughout the system.

तैर्मिथस्तुल्यपत्वमागम्य व्याप्नुवंस्तनुम्॥
पित्तरक्तस्य विकृतेः संसर्गाद्दूषणादपि॥ ३॥
गन्धवर्णानुवृत्तेषु रक्तेन व्यपदिश्यते॥
प्रभवत्यसृजः स्थानात्प्लीहतो यकृतश्च सः॥४॥

Owing to a similarity which exists between the blood and the bile, in colour, smell, origin and morbific effect, this bile-charged blood in haemorrhage is called blood in the parlance of the Ayurveda. The blood in Haemorrhage rises from the spleen, liver, bloodvessels, and the receptacle of blood.

शिरोगुरुत्वमरुचि शीतेच्छा धूमकोऽम्लकः॥
छर्द्दितश्छर्दिबैभत्स्यं कासः श्वासो भ्रमः क्लमः॥ ५॥
लोहितो न हितो मत्स्यगन्धास्यत्वञ्च विज्वरे॥
रक्तहारिद्रहरितवर्णता नयनादिषु॥ ६॥
नीललोहित पीतानां वर्णानामविवेचनम्॥
स्वप्ने इन्मादधर्मित्वं भवत्यस्मिन्भविष्यति॥ ७॥

Heaviness of the head with a non-relish for food, desire for cold things and cool contracts, vertigo, darkness of vision, nausea, vomiting with a belching sensation, cough, laboured or difficult breathing (dyspnoea) with a sensation of fatigue or exhaustion, a fishy smell in the mouth, redness of the face, redness, blueness or yellowness of the conjunctiva, inability to distinguish a red colour from the yellow or blue, dreams of insanity in sleep and an absence of fever are the symptoms which mark the premonitary stage of Raktapittam.

ऊद्र्ध्वं नासाक्षिकर्णास्यैर्मेढ्रयोनिगुदैरधः॥
कुपितं रोमकूपैश्च सम स्तैसततप्रवर्त्तते॥ ८॥

There is haemorrhage either from any of the super-clavicular cavities of the body, such as the ears, the nose or the eyes, or from any of the downward passages such as the anus, penis or vagina. Sometimes the deranged blood flows out in jets through the pores of the skin.

ऊर्द्ध्वं साध्यं कफाद्यस्मात्तद्विरेचनसाधितम्॥
बह्वौषधानि पित्तस्य विरेको हि वरौषधम्॥ ९॥
अनुबन्धी कफो यत्र तत्र तस्यापि शुद्धिकृत्॥

Haemorrhage from any of the supercla-vicular passages of the body, readily yields to medicine inasmuch as the deranged Kapham which serves as the exciting factor of the disease in these cases, may be easily curbed with the help of purgatives. In such cases, a medicine which helps the purging or the deranged Pittam (bile) is a far better remedy than that which arrests its secretion, more so because the deranged Kapham which invariably acts in concert with the disordered Pittam in such cases, gets the chance of being eliminated from the system.

कषायाः स्वादवो यस्य विशुद्धो श्लेष्मला हिताः॥ १०॥
कटुतिक्तकषाया वा ये निसर्गात्कफावहाः॥
अधो याप्यश्च नायुष्मांस्तत्प्रच्छर्दनसाधकम्॥ ११॥

Drugs of a sweet or astringent taste, as well as those which generate Kapham in the system, or increase glandular secretins of the organism, or are bitter or pungent, should be deemed beneficial in these cases.

Palliation is the only remedy possible in cases where Haemorrhage occurs from any of the downward passages of the body, since the adminstration of emetics is the only treatment admissible. The patient in such a case should be looked upon as a person whose days are numbered.

अल्पौषधश्च पित्तस्य वमनं नावमौषधम्॥
अनुबन्धि बलं यस्य शान्तपित्तनरस्य च॥ १२॥
कषायश्च हितस्तस्य मधुरा एव केवलम्॥
कफमारुतसंस्पृष्टमसाध्यमुपवनामनम् ॥ १३॥

असह्यं प्रतिलोमत्वादसाध्यादौषधस्य च॥
न हि संशोधनं किञ्चिदस्य च प्रतिलोमिनः॥ १४॥

A little of any of the drugs which help the elimination of the deranded of the body, since the administration of emetics is the only treatment admissible. The patient in such a case should be looked upon as a person whose days are numbered. A little of any of the drugs which help the elimination of the deranged Pittam, and a little other medicine to subdue the concomitant symptoms may be given to a Raktapitta patient of unimpaired strength and of not much disordered Pittam. Sweet and astringent substances are good for patients of the foregoing type. Cure is almost hopeless in the case of a patient in whom both the derenged Vāyu and Kapham act in concert with the deranged Pittam and serve as the exciting factors of the disease.

शोधनं प्रतिलोमश्च रक्तपित्तेऽभिसर्जितम्॥
एवमेवोपशमनं संशोधनमिहेष्यते॥ १५॥
सृंसष्टेषु हि दोषेषु सर्वथा छर्दनं हितम्॥
तत्र दोषोऽत्र गमनं शिवास्त्र इव लक्ष्यते॥ १६॥
उपद्रवाश्च विकृतिं फलस्तेषु साधितम्॥ १७॥

A case of Raktapittam, in which Haemorrhage occurs from both the upward and downward passages of the body, baffles all medicine since purgatives and emetics are the only two remedies which can be given with benefit in this disease. In short, emetics may be given with advantage even in a case of Raktapittam where the morbific principles act in concert. It is needless to say that the last-named type of the disease is fatal as a spear-dart of the God Śiva, since many a distressing and unfavourable symtoms are found to supervene from the outset.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे रक्तपित्तनिदानं नामाष्टचत्वारिंशदुत्तरशततमोऽध्यायः॥ १४८॥

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आशुकारी यतः कासः स एवातः प्रवक्ष्यते॥
पञ्च कासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः॥ १॥

Dhanvantari said :—I shall first deal with the aetiology of cough, inasmuch as this disease fast affects the entire organism, and speedily runs its course The disease admits of being grouped under five sub-heads according as it is brought about through the deranged action of Vāyu, Pittam, or Kapham, or as the outcome of con sumption, or ulcerative Endocarditis.

क्षयायोपेक्षिताः सर्वे बलिनश्चोत्तरोत्तरम्॥
तेषां भविष्यतां रूपं कण्ठे कण्डूररोचकः॥ २॥

Any of these five types of cough, being neglected at the outset, may run into a case of Pthisis, arid each of them is successively more virulent than the one immediately preceding it in the order of enumeration. An itching, tickling sensation in the throat, and a non-relish for food are the symptoms, which mark the premonitory stage of every type of cough.

शुष्ककर्णास्यकण्ठत्वं तत्राधोविहितोऽनिलः॥
ऊर्द्ध्वं प्रवृत्तः प्राप्योरस्तस्मिन्कण्ठे च संसृजन्॥ ३॥
शिरास्त्रोतांसि संपूर्य्य ततोऽङ्गान्युत्क्षिपन्ति च ॥
क्षिपन्निवाक्षिणी क्लिष्टस्वरः पार्श्वे च पीडयन्॥४॥

Parchedness of the throat and mouth, and a sensation of druness in the cavity of the ear are the symptoms which characterise the type due to the action to the deranged Vāyu. The wind, which courses through the lower parts of the body, violently rushes upward and presses upon the larynx and the bronchi. The agitated wind fills the vessels causing the sides to heave up in spasms, and the eyes seem as if starting out of their sockets. The voice becomes weak and a sound resembling that of a broken belmetal gong is perceived in the mouth and larynx.

प्रवर्त्तत सवक्रेण भिन्नकांस्योमपध्वनिः॥
हृत्पार्श्वोरुशिरशिरः शूलमोहक्षोभस्वरक्षयान्॥ ५॥
करोति शुष्ककासञ्च महावेगरुजास्वनम्॥
सोंगहर्षी कफं शुष्कं कृच्छ्रान्कुक्त्वाल्पतां व्रजेत्॥ ६॥

The patient complains of a bruised pain at the sides, attended with a violent headache, and an aching pain about the region of the heart. Aphonia, hurried breathing and swooning may be also present, and a sort of dry spasmodic cough constantly harrasses the patient who finds a little relief only by hawking a king of dry mucous out of the throat, which of ten causes horripilation. These are the symptoms which mark the type due to the action of the disordered Vāyu (Nervous, spasmodic cough).

. पित्तात्पीताक्षिकत्वं च तिक्तास्यत्वं ज्वरो भ्रमः॥
पित्तासृग्वमनं तृष्णां वैस्वर्य्यं धूमको मदः॥ ७॥

A bitter taste in the mouth accompained with fever, vertigo, billious vomitting, and yellowness of the conjunctiva, as well as bloodspitting, thirst, aphonia, darkness of vision, etc., mark the bilious type, and the patient see bright rings of fire floating before his eyes during a fit of cough.

प्रततं कास वेगे च ज्योतिषामिव दर्शनम्॥
कफादुरोऽकल्परुङ्मूर्द्धि हृदयं स्तिमितं गुरु॥ ८॥
कण्ठे प्रलेपमदजं पीनसच्छर्द्यरोचकाः॥
रोमहर्षो घनस्निग्ध श्लेष्मणाञ्च प्रवर्त्तनम्॥ ९॥

In the type due to the action of the deranged Kapham, the patient complains of a slight dull pain in the chest, and a heavy numbness in the head and cardiac region, and feels as if the throat has been plastered with a coat of sticky mucous, which cannot be scraped out with efforts. Vomiting, and horrifibation, attended with a fluent coryza secreting a thick glossy mucous, and a non-relish for food are the symptoms, which further characterise this type of cough.

युद्धाद्यैः सहासैस्तैस्तैः सेवितैरयथाबलम्॥
उरस्यन्तःक्षतो वायुः पित्तेनानुगतो बली॥ १०॥
कुपितः कुरुते कासं कफं तेन सशोणितम्॥
पीतं श्यावञ्च शुष्कञ्च ग्रथितं कुपितं बहु॥ ११॥

The local Vāyu enraged through such factors as inordinate and overfatiguing physical exercise, lifting of heavy loads, etc., which give

rise to ulcers in the chest, becomes united with the aggravated Pittam, and produces a type of cough in which the patient coughs out bloody or bloodstreaked mucous, or spits out a sort of brown, yellowish, dry, knotty, or angry-looking mucous.

छीवेत्कण्ठेन रुजता विभिन्नेनैव चोरसा॥
सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना॥ १२॥

The patient feels pain in the throat at the time of coughing, and complains of heat and an aching, piercing pain in the heart while spitting, or hawking out the phlegm.

दुःखस्पर्शेन शूलेन भेदपीडाहितापिना॥
पर्वभेदज्वरश्वासतृष्णावैस्वर्य्यकम्पवान् ॥ १३॥
पारावत इवोत्कूजन्पार्श्वशूली ततोऽस्य च॥
कफाद्वैर्वमनं पक्तिबलवर्णश्च हीयते॥ १४॥
क्षीणस्य सासङ्मूत्रत्वं श्वासपृष्टकटिग्रहः॥
षायुप्रधानाः कुपिता धावतो राजयक्ष्मणः॥ १५॥

Fever with thirst, shivering, and dyspnoea, and hoarseness with a breaking pain in the joints, supervene; the voice becomes small, weak and resembles the cooing of a dove; the sides ache; the digestion is impaired; and palour and weakness go on increasing every day. In this stage all the specific symptoms of Pthisis are developed. There is extreme prostration with bloody micturition, dyspnoea and a catching pain at the back and sacrum.

कुर्वन्ति यक्ष्मायतने कासं ष्ठीवत्कफं ततः।
पूतिपूयोपमं वीतं मिश्रं हरितलोहितम्॥ १६॥

A pthisis patient generally coughs out a greenish, bloody, or blood-streaked, fetid, puslike, mucous; and complains of diverse kind of pain even in bed.

सुप्यते तुद्यत इव हृदयं पचतीव च॥
अकस्मादुष्णशीतेच्छा बह्वाशित्वं बलक्षयः॥ १७॥
स्निग्धप्रसन्नवक्त्रत्वं श्रीमद्दर्शननेत्रता॥
ततोऽस्यक्षरूपाणि सर्वाण्याविर्भवन्ति च ॥ १८ ॥
इत्येष क्षयजः कासः क्षीणानां देहनाशनः ॥
याप्यौ वा बलिनां तद्वत्क्षतजोऽपि नवौ तु तौ॥ १९॥

The heart seems as if it is being boiled; and the patient, without any ostensible reason, complains of heat; and evinces a desire for cool things and heavy meals. Prostration goes on increasing; the eyes, teeth, and face of the patient assume a glossy peaceful look; and all the specific symptoms of wasting supervene.

A case of consuimpion (Raja Yakṣmā) or Ulcerative Endocarditis (Urah-kṣata) may be arrested, it not radically cured, under a judicious medical treatment resorted to at the very commencement of the disease.

सिध्येतामपि सामर्थ्यात्सा ध्यादौ च पृथक्क्रमः॥
मिश्रा याप्याश्च ये सर्वे जरसः स्थविरस्य च॥ २०॥
कासश्वासक्षयच्छर्दिस्वरसादादयो गदाः॥
भवन्त्युपेक्षया यस्मात्तस्मात्तस्त्वरया जयेत्॥ २१॥

Both these diseases in a strong and young patient, may be expected to be cured, if wellcared for from the outset. All those forms of ailment which admit only of a palliative treatment, as well as the maladies of old age may bring on dyspnoea, cough, consumption, vomiting, Aphonia and a host of other distempers, if not well-cared for, at the outset. Thus ends the Aetiology of Cough.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कासनिदानां॰ नामैकोनपंचाशदुत्तरशततमोध्यायः॥ १४९॥

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अथातः श्वासरोगस्य निदानं प्रवदाम्यहम्॥
कासवृद्ध्या भवेच्छ्वासः पूर्वैर्वा दोषकोपनैः॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Dyspnoea. Śvāsa. A case of chronic or agravated cough may run into one of Dyspnoea, or the enraged morbific principles of the body may likewise give rise to this diseased condition.

आमातिसारवमथुविषपाण्डु ज्वरैरपि॥
रजोधूमानिलैर्मर्मघातादपि हिमाम्बुना॥ २॥
क्षुद्रकस्तमकश्छिन्नो महानूदर्ध्वश्च पंचमः॥
कफोपरुद्धगमनपवनो विष्वगास्थितः॥ ३॥

Difficult breathing may also mark the sequel of Amatisara (mucous dysentery), vomiting, chlorosis, fever, or poisoning, or may be produced as the effect of an exposure to dust storm, smoke, cold wind, or of a blow on any of the vulnerable amestomoses of nerves, arteries, etc., (Marmas), Dyspnoea may be divided into five different kinds such as Ksudraka, Tamaka, Chinna, Malian, and Urdha Śvāsa.

प्राणोदकान्नवाहीनि दुष्टस्रोतांसि दूषयन्॥
उरःस्थ कुरुते श्वासमामाशसमुद्भवम्॥ ४॥

The Vāyu (nerve-force), that courses all through the organsim, affects the channels of food-carrying, water carrying and breath carrying ducts in the event of its own vessels being obstructed by the deranged Kapham (mucous deposits); and remains incarcerated in the cardiac region, producing dyspncea from the lower end of the stomach.

प्राग्रूपं तस्य हृत्पार्श्वशूलं प्राणविलोमता॥
आनाहः शङ्खभेदश्च तत्रायासोऽतिभोजनैः॥ ५॥

An aching pain about the heart and the sides, contrary direction of the breath-wind, long drawn breaths, pain at the temporal bones, and tympanites are the premonitory symptoms of this disease.

प्रेरितः प्रेरयन्क्षुद्रं स्वयं स समलं मरुतं॥
प्रतिलोमं शिरा गच्छेदुदीर्य्य पवनः कफम्॥ ६॥

The Vāyu, enraged and aggravated by the toils of overeating, and over fatiguing physical labour, obstructs the vessels by enraging and aggravating the deranged Kapham, coursing through them in a contrary direction, and produces the form of difficult breathing known as Kṣudra Śvāsa.

परिगृह्य शिरोग्रवीमुरः पार्श्वे च पीडयन्॥
कासं घुर्घुरकं मोहमरुचिम्पीनसं भृशम्॥ ७॥

The enraged Vāyu, by exciting the deranged Kapham, lies catching at the head, neck and cardiac region, and produces and aching pain at the sides. A wheezing sound is heard in the throat, and catarrh with fits of fainting and a nonrelish for food supervene.

करोति तीव्रवेगञ्च श्वासं प्राणोपतापिनम्॥
प्रताम्येत्तस्य वेगेनष्ठवनान्ते क्षणं सुखी ॥ ८॥
कृच्छ्रायानः श्वसिति निपण्णः स्वास्थ्यमर्हति॥
उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमार्त्तिमान्॥ ९॥

The aggravated Vāyu increases the difficulty of breathing, and the patient is seized with a violent fit of cough, feeling a little relief when a little mucous is coughed, or belched out. He is obliged to sit up, as a liying or recumbent posture tends to aggravate the pain and difficulty of breath. The eyes are turned upward and beads of perspiration break out on the forehead of the patient, testifying to the intense agony be suffers from in this form of disease.

विशुष्कास्यो मुहुः श्वासः काङ्क्षत्युष्णं सवेपथुः॥
मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्च विवर्द्धते॥ १०॥

The lining membrane of the cavity of the mouth gets dry and parched up by constant drawing in of the breath-wind, and the patient evinces a strong desire for hot drinks or food. Winter, rain, east wind, and partaking of phlegmgenerating food, are set down as the aggravating factors of Asthma.

स याप्यस्तमकः साध्यो नरस्य बलिनो भवेत्॥
ज्वरमूर्च्छावतः शीतैर्न शाम्येत्प्रथमस्तु सः॥ ११॥

The type known as Tamaka Śvāsa is curable only in a strong patient, but the paroxysm does not speedily abate in the event of there being fever, epiliptic fits, rigour, etc., in its company.

कासश्वसतिवच्छीर्णमर्मच्छेदरुजार्दितः॥
सस्वेदमूर्च्छः सानाहो बस्तिदाहविबोधवान्॥ १२॥

In this type both cough and dyspnoea are marked by their virulence. The patient becomes emaciated, and complains of a cutting pain at the chest and the Marinas. Perspiration, fainting its, and tympanites with a burning sensation in the bladder are its further characteristics.

अधोदृष्टिः प्लुताक्षस्तु स्निह्यद्रक्तैकलोचनः॥
शुष्कास्यः प्रलापन्दीनो विचेतनः॥ १३॥

The eyes become red, swollen, and glossy, and are turned downward. The patient complains of a dryness in the throat, and drops down unconscious, moaning in. a slow; piteous voice.

महतामहता दीनो नादेन श्वसिति क्वथन्॥
उद्धूयमानः संरब्धो मत्तर्षभ इवानिशम्॥ १४॥

In the type known as Mahā-Śvāsa (Carebral dyspnoea) the patient breathes very hard and upward (with upturned nose) like an infuriated bull.

प्रनष्टज्ञानविज्ञानो विभ्रान्तनयनाननः॥
नेत्रे समाक्षिपन्बद्धमूत्रवर्चा विशीर्णवाक्॥ १५॥

The breathing is hard, rapid and hurried and the patient Eyes senseless and almost speachless with is turned upward and stool and urine, are entirely suppressed.

शुष्ककण्ठो मुहुश्चैव कर्णशंखशिरोऽतिरुक्म्॥
यो दीर्घमुच्छ्वासित्यूद्ध्वं न च प्रत्याहरस्त्यधः॥ १६॥

The throat is dry and parched, respiration becomes hard and rapid, drops of perspiration appear on the forehead, and the patient complains of an excruciating pain at the head and the temples. All chance of recovery should be given up if the patient is found to continue in the state for a while.

श्लेष्मावृतमुखश्रोत्रः क्रुद्धगन्धवहार्दितः॥
ऊद्ध्वं समीक्षते भ्रान्तमक्षिणी परितः क्षिपन्॥ १७॥

In this type the mouth and ears of the patient are found to be stuffed with mucous, and the eyes under the influence of the agravated Vāyu, are found to roll about in their sockets or are fixed in an upward state. The heart seems as if being torn asunder, and the patient moans for a while and then lies speechless in death.

मर्मसु च्छिद्यमानेषु परिदेवी निरुद्धवाक्॥
एते सिध्येयुरव्यकताः व्यक्ताः प्राणहरा ध्रुवम्॥ १८॥

Medical treatment may be useful in this type of dyspnoea until the preceding symptoms appear, in which case the physician should think it prudent to retire.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्वासनिदानाः
नाम पञ्चशदुत्तरशततमोऽध्यायः॥ १५०॥

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हिक्कारोगानिदानञ्च वक्ष्ये सुश्रुत! तच्छृणु ॥
श्वासैकहेतुः प्राग्रूपं संख्या प्रकृतिसंश्रया॥ १॥

Dhanvantari said :—Now I shall discourse on the Nidānam of Hiccough. Hiccough and dyspnoea result from similar causes, and its preliminary symptoms, as well as the number of types in which it is ordinarily divided by pathologists, are same those mentioned under dyspnoea.

हिक्का भक्ष्योद्भवा क्षुद्रा यमला महतीति च॥
गम्भीरा च मरुत्तत्र त्वरया युक्तिसेवितैः॥ २॥

The several types of hiccough are named as Vakṣyodbhavā, Ksodrā, Yamalā, Mahati, and Gambhīrā.

रूक्षतीक्ष्णखराशान्तैरन्नपानैः प्रपीडितः॥
करोति हिक्कां श्वसनः मन्दशब्दां क्षुधानुगाम्॥ ३॥

The wind in the stomach, enraged and agravated by hasty and injudicious eating, partaking of sharp, unwholesome and parchifying substances and such like causes, produces a king of hiccough which is never loud, and which abates with the eating of the evening meal.

समं सन्ध्यान्नपानेन या प्रयाति च सान्नजा॥
आयासात्पवनः क्रुद्धः क्षुद्रां हिक्कां प्रवर्त्तयेत्॥४॥

This type of hiccough is called Vakṣyodbhavā or Annajā. The low and mild hiccough, which is caused by the wind enraged by fatiguing physical exercises, is called Kṣudrā.

जत्रुमूलात्परिसृता मन्दवेगवती हि सा॥
वृद्धिमायासतो याति भुक्तमात्रे च मार्दवम्॥ ५॥

It rises from the root of the throat, becomes aggravated through labour, and abates with the partaking of food.

चिरेण यमलैर्वेगैर्या हिक्का संप्रवर्त्तते॥
परिणामन्मुखे वृद्धिं परिणामेच गच्छति॥ ६॥

The type in which hiccoughs rise in couples, and which, though mild at the outset becomes violent in course of time and in which the head and the neck are simultaneously shaken is called Yamalā.

कम्पयन्ती शिरो ग्रीवां यमलां तां विनिर्दिशेत्॥
प्रलापच्छर्द्यतीसारनेत्रविप्लुतजृम्भिता ॥७॥
यमला वेगिनी हिक्का परिणामवती च सा॥
ध्वस्तभ्रूशंशयुग्मस्य श्रुतिविप्लुतच क्षुषः॥८॥

Delirium, vomiting, dysentery, yawning, and distortion of the eyes are the symptoms that are found to supervene with the advancement of this type of hiccough. In the Mahāhiccā-type the eye brows droop down, the temples are such, consciousness vanishes, a peculiar pain is felt in all the sense-organs the spinal bone is arched down, and an aching pain is felt about the heart.

स्तम्भयन्ती तनुं वाचं स्मृतिं संज्ञां च मुंचती॥
तुदन्ती मार्गमाणस्य कुर्वती मर्मघट्टनम्॥९॥
पृष्ठतो नमनं साध्यं महाहिक्का प्रवर्तते॥
महाशूला महशब्दा महावेगा महाबला॥१०॥
पक्वाशयाच्च नाभेर्वा पूर्ववत्सा प्रवर्त्तते॥११॥

This kind of hiccough violently rises from the bottom of the abdomen or from the region of the umbilicus, in quick succession and accompanied by a-loud report and an excruciating pain. Yawning and spasmodic jerks of the limbs, are its characteristics. This type of hiccough proceeds only from fatal and deep-seated organic disorders, and the remedies administered to subdue the same, must be likewise deep-acting in their potency.

तद्रूपा सा महत्कुर्य्याज्जृम्भणांगप्रसारणम्॥
गम्भीरेण निदानेन गम्भीरा तु सुसाधयेत्॥१२॥
आद्ये द्वे वर्जयेदन्ये सर्वलिङ्गां च वेगिनीम्॥
सर्वस्य संचितामस्य स्थविरस्य व्यवायिनः॥१३॥

The two last-named types should be abandoned as incurable, while the one, which is not ordinarily fatal, should be regarded as indicating an unfavourable prognosis as soon as it develops all the aforesaid grave symptoms. Any of the the types of hiccough, afflicting an old man, or one of impsired digestion, or one that is extremely run down from sexual excesses, may have a fatal termination.

व्याधिभिः क्षीणदेहस्य भक्तच्छेदकृशस्य च॥
सर्वेऽपि रोगा नाशाय न त्वेवं शीघ्रकारिणः॥१४॥
हिक्काश्वासौ यथा तौ हि मृत्युकाले कृतालयौ ॥१५॥

Any disease of whatsoever type and denomination, may prove fatal, but the only two maladies, that portene an impending danger, are hiccough and dyspnoea.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे हिक्कादिना० नामैकपञ्चाशदुत्तरशततमोऽध्यायः॥ १५१॥

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अथातो यक्ष्मरोगस्य निदानं प्रवदाम्यहम्॥
अनेकरोगानुगतो बहुरोगपुरोगमः॥१॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Rāja Yakṣmā (pulmonary consumption).

राजयक्ष्मा क्षयः शोषो रोगराडिति कथ्यते॥
नक्षत्राणां द्विजानाञ्च राज्ञोऽभूद्यदयं पुरां॥२॥
यच्च राजा च यक्ष्मा च राजयक्ष्मा ततो मतः॥
देहौषक्षयकृतेः क्षयस्तत्सम्भवाच्च सः॥३॥

The terms Rāja Yakṣmā, wasting (Kṣaya), Sofia (atrophy, *lit.* withering up) and Rogarāj (king of maladies) are all synonymous terms. The Moon God, the King of the Brāhmaṇas and Asterisms, had-an-attack of pulmonary consumption in days of yore, and as it first appeared in that King (Raja) of Heavens, it has since been honoured with the proud designation of King of Maladies. The disease may appear as a sequel to any other disease, and certainly runs as the harbinger of many. The ,disease is called Kṣaya from the fact of its causing a general wasting of the body, as well as from the incapacity of any medicine in arresting that waste.

रसादिशोषणाच्छोषो रोगराडिति राजवत्॥
साहसं वेगसंरोधः शुक्रौजःस्नेहसंक्षयः॥ ४॥

It is called Śoṣa (Atrophy) from the fact of its withering up the fundamental organic principles of lymph chyle, blood, flesh, fat, bone, marrow, and semen in succession.

अन्नपानविधित्यागश्चत्वारस्तस्य हेतवः॥
तैरुदीर्णोऽनिलःपित्तं व्यर्थं चोदीर्य्य सर्वतः॥ ५॥
शरीरसन्धिमाविश्य ताः शिराः प्रतिपीडयन्॥
सुखानि स्रोतसां रुद्ध्वा तथैवातिविसृज्य वा॥ ६॥
मध्यमूर्द्ध्वमधस्तिर्य्यग्व्यथा सञ्जनयेद्धृदः॥
रूपं भविष्यतस्तस्य प्रतिश्यायो भृशं ज्वरः॥ ७॥

Rash feats of strength, over-fatiguing physical exercise, loss of semen, albumen or any other albuminous principle of the organism, voluntary suppression of any natural propulsion of the body, and irregular or insufficient food may be set down as the exciting factors of Raja Yakṣmā. The VAyu, enraged by any of the preceding causes, affects the process of metabolism all through the organism, and hence the unutilised products of the body (Kapham or Vyartham), which becomes increased in consequence, are carried into the unions of bodily members and appendages (such as amestomoses of veins and arteries) and dilate or contract the orfices of the principal ducts of the body, giving rise to pain in regions above, below, about and across the heart.

प्रसको मुखमाधुर्य्यं मार्दवं वह्निदे हयोः॥
लौल्यभावोऽन्नापानादौ शुचावशुचिवीक्षणम्॥ ८॥
मक्षिकातृणकेशादिपातःप्रायोऽन्नपानयोः ॥
हृल्लास श्छर्दिररुचिरस्नातेऽपि बलक्षयः॥ ९॥
पाण्योरुवक्षः पादास्य कुक्ष्यक्ष्णोरतिशुक्लता॥

Salivation with fever, hyperperaxia and a sweet taste in the mouth, dulness of appetite, a gluttonous desire for food and drink, a thought of uncleanness in things clean and pure, a feeling as if his food and drink have been studded with bits of hair of flees' wings, nausea, vomiting, a non-relish for food, extreme whiteness of theyes, chest, palms of the hands and soles of the feet as well as of the armpits, and expectoration of thick mucous even without bathing are the symptoms which mark the premonitory stage of this disease.

बाह्वोः प्रतोदो जिह्वायाः काये बैभत्स्यदर्शनम्॥ १०॥
स्त्रीमद्यमांसप्रियता घृणिता मूर्द्धगुण्ठनम्॥

The patient experiences a pain in the tongue and arms, learns to abhor his body, becomes unreasonably fond of wine and women or loathes their sight, and suffers from giddiness.

नखकेशीस्थिवृद्धिश्च स्वप्ने चवाभिभवो भवेत्॥ ११॥
पतनं कृकलासाहिकपिश्वापदपक्षिभिः॥
केशास्थितुषभस्मादितरौ समधिरौहणम्॥ १२॥

Hairs, and nails of toes or, fingers become marked by their, rapid and excessive growth, and sleep become chequered with fearful dreams. The patient dreams of lizards, serpents, monkeys, or of savage birds or beasts darting upon his head, or as if he is climbing a hill of ashes, hairs, paddy husks, or a withered tree.

शून्यानां ग्रामदेशानां दर्शनं शुष्यतोऽम्भसः॥
ज्योतिर्दिवि दवाग्नीनां जवलतां च महीरुहाम्॥ १३॥
पीनसश्वासकासं च स्वरमूर्द्धरुजोऽरुचिः॥
ऊर्द्ध्वनिःश्वाससंशोषावध श्छर्दिश्च कोष्ठगे॥ १४॥

He sees deserted hamlets and homesteads in his sleep, or dreams of burning forests, and dry and empty river-beds. Catarrh, dyspnoea, cough, headache, loss of voice, a non-relish for food, updrawn breath, emaciation, vomiting, fever, and pain at the sides, chest and joints are the eleven specific symptoms of the disease under discussion.

स्थिाते पार्श्वे च रुग्बोधे सन्धिस्थे भवति ज्वरः॥
रूपाण्यैकादशैतानि जायन्ते राजयलक्ष्मणः॥ १५॥
तेषामुपद्रवान्विद्यात्कण्ठध्वंसकरी रुजाः॥
जृम्भांगमर्द निठषेवविह्नमान्द्यास्यपूतिता॥ १६॥

The distressing symptoms, which are invariably found to supervene, are a breaking pain in the throat, yawning, aching pain in the limbs, spitting of blood, impaired digestion, and a foulsmell in the mouth. Of these, headache, aching pain at the sides, and in the limbs,

constriction of the throat, hoarseness, and kindred symptoms should be attributed to the action of the deranged Vāyu, while to the deranged Pittam should be ascribed the burning sensation in the shoulders and extremities dysentery, blood-spitting, foul-smell in the mouth, fever, and the gerneral excited condition of the body.

तत्र वाताच्छिरः पार्श्वशूलत सागमर्दनम्॥
कण्ठरोधः स्वरभ्रंशः पिततात्पादांसपाणिषु॥ १७॥
दाहोऽतिसारोऽसृक् छर्दिर्मुखगन्धो ज्वरो मदः॥
कफादरोचकच्छर्दिकाला अर्द्धांगगौरवम्॥ १८॥
प्रसेकः पीनसः श्वासः स्वरभेदोऽल्पवह्निता॥
दोषैर्मन्दानलत्वेन शोथलेपकफोलबणैः ॥ १९॥

Vomiting cough, feeling of heaviness in one half of the body, waterbash, catarrh, dyspnoea, and impaired digestion with a nonrelish for food are the symptoms, which owe their origin to the action of the deranged Kapham in Rāja Yakṣmā. The enraged morbific diatheses, such as, the Vāyu, Pittam and the Kapham, produce a general anasarca in these cases only on account of the impairment of digestive capacity. The burning sensation in the cardiac region, which is usually experienced in these cases, is only for the diminution which the fundamental principles of lymph chyle, and blood, suffer on account of the obstructed orfices of the vessels of the vascular system.

स्रोतोमुखेषु रुद्धेषु धातुषु स्वल्पकेषु च॥
विदाहो मनसः स्थाने भवन्त्यन्ये ह्युपद्रवाः॥ २०॥
पच्यते कोष्ठ वान्नमम्लयुक्तै रसैर्युतम्॥
प्रायोऽस्य क्षयभागानां नैवान्नं चांगपुष्टये॥ २१॥

The food undergoes a sort of acid reaction in the stomach, for which reason the food ingested by a pthisis patient cannot contribute to the formation of a healthy lymph chyle, and hence cannot make good the waste which incessantly goes on in the body. Accordingly, a pthisis patient may be described as- living by drawing upon the reserve capital of life, and his body, in the absence of healthy nutrition and assimilation, becomes emaciated from day to day. A prudent physician should not take in hand a pthisis patient whose sense-organs have been affected even before the development of most of the specific symptoms of the disease.

रसो ह्यस्य न रक्ताय मांसाय कुरुते तु तत्॥
उपष्टब्धः समन्ताच्च केवलं वर्त्तते क्षयी॥ २२॥
लिंगेष्वल्पेष्वतिक्षीणं व्याधौ षट्करणक्षयम्॥
वर्जयेत्साधयेदेव सर्वेष्वपि ततोऽन्यथा॥ २३।

The disease occurring in a strong and young patient and well cared for from the outset, may not develop more unfavourable symptoms, and may ultimately prove amenable to medicine. Once its specific symptoms have been fully developed, the disease should be regarded as past all cure.

दोषैर्व्यस्तैः समस्तैश्च क्षयात्सर्वस्य मेदसः॥
स्वरभेदो भवेत्तस्य क्षामो रूक्षश्चलः स्वरः॥ २४॥

The voice becomes weak or rough in this disease owing to the loss of the organic principle of fat. In the type due to the action of the deranged Vāyu, the body loses its gloss and heat, and the patient feels as if his throat has been studded with the bristles of Śuka Śimvī leaves.

शुकवर्णाकण्ठत्वं स्निग्धोष्णोपशमोऽनिलात्॥
पित्तात्तालुगले दाहः शोषो भवति सन्ततम्॥ २५॥

The gradual wasting of the body, and the burning sensation in the throat and palate, in these cases, should be ascribed to the action of the deranged Pittam.

लिम्पन्निव कफैः कण्ठं मुखं घुरघुरायते॥
स्वयं विरुद्धैः सर्वैस्तु सर्वलिंगैः क्षयो भवत्॥ २६॥

The sensation of a sticky moucous, together with the specific wheezing sound, in the throat is due to the action of the deranged Kapham. Vertigo, darkness of vision and symptoms peculiar to the deranged Kapham are invaribly present.

धूमायतीव चात्यर्थमुद्देति श्लेष्मलक्षणम्॥
कृच्छ्रसाध्याः क्षयाश्चात्र सर्वैरल्पश्च वर्जयेत्॥। २७॥

Wasting of the body is accelerated by an unwholesome diet and injudicious and

intemperate living in Rāja Yakṣmā. This disease is seldom curable, and a wise physician should abandon the patient just as its specific symptoms would be but partially developed.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे यक्ष्मनिदानां॰ नाम द्विपञ्चाशदुत्तरशततमोऽध्यायः॥ १५२॥

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अरोचकनिदानन्ते वक्ष्येऽहं सुश्रुताधुना॥
अरोचको भवेद्दोषैर्जिह्वाहृदयसंश्रयैः॥ १॥

Dhanvantarī said :—Now hear me, O Suśruta, discourse on the Nidānam of Arocakam (Non-relish for food). The several morbific diatheses of Vāyu, Pittam, and Kapham, by finding lodgment in the tongue and the heart, given rise to three different froms of Arocakam.

सन्निपातेन मनसः सन्तापेन च पञ्चमः॥
कषायतिक्तमधुरं वातादिषु मुखं क्रमात्॥ २॥

The fourth king owes its origin to their concerted action, while the fifth is usually brought about through a perturbed condition of the mind.

सर्वं वीतरसं शोकक्रोधादिषु यथा मनः॥
छर्दिदोषैः पृथक्सर्वैर्दुष्टैरन्यैश्च पंचमः॥ ३॥

The patient complains of an astringent taste in the mouth in the Vāyu-origined, of a bitter taste in the Pittaja, and of a sweet taste in the Kaphaja type. In the type due to grief, fright, or anxiety, all things seem vapid and tasteless.

उदानोऽधिकृतान्दाषान्सर्व सन्ध्यर्हमस्यति॥
आशु क्लेशोऽस्य लावण्यप्रसेकारुचयः क्रमात्॥४॥

The vital Udāna Vāyu flings up the morbific principles from the bottom of the stomach and thus carried up into the cavity of the mouth, the give rise to waterbrash with a saline taste in the mouth, annihilate all desires for food, and bring a host of other discomforsts in their train.

नाभिपृष्ठं रुजत्याशु पार्श्वे चाहारमुत्क्षिपेत्॥
ततो विच्छिन्नमल्पापकषायं फेनिलं वमेत्॥ ५॥

The patient suddenly feels a pain at the back and about the umbilicus, and the ingested food is thrown up in the side of his stomach, causing him to belch out a scanty frothy, and astringent chylous matter.

शब्दोद्गारयुतः कृच्छ्रमनुकृच्छ्रेण वेगवत्॥
कासास्यशोषकं वातात्स्वरपीडासमन्वितम्॥ ६॥

In the Vāyu-origined type of this disease there are loud eructations, and painful and violent vomitings after that, bringing cough, parchedness of the mouth, and hoarseness in their train.

पित्तात्क्षारोदकनिभं धूम्रं हरिपीतकम्॥
सासृगम्लं कटुतिक्तं तृण्मूर्च्छादाहपाकवत्॥ ७॥

In the Pittaja type, the patient, vomits a kind of greenish, or yellowish, blood-streaked acid matter of a bitter and astringent taste, resembling alkaline water-thirst, fainting, and a burning sensation in the body being its further characteristics.

कफात्स्निग्धं घनं पीतं श्लेष्मतस्तु समाक्षिकम्॥
मधुरं लवणं भूरि प्रसक्तं लोमहर्षणम्॥ ८॥

In the type due to the action of the deranged Kapham, there is expectoration of thick glossy, yellowish, ropy mucous of a sweetish saline taste, attended with a copious salivation, and horlipilation.

मखश्वयथुमाधुर्य्यतन्द्राहल्लासकासवान्॥
सर्वैर्लिङ्गैः समापन्नस्त्याज्यो भवति सर्वथा ॥ ९॥

Symptoms such as, swelling of the mouth, somnolence, cough, and nausea with a sweetish taste in the mouth, are found to supervene. In the type due to the concerted action of all the three morbific principles of Vāyu, Pittam and Kapham, the patient finds no pleasure even in the most, congenial topics, which, according to Visnu, ought to be discussed in a gentle assembly.

सर्वं यस्य च विद्विष्टं दर्शनश्रवणादिभिः॥
वातादिनैव संक्रुद्धकृमिदुष्टान्नजे गदे॥
शूलवेपथुहृल्लासो विशेषात्कृमिजे भवेत्॥ १०॥

All sights and sounds are hateful to him. The disease is aggravated with the aggravation of

nay of the abovesaid morbific principles in the body. The type due to the presence of worms in the intestines, or to, the ingestion of any stale or unwholesome food, manifests colic, shivering, and nusea, etc., as its specific indications.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽरोचकनिदाना॰ नाम त्रिपञ्चाशदुत्तरशततमोऽध्यायः॥ १५३॥

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हृद्रोगादिनिदानं ते वक्ष्येऽहं सुश्रताधुना॥
कृमिहृद्रोगलिंगैश्च स्मृताः पञ्च तु हृद्गताः॥ १॥

Dhanvantarī said :-O Suśruta, now I shall discourse on the Nidānam of Hṛdroga which admits of being grouped under five sub-heads according as the deranged Vāyu, Pittam and Kapham, either severally or concertedly lie at the root of the disease, or as any parasitic growth in the heart serves as its exciting factor.

वातेन शूनात्यर्थं भुज्यते रोरुदीति च॥
भिद्यते शुष्यते स्तब्धं हृदयं शून्यता भ्रमः॥ २॥

In the type due to the action of the deranged Vāyu, the patient complains of a vacuum in his heart, which seems dry, numbed, and as it being broken or turn asunder.

अकस्माद्दीनता शोको भयं शब्देऽसहिष्णुता॥
वेपथुर्वेपनान्मोहः श्वासरोधोऽल्पनिद्रता॥ ३॥

He cannot bear the least sound or noise, and is frightened, or feels dejected, or indulges in grief without any apparent reason. Insomnia becomes markedly patent, and the patient suffers from difficult breathing, shivers, and lapses into fits of unconsciousness.

पित्तत्तृष्णा श्रमो दाहो स्वेदोऽम्लकफजः क्रमः॥
छर्दनं ह्यम्लपित्तस्य धूमकल्पितको ज्वरः॥४॥

The bilious type develops such symptoms as thirst, fatigue with a burning sensation in the body, perspiration, acid eructations, vomiting of acid or bilious matter, fever and darkness of vision.

श्लेष्मणा हृदयं स्तब्धं भारिकं साश्मगर्भवत्।
कासास्थिसादनिष्ठीवनिद्रालस्यारुचिज्वराः॥ ५॥

The symptoms, which manifest themselves in the type due of the action of the deranged Kapham, are a sensation of numbness in the heart, impairment of digestive faculty, distaste in the mouth, cough, pain in the bones, expectoration of mucous, somnolence, and fever with a non relish for food.'

हृद्रोगे हि त्रिभिदोर्षैः कृमिभिः श्यावनेत्रता॥
तमः प्रवेशो हृल्लासः शोथः कण्डूः कफस्नुतिः॥ ६॥

The type, which is due to the concerted action of the deranged Vāyu, Pittam and Kapham, exhibits symtoms which are peculiar to the form which are respectively brought about by each of these morbific principle. A blackish (dull) yellow colour (brownish) of the conjunctiva accompanied by vertigo, nausea, waterbrash, oedema, expectoration of mucous, and an itching sensation in the limbs form the specific indications of the type of Hṛdroga which is of a parasitic orign.

हृदयं सततं चात्रं क्रकचेनेव दीर्य्यते॥
चिकित्सदामयं (रं) घोरं तच्छीघ्रं शीघ्रमारिणम्॥ ७॥

The patient feels as if his heart is being sawed with a sharp toothed saw. The medical treatment of a case of any of these types of Hṛdroga should be commenced almost simultaneously with the manifestation of any of its specific indications, inasmuch as it is often found to run into one of the incurable types, and speedily runs its course, terminating fatally in most instances.

वातात्पित्तात्कफात्तृष्णा सन्निपाताद्बलक्षयः॥
षष्ठी स्याद्बुपसर्गाच्च वातपित्ते च कारणम्॥ ८॥

The sixth form or type of Hṛdroga is found to result as a supervening symptom of any other pre existing distemper in which any of the vital principles of the organism, such as, blood, lymphchyle, albumen, etc., has suffered ar abnormal loss or diminution.

सर्वेषु तत्प्रकोपो हि सम्यग्धातुप्रशोषणात्॥
सर्वदेहभ्रमोत्कम्पतापहृद्दाहमोकृत् ॥९॥

In almost all the types of Hṛdroga, there occurs a loss of any of the abovesaid vital principle of the body in consequence of which both the Vāyu and Pittam are enraged.

जिह्वामूलगलक्लोमतालुतोयवहाः शिराः॥
संशोष्य तृष्णा जायन्ते तासां सामान्यलक्षणम्॥१०॥

Hence an abnormal derangement of the Vāyu and Pittam, causing spasmodic jerks in all the limbs, rigour, palpitation of, and a burning sensation in, the heart, and fits of unconscious, should be looked for in all the types described above. The water-carrying vessels, which traverse the throat, palate, lungs and the root of the tougue become dry and parched up, giving rise to a short of unquenchable thirst which is common to all the forms of Hṛdroga.

मुखशोषो जलातृप्तिरन्नाद्वेषः स्वरक्षयः॥
कण्ठोष्ठतालुकार्कश्याज्जिह्वानिष्क्रमणे क्लमः॥११॥

An un quenchable thirst attended with dryness of the mouth (the patient craving for more water each time), loss of voice, roughness of the throat, lips and palate, difficulty in protruding the tongue, delirium, mental aberrations and loud erutations, are the further charateristics of this disease.

प्रलापश्चित्तविभ्रंशो ह्युद्गरढ्यस्तथामयः॥
मारुतात्क्षामता दैन्यं शंखभे(तो)दः शिरोभ्रमः॥१२॥

Prostration, dejection of spirit and vertigo with a breaking pain in the temples, loss of smell, dulness of hearing, and insomnia with a vapid taste in the mouth, are the symptoms which are developed through the action of the deranged Vāyu in Hṛdroga.

गन्धाज्ञानास्ववैरस्यश्रुतिनिद्राबलक्षया॥
शीताम्लफेनवृद्धिश्च पित्तान्मूर्च्छास्यतिक्तता॥१३॥
रक्तेक्षत्वं सततं शोषो दाहोऽतिधूमकः॥
कफो रसाद्विकुपितस्तोयवाहिषु मारुतः॥१४॥

A little increase of reactionary acidity in the stomach after digestion accompanied by a bitter taste in the mouth, redness of the eyes, a burning sensation in the body, dryness of, and a feeling as if fumes are escaping through, the skin, and fainting are the symptoms which should be specifically attributed to the action to the deranged Pittam in the present disease. In the Kṣayaja type the aggravated Kapha chokes up the passages of Vāyu in the heart, and the sticky mucous accumulated in those vessels absorbs heat, like thickened slime.

स्रोतस्तु सकफं तेन पङ्कवच्छोष्यते ततः॥
शूकैरिवाचितः कण्ठो निद्रो मधुरवक्त्रा ॥१५॥

Somnolence, and a sensation as if the lining memberane of the throat has been studded with the bristles of a Śuka insect together with a sweetish taste in the mouth, are the symptoms which should be attributed to the action of the deranged Kapham in this disease.

आध्मानं शिरसो जाड्यं स्तैमित्यच्छर्दरोचकम्॥
आलस्यमविपाकश्च यः स स्यात्सर्वलक्षणः॥१६॥

A sensation of heaviness and numbness in the head, vomiting, lassitude, indigestion with a nonrelish for food, and tympanites, are the symptoms, which should be attributed to the concerted action of the deranged Vāyu, Pittam and Kapham in a case of Hrdroga.

आमोद्भवाच्च रक्तस्य संरोधाद्वातपित्तता॥
उष्णाक्रान्तस्य सहसा शीताम्भो भजतस्तृषा॥१७॥

Owing to the obstructed course of blood and generation of mucous in the system in this disease, both the deranged Vāyu and Pittam are inordinately aggravated, and for this the patient, though suffering from an intense heat in the body, is suddenly seized with a rigour which shakes him to the very bones.

उष्णादूर्ध्वं गतः कोष्ठं कुर्य्याद्वै पित्तजैव सा॥
या च पानातिपानोत्था स्नेहपाकजा॥१८॥

The type of Hṛdroga, which is caused by the Pittam being obstructed in the thorax through the agency of thirst, should be regarded as of a bilious origin. Similarly, a kind of aching pain is felt in the heart through drinking large quantities of water inasmuch as heavy drinks naturally dissolve the albuminous constituents

of the body and help their digestion in the usual way.

स्निग्धकट्म्ललवण भोजनेन कफोद्भवा।
तृष्णारक्षयाक्तेन लक्षणेना क्षयात्मिका॥ १९॥

The kind of thirst, which is generated through taking acid, saline or emolient things, should be regarded as caused by the deranged Kapham.

शोषमोहज्वराद्ययदीग्ररोगोपसर्गत: ॥
या तृष्णा जायते तीव्रा सोपसर्गात्मिका स्मृता॥ २०॥

The kind of thirst which follows from the loss of lymph-chyle (any vital organic principle) is but an indication of wasting or consumption. The thirst, which is experienced during a paroxysm of fever of in consumption, should be regarded as a mere supervening symptom.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डेप प्रथमांशाख्ये आचारकाण्डे आम्लपित्तनिदाना॰
नाम चतु:पञ्चाशदुत्तरशततमोऽध्याय:॥ १५४॥

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वक्ष्ये मदात्ययादेश्च निदानं मुनिभाषितम्॥
तीक्ष्णाम्लरूक्षसूक्ष्माम्लव्यवायासुकरं लघु॥ १॥

Dhanvantarī said :—Now I shall discourse on the Nidānam of Madātyayam (diseases which result from the abuse of wines and spirits) as formerly described by the holy Ṛṣis of yore.

विकाशि विशदं मद्यं मेदसोऽस्माद्विपर्य्यय:॥
तीक्ष्णोदयाश्च दिव्युक्ताश्चित्तेपप्लाविनो गुणा:॥ २॥
जीवितान्ता: प्रजायन्ते विषेणोत्कर्षवर्त्तिना ॥
तीक्ष्णादिभिर्गुणैर्मद्यं मान्द्यदीनोजसो गुणान्॥ ३॥

Wine is sharp, acid (gives rise to an acid digestion), dry, parchifying, light, fatiguing and its potency at once pervades the minutest capillaries of the organism, and tends to vitiate the fat of the body. All the preceding properties of wine such as sharpness, etc., tend to produce a disturbed state of the mind, and clouden the intellect. Excessive drinking may even prove fatal.

दशभिर्गुणै: संक्षोभ्यं चेतो नयति चाक्रियम्॥
आद्ये मदे द्वितीयेऽपि प्रम(मो)दायतने स्थित:॥४॥

The primpary property of wine is to injuriously affect the ten organs of senseperception of a man; and wine, though heatmaking and stimulating in its primary action, deteriorates the strength of the organism in its reaction. The use of the first two kinds of wine is always injurious.

दुर्विकल्पहतो मूढ: सुखमित्यभिमुच्यते॥
मध्यमोत्तमयो: सन्धिं प्राप्य राजासनो मद:॥ ५॥

It is only the fools of fortune that find pleasures in cups. A drunkard, even if he happens to be a king, cannot maintain the dignity of his position, and only cares for drink in this world.

निरंकुश इव व्यालो न किञ्चिद्धन्नाचरेत्तत:॥
इयं भूमिरवाच्यानां दौ:शीलस्येदमास्पदम्॥ ६॥

A drunkard king like a fanged and uncaged serpent, is capable of committing any mischief in the world.

एकोऽयं बहुमार्गाया: दुर्ग(र्म)तेर्दर्शक: परम्॥
निश्चेष्ट: सन्नवाक्शेते तृतीयेऽत्र मदे स्थित:॥ ७॥

Wine is the progenitor of filthy speeches, and the only royal to wretchedness and misery. In the third stage of drinking there comes unconsciousness.

मरणादपि पापात्मा गत: पापतरां दशाम्॥
धर्माधर्मं सुखं दु:खं मानानर्थं हिताहितम्॥ ८॥
न वेद शाकमोहार्त शोष (क) मोहासिसंयुत:॥
सोन्मादभ्रममूर्च्छायां सापस्मार: पतत्यध:॥ ९॥

A drunkard suffers more than death pangs in life, and loses all distinction of virtue and vice, honour and dishonour, or pleasure and pain. He indulges in fits of grief or senseless laughter at intervals, or falls down unconscious in conclusive spasms.

नाति माद्यन्ति बलिन: कृताहारा महाशना:॥
वातात्पित्तात्कफात्सर्वैर्भवेद्रगो महात्यय:॥ १०॥

A strong man after a hearty meal may bear his wine well. The deranged Vāyu, Pittam and Kapha may also serve as the exciting factors of the disease known as madātyayam.

सामान्यलक्षणं तेषां प्रमोहो हृदयव्यथा।
विभेद प्रसभं तृष्णा सौम्यो ग्लानिर्ज्वरोऽरुचि॥ ११॥
पुरोविबन्धस्तिमिरं कासः श्वासः प्रजागरः॥
स्वेदोऽतिमात्रं विष्टम्भः श्वयुथश्चित्तविभ्रमः॥ १२॥

Intoxication, pain at the heart, loose motions of bowels, thirst, unstablity of gait, fever with a nonrelish for food, vanishings of sight, cough, dyspnoea, insomnia, excessive perspiration, oedema, and tympanites are the general symptoms of the disease.

स्वप्नेवाभिभवति न चोक्तश्च स भाषते॥
पित्ताद्दाहज्वरः स्वेदो मोहो नित्यं च विभ्रमः॥ १३॥
श्लेष्मण श्छर्दिर्हृल्लासो निद्रा चोदरगौरवम्॥
सर्वजे सर्वलिङ्गत्वं ज्ञात्वा मद्यं पिबेत्तु यः॥ १४॥
सहसा रुचिरं चान्यतरध्वंसकशोषिणौ।

The patient in such a case remains in a drowsy state, and talks garrulously even without being spoken to. Fever with a burning sensation in the body, perspiration, distraction of the mond, and fits of fainting are the symptoms, which mark the bilious type of Madātyayam, while vomiting, nausea somnolence, and tympanites are developed in the one which owes its origin to the deranged Kapham. All the above said symptoms are exhibited in the Sannipātika type of Madātyayam. Nothing can be distasteful or disagreeable to the person who indulges in cups even with a full knowledge of its baneful consequences. Such a person only courts mental imbecility and wilfully kills his mind and intellect. A Mahātyaya-patient cannot tell the difference between a chip of wood and an article of fare in respect of taste.

भवेतां? मारुतात्कष्टाद्भवेत्तस्य विशेषतः॥ १५॥
ध्वंस श्लेष्मनिष्ठीवाः कण्ठशोषोऽतिनिद्रता॥
शब्दासहत्वं तच्चित्तविक्षेपोऽङ्गे हि वातरुक्॥ १६॥

Expectoration of mucous, dryness of the throat, somnolence, incapability of bearing the least sound with a distracted state of the mind and shooting pain in the limbs diseases of the heart and larynx, epileptic fits, dyspnoea, thirst, vomiting and fever are the supervening symptoms of the type of Madātyayam, owes its origin to the disordered Vāyu. The self-controlled person, who intelligently foregoes the pleasures of wine, defies all diseases whether of the body or of mind. Intoxication, Epilepsy, and Palsy (cores), are the three diseases which result from the derangement of the vascular and lymphatic systems and are usually found to afflict a person of injudicious diet and living and of an irascible or lymphatic temperament of mind. Each of these diseases is respectively stronger than the one immediately following it in the order of enumeration.

हृत्कण्ठरोगः सम्मोहः श्वासतृष्णावमिज्वराः॥
निवर्त्तेद्यस्तु मद्येभ्यो जितात्मा बुद्धिपूर्वकृत्॥ १७॥
विकारैः क्लिश्यते जातु न स शारीरमानसः॥
रमोमोहहिताहारपरस्य स्युस्त्रयो गदाः॥ १८॥

This kind of Madātyayam has its origin in the impure blood, or results from the presence of wine (alcohol) in the system, or from any other idiopathic causes such as aggravation of any of the morbific principles of the body. In the Vātaja type of Madātyayam tile complexion becomes pale or sallow on account of the anaemic condition of the body, or assumes a dry, reddish, or brownish hue, and the patient is tormented with a kind of listlessness, and takes recourse to acts of low cunning. In the Pittaja type, the skin of the body assumes a reddish yellow colour, and the patient becomes irritable and querulous, Somnolence, delirium or loose talks mark the type which owes it origin to the deranged Kapham. All the abovesaid symptoms are exhibited in the Sannipātika type of Madātyayam.

वसासृक्क्लेदनावाहिस्त्रोतोरोधः समुद्भवाः॥
मदमूर्च्छापसंन्यासा यथोत्तरबलोद्भवाः॥ १९॥

The specific symptoms of the deranged Pittam are usually found to be present in almost all the types of Madātyayam. The patient fails

to recognise even the most familiar voices, and palsy, somnolence, and above all, a feeling of exhaustion (prostration) gradually supervene.

मदोऽत्र दोषैः सर्वैस्तु रक्तमद्यविषैरपि॥
शक्त्यान्त्याद्गताभासश्चलश्छलितवेष्टितः॥ २०॥

A languid circulation, or obstruction of the blood in certain parts of the body, and partial paralysis of the limbs may be witnessed in the Sannipātika type.

रूक्षश्यामारुणतनुर्मद्ये वातोद्भवे भवेत्॥
पित्तेन क्रोधनो रक्तपीताभः कलहप्रियः॥ २१॥

In the Vātaja type of Madātyayam the patient beholds the sky as envelued in a blue, red, or black colour, and faints away, regaining consciousness very soon after.

स्वप्नेऽसम्बद्धवाक्यादिः कफाद्ध्यानपरो हि सः॥
सर्वोत्थसन्निपातेन रक्तस्तम्भाङ्गदूषणम्॥ २२॥

Shivering, vertigo, cough with a pain about the cardiac region, epileptic fits, and a brownish or reddish colour of the skin during the fit are the further characteristics of this type.

पित्तलिंगत्वमाद्येन विकृतेहा स्वराज्ञता॥
विसत्कम्पोति निद्रा च सर्वेभ्योऽभ्यधिकं श्रमं॥ २३॥

In the Pittaja type the patient faints away seeing the sky wrapped in red or blue, and regains consciousness oppressed with thirst, perspiration and a buring sensation in the body.

लक्ष्येल्लघोत्कर्षाद्द्वादीञ्श्रोणितादिषु॥
अरुणं नीलकृष्णं वा सम्प्रविश्यन्विशेत्तमः॥ २४॥

The complexion becomes blue or yellow during the paroxysm of fainting, the eyes become red or yellow, and the patient complains of a breaking pain in his body and talks incoherently.

शीघ्रं च प्रतिबुध्येत हृत्पीडा वेपथुर्भ्रमः॥
कासः श्यावारुणाच्छाया मूर्च्छायां मारुतात्मकः॥ २५॥
पित्तेन रक्तं पीतं वा नभः पश्यन्विशेत्तमः॥
विबुध्येत च सस्वेदो दाहतृष्णोपपीडितः॥ २६॥

In the Kaphaja type of Madatyayam the patient sees the welkin enshrouded with a cloud like pall, and falls down unconscious. Consciousness returns late in this type, and the patient suffers from nausea and salivation after being restored to his senses.

भिन्नवत्पीतनीलाभो रक्तनीलाकुलेक्षणः॥
कफेनमेघसंकाशं पश्त्याकाशमाविशेत्॥ २७॥
तमश्चिराच्च बुध्येत हृदुरःसुप्रसेकवान्॥
गुरुभिस्तिमितै(रै) रंगै राजधर्माविबन्धवान्(वत्)॥ २८॥

Owing to the sensation of numbness and heaviness in the limbs, the patient falls down all on a heap like a goat. All the aforesaid symptoms are combinedly exhibited in the Sannipātika type of Madatyayam.

सर्वाकृतिस्त्रिभिर्दोषैरपस्मार इवापरः॥
पातयत्याशु निश्चेष्टंविना बीभत्सचेष्टितैः॥ २९॥

Moreover, the patient suffers from epileptic fits in this Sannipātika type, and falls down unconscilous through the aggravated condition of the morbific principles of his body, even in the absence of any frightening or anaesthetic agent.

दौषैस्तु मदमूर्च्छायां कृतवेगेषु देहिनाम्॥
स्वयमेवोपशाम्यन्ति संन्यासेनौषधैर्विना॥ ३०॥

The fit passes off spontaneously as soon as the dynamics of the morbific diathesis spends itself in the body, and the patient regains his consciousness even without the help of any sense restoring medicine. The functions of the mind as well as of the sense organs, and the faculty of speech are jeopardised in this disease, and the patient, though otherwise of an unstable and impaired mind, acquires a kind of increased physical strength through the disorder of the nervous system.

वाग्देहमनसां चेष्टाक्षिप्यातिबलाऽबलाः॥
ससन्यासं निपतिताः प्राणाघातनसंश्रयाः॥ ३१॥
भवन्ति तेन पुरुषाः काष्ठभूता मृतोपमाः।
म्रियत शीघ्रं शीघ्रं चेच्चिकित्सा न प्रयुज्यते॥ ३२॥

A sudden derangement of the respiratory system brings on a swoon iii Madātyayam, which may terminate fatally, and in which the patient lies stiff and rigid, like a log of wood, with a bluish, shrunken,' cadaverous countenance. A little delay in calling in medical help in these cases is often followed by a fatal consiequence.

अगाधे ग्राहबहुले सलिलौघ इवार्णवै॥
संन्यासे विनिमज्जन्तं नरमाशु निवर्त्तयेत्॥ ३३॥

It is morally obligatory on a physician to rescue a man from drowning in the ocean of Madatyayam, which, like any other ocean abounding in dreadful sea-monsters, is full of many serious symptoms. There is a dictum in the Vedas to the effect that a drunkard feels merry or irritated at intervals.

मदमानरोषतोष प्रवृत्तिभिरितिस्ततः॥
युक्तायुक्तं च समं युक्तिं युङ्क्ते न मद्येन ॥ ३४॥

Vices described before should be considered as appertaining to wine improperly taken or used. "Wine paves the road to hell" is a prohibitory aphorism, which should be interpreted as interdicting the abuse or injudicious use of wine.

बलकासदेशपात्रं प्रकृतिसहतामथवा वयांसि?॥
प्रविभज्ज्यात्त्नुरूपं पिबति ततः पिबत्यमृत॥ ३५॥

Wine properly and judiciously taken is same as the divine ambrosia. It gives health, strength and beauty to persons using it, and ultimately leads to their salvation.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे मदात्ययादिनिदानं नाम पञ्चपञ्चाशदुत्तरशततमोऽध्यायः॥ १५५॥

अध्यायः १५६ / Chapter 156

धन्वन्तरिरुवाच

अथर्शसां निदानं च व्याख्यास्यामि च सुश्रुत! ॥
सर्वदा प्राणिनां मांसे कीलकाः प्रभवन्ति ये॥ १॥

Dhanvantarī said :—O Suśruta, I shall now discourse on the Nidānam of Haemorrhoids. Fleshy condylomatous growths are found to frequently crop up on the body. Polypi, that appear in the region of the rectum obstructing its orfice, are called Arśas (Haemorrhoids).

अर्शांसि तस्मादुच्यन्ते गुदमार्गनिरोधनात्॥
दोषस्त्वङ्मांसमेदांसि सन्दूष्य विविधकृतीन्॥ २॥
मांसाकुरानपानादौ कुर्वन्त्यर्शांसि ताञ्जगुः॥
सहजन्मान्तरोत्थेन भेदो द्वेधा समासतः॥ ३॥

The enraged and aggravated morbific principles of the body such as, the deranged Vāyu, Pittam, etc., give rise to these growths of diverse shape in the anal region by- vitiating the local skin, fat (adipose tissue) and flesh, which the learned call Haemorrhoids. These growths may be divided into two classes such as, the congenital and post-natal ones.

शुष्काग्रावाविभेदाश्च गुदस्थानानुसंश्रयाः॥
अर्द्धपञ्चांगुलिस्तस्मिंस्तिस्त्रोऽघ्यर्द्धांगुलिस्थिताः॥ ४॥

They are either dry, bleeding or jaged, and are situated in the region of the rectum. The passage of the rectum measures five. fingers' widths and a half in length, and haemorrhoids are found to appear within the length of three fingers' widths and a half from the external orfice of the anus.

बाल्यप्रवाहिणी तासामन्मत्रमध्ये विसर्जिनी॥
बाह्यासंवरणे तस्या गुदादौ बहिरंगुले॥ ५॥

Bleeding occurs from the veins which run through these internal piles or haemorrhoids, while the external ones are found to be situated in the region of the anus within the length of a finger's width of its external orfice.

सार्द्धांगुलप्रमाणेन रोमाण्यत्र ततः परम्॥
तत्र हेतुः सहोत्थानां बाल्ये बीजोपतप्तता॥ ६॥
अर्शसां बीजसृटिस्तु मातापित्रपचारतः॥
देवतानां प्रकोपे हि सान्निपातस्य चान्यतः॥ ७॥

Another kind of polypi crop up in the region about a forger and a half distant from the anus, around the outskirt of which the hairs grow.

The congenital haemorrhoids are attributed to injudicious conducts of its parents during the period of gestation and the bodily discomfort of the child during its inter-uterine life. The Sannipātika form of haemorrhoids owes its origin to the concerted action of the deranged morbific principles of the body, and to the curse of gods as well.

असाध्या एवमाख्याताः सर्वे रोगाः कुलोद्भवाः॥
सहजानि विशेषेण रूक्षदुर्दशनानि तु॥ ८॥

Congential piles, like any other congenital disease, are incurable, and they are dry, uglylooking, pointing inward, of a pale (yellowish) colour, and are attended with all the dreadful supervening symptoms.

अन्तर्मुखानि पाण्डूनि दारुणोपद्रवाणि च॥
योज्यानि च पृथोग्दोषसंसर्गनिचयात्स्वतः॥ ९॥

Haemorrhoids may be divided into six different forms, viz., those which are severally due to the action of the deranged Vāyu. Pittam, or Kapham, of Vāyu and Pittam, of Vāyu and Kapham, of Pittam and Kapham, and of Vāyu, Pittam, and Kapham combined.

शुष्काणि वात श्लेषमभ्यामार्द्राणि त्वस्य पित्ततः॥
दोषप्रकोपहेतुस्तु प्रागुक्तेवस्नसादिनि॥ १०॥

The polypi, which are due to the action of the deranged Vāyu and Kapham, are dry, while those which owe their origin to the concerted action of the Vāyu and Pittam, are moist and exuding.

अग्नौ मलेऽतिनिचिते पुनश्चायं (ति) व्यवायतः॥
पापानसंक्षोभविषमकठिनक्षुद्रकाशनात् ॥ ११॥

The factors, which tend to aggravate the morbific principles of the body in this disease, have been described before, and likewise, impaired digestion, accumulation of feces in the intestines, and sexual excesses may be set down as conditions which help the growth of these polypi.

बस्तिनेत्रगलौष्ठौत्थलभेदादिघट्टजात् ॥
भृशशी ताम्बुसंस्पर्शप्रततातिप्रवाहणात्॥ १२॥
गतमूत्रशकृद्वेगधारणात्तदुदीरणात् ॥
जुगुप्सातीसारमेव ग्रहणी सोऽप्युपद्रवः॥ १३॥
कर्षणाद्विषमादेश्च चेष्टभ्यो योषितां पुनः॥
आमगर्भप्रपतनाद्गर्भवृद्धिप्रपीडनात् ॥ १४॥
ईदृशेचापरैर्वायुरपानः कुपितो मले॥
पायोर्वलीषु सद्वृतिभास्वन्निःपूर्णमूर्त्तिषु ॥ १५॥

Similar vegetations of polypous growths may appear in the throat, eyes, bladder, uterus, lips, etc., through a pressure, or friction, or rubbing of those localities with fingers, or with any other hard substance, or through the agency of a small cough, or choking cough during a drink. Constant contact of extremely cold water, long and frequent rides, voluntary repression of any urging toward micturition or defecation, violent straining at the time of bearing down the stool; or of passing water, daily ingestion of loathsome food, lienteric diarrhoea, fasting, pulls that involve a heavy strain on the muscles, acts that involve a heavy strain on the female organs of generation, and miscarriage are factors which tend to enrage the Apāna Vāyu (Genito-urinary and illiac nerve force) of the organism. The feces lie incarcerated in the grooves (flexus) of the rectum owing to the disordered condition of this angry Apāna, giving rise to a sort of congestion in those localities which help the vegetation of haemorrhoids.

जायन्तेऽर्शासितु तत्पूर्वं लक्षणं वह्निमन्दता॥
विष्टम्भ सास्थिसदनं पिण्डि(ष्ट) कोद्वेष्टनं भ्रमः॥ १६॥
सान्द्रोत्थोनेत्रयोः शोथः शकृद्भेदोऽथ वा ग्रहः॥
मारुतः पुरतो मूढः प्रायो नाभेरधश्चरन्॥ १७॥

The symptoms, which mark the preliminary stage of this disease, are impared digestive capacity, loss of appetite, distension of the abdomen, aching pain in the loins and valves of the legs, vertigo, a burning sensation in the eyes, oedema, and loose motions, or constipation, of the bowels. The wind incarcerated about and below the umbilicus, is passed with the greatest difficulty, and attended with loud reports and bleeding.

सरक्तः परिकृन्तंश्च कृच्छ्रादाकुञ्चति श्वसन्॥
अन्त्रकूजनमाटोपः क्षारितोद्गारभूरिता॥ १८॥
प्रभूतमूत्रमल्पा विडश्रद्धा धूमकोष्ठकः॥
शिरःपृष्ठोरसां शूलमालस्यं भिन्नवर्चसम्॥ १९॥
इन्द्रियार्थेषु लौल्यं च क्रोधो दुःखोपचारतः॥
आशङ्का ग्रहणी शोथः पाण्डुगुल्मोदरेषु च॥ २०॥
एतान्येव विवर्द्धन्ते जातेष्वहतनामसु॥
निवर्त्तमाना मानो हि तैरधोमार्गरोधतः॥ २१॥

The aggravated Vāyu, by producing a parched condition of the intestines, gali.and

urinary bladers, gives rise to all kinds of haemorrhoid growths. The patient gradually becomes thinner and more djected.

क्षोभयेदनिलानन्यान् सर्वेन्द्रियशरीरगान्॥
तथा मूत्रकृत्पित्तकफान्वायुश्च शोषयन्॥ २२॥
मुष्णात्यग्निं ततः सर्वे भवन्ति प्रायशोऽर्शसः॥
कृशो भृशं हतोत्साहो दीनः क्षामोऽथ निष्प्रभः॥ २३॥
असारी विगतच्छायो जन्तुदग्ध इव द्रुमः॥
कृच्छ्रेरुग्रद्रवैर्ग्रस्तो यक्ष्मोक्तैर्मर्मपीडनैः॥ २४॥

The complexion becomes pale and sallow; the strength of the body is markedly diminished; and the whole organism becomes sapless as a worm-eaten tree. The pain in the regions of the Marinas specifically described under Yakṣmā is found to supervene with cough, thirst, dyspnoea. lassitude, vomiting, oedema, fever, deafness, and a disagreeable taste in the mouth.

तथा काशपिपासास्यवैरस्यश्वासपीनसैः ॥
क्लमाङ्गीङ्गवमथुक्षवथुश्वयथुज्वरैः ॥ २५॥
क्लैब्यबाधिर्य्यस्तैमित्यशर्करापरिपीडितः॥
क्षामो भिन्नस्वरो ध्यायन्मुहुः ष्ठीवन्नरोचकी॥ २६॥
सर्वपर्वास्थिहृन्नाभीपायुवंक्षणशूलवान्॥
गुदेन स्त्रवता पित्तं बलाकोदरसन्निभम्॥ २७॥

An aching pain in the limbs. anus, groins, umbilicus, and the region of the heart may be also present. The patient- constantly spits and evinces no desire for food, and remains drowsy all day long. A kind of bilious discharge, resembling washing of meat, is secreted from the rectum.

विशुष्कं चैव मुक्ताग्रं पक्वामं चान्तरान्तरम्॥
पाण्डुपित्तं हरिद्राक्तं पिच्छिलं चोपवेश्यते॥ २८॥
गुदांकुरा वह्वनिलाः शुष्काश्चिमचिमान्विताः॥
पीनाङ्गारारुणाः स्तब्धा विषमाः परुषाकराः॥ २९॥

In some cases the vegetations remain dry, while in others they are found to suppurate and burst. In the type due to the action of the deranged Pittam, they become yellow suppurate. spontaneously burst, and bleed. In the type due to the action of the enraged Vāyu, the polypi are marked by their small growth and absence of any secretion.

मिथो विसदृशा वक्रास्तीक्ष्णा विस्फुटि(रि) ताननाः॥
शिम्बीखार्जूरकर्कन्धूकार्पासफलसन्निभाः॥ ३०॥
केचित्दम्बपुष्पाभाः केचित्सिद्धार्थकोपमाः॥

They are found to be rough, uneven, sharp-pointed, hard, and of a reddish or brownish colour, with their external, ends, cracked and severed, resembling a Vimba, Kārkaṇḍu, Kharjūra, or Kārpāsa seed in shape. Some of them grow in the shape of Kadamba flowers, while others are found to resemble mustard seeds in size and shape.

शिरः पार्श्वासजंघोरुवंक्षणाद्य कव्यथाः॥ ३१॥
क्षवथूद्गारविष्टम्भहृद्ग्रहारोचकप्रदाः ॥
कासश्वासाग्निवैषम्यकर्णनादभ्रमावहाः ॥ ३२॥
तैरार्त्तो ग्रथितं स्तोकं सशब्दं सप्रवाहिकम्॥
रुक्फेनपिच्छानुगतं विबद्धमुपवेश्यते॥ ३३॥

An excruciating pain in the head, sides, shoulders, thighs and inguinal regions, salivation, eructation, distension of the abdomen, cough, dyspnoea, vertigo, noise, in the ears, impaired digestion with a catching pain in the heart, and an extreme nonrelish for food are the symptoms, which mark the Vriyu-origined type of haemorrhoids. The patient in this type passes hard, knotty, slimy, stool with loud flatus and much, straining.

कृष्णात्वग्बद्धविण्मूत्रनेत्रवक्त्रश्च जायते॥
गुल्मप्लीहोदराष्ठीलासंभवस्तस्य चैव हि॥ ३४॥

The skin, nails, feces, urine, eyes and face of the patient assumes a black (deep blue) hue, and splenic dropsy, internal glands (Gulma) and mucous tumours make their appearance with the progress of the disease.

पित्तोत्तरा नीलमुखा रक्तपीतासितप्रभाः॥
तन्वम्रस्त्राविणो विश्रास्तनवो मृदवः श्लथाः॥ ३५॥

In the Pittaja type, the heads of the polypi assume a blackish, bluish, or yellowish are colour. They are felt soft to the touch, emit a fleshy smell, and secrete a this bloody discharge from their elongated ends.

शुकजिह्वा यकृत्खण्डजलौकावक्त्रसन्निभाः॥
दाहशो(ष)कज्वरस्वेदतृण्मूर्च्छारुचिमोहदाः॥ ३६॥

Some of them are either like the tongues of

parrots or resembles the mouths of leeches in shape, or are shape like the liver. A burning sensation of the body together with suppurationof the growths, persipiration for food are the symptoms which are found to supervene.

सोष्माणो द्रवनीलोष्णपीतरक्तमवर्चसः॥
यवमध्या हरित्पीतहारिद्रत्वङ्नखादयः॥ ३७॥

The patient passes a kind of hard undigested faces which are coloured green, yellow, or blovdy at intervals. The polypi are thich at the middle like barley corns, and the skin, nails, faces, urine, eyes, etc., of the patient assume a yellow colour in this type of the disease.

श्लेष्मोल्बणा महामूला घना मन्दरुजः सिताः॥
उत्सन्नोपचितस्निग्धस्तब्धवृत्तगुरुस्थिराः ॥ ३८॥
पिच्छिलाः स्तिमिताः श्लक्ष्णाः कण्ड्वाढ्याः स्पर्शनप्रियाः॥
करीरपनसास्थ्याभास्तथा गोस्तनसन्भिाः॥ ३९॥

In the Śleṣmaja type, the haemorrhoid growths are thick and flat at their base and are found to vegetate over a considerable area around the anus. They are white, slightly painful, glossy, unyielding, firm, smooth, globular in shape, and are felt soft to the touch. An itching sensation is invariably experienced in the affected region and the patient feels an irresistible desire to constantly handle the growths, which seem heavy.and as if enshrouded with a wet compress, resembling either the Kantaki seeds, bamboo sprouts, or the teats of a cow in shape.

वंक्षणानाहिनः पायुबस्तिनाभिविकर्तनाः॥
सकाशश्वासहल्लाहसप्रसेकारुचिपीनसाः॥ ४०॥
मेहकृच्छ्रशिरोजाड्यशिशिरक्षाकारिणः ॥
क्लैब्याग्निमार्दवच्छर्द्यतीसारादिविकारदाः॥ ४१॥
वसाभसकफप्राज्यपुरीषासृक्प्रवाहिकाः ॥
न स्त्रवन्ति न भिद्यन्ते पाण्डुस्निग्धत्वगादयः॥ ४२॥
संसृष्टलिङ्गात् संसर्गनिचयात्सर्वलक्षणाः॥
रक्तोल्बणा गुदे कीलाः पीताकृतिसमन्विताः॥ ४३॥

The patient complains of a catching, binding pain in the inguinal regions, and of a drawing pain either in the bladder, rectum, or in the umbilical region. Cough, dyspnoea, nausea, vomiting, catarrh, repugnance for food, strangury, heaviness of the head, rigour fever,ti increased sexual disire, mucous dysentery, dulness of appetite, and urethral and urinary disorders are the symptoms which are likewise found to supervene. In this type the patient passes stool in large quantities with much straining. The stool is found to be largely charged with thick, lard-lake mucous, and the polypi are marked by the absence of bleeding or of any king of slimy discharge. They look grey and glossy, and do not burst or crack even under the pressure of hard feces. The type of haemorrhoids, which owes its origin to the concerted action of the deranged Vāyu, Pittam, and Kapham, exhibits symptoms which are respectively peculiar to the three kinds described above.

वटप्रसेहसदृशाः गुञ्जाविद्रुमसन्निभाः॥
तेऽत्यर्थ दुष्टमुष्णं च गाढविष्टंभपीडिताः॥ ४४॥

Haemorrhoids, which result from a cotaminatd (lit: enraged) condition of the blood, resemble Guñjā berries, or coral or Vata sprouts in shape and colour, and are attended with all symptoms specifically described under the Pittaja type.

स्त्रवन्ति सहसा रक्तं तस्य चातिप्रवृत्तिः॥
केकभः पीड्यते दुःखैः शोणितक्षयसम्भवैः॥ ४५॥

The polypi, under the pressure of hard stool, violently bleed in this type, and in consequence of such copious haemorrhages the complexion of the patient becomes pale and yellowish like the skin of a yellow frog, not to speak of hosts of other distempers which result from the loss of blood. The patient gets thinner and feebler every day. The complexion becomes pale and sallow, the organs fall to perform their proper functrions, and the spirit becomes gloomy and dejected.

हीनवर्णबलोत्साहो हतौजाः कलुषेन्द्रियः॥
मुद्गकोवजंबीरकरीरचणकादिभिः ॥ ४६॥
रूक्षैः संग्राहिभिर्वायुर्विट्स्थाने कुपितो बली॥
अधोवहानि स्त्रोतांसि संरुध्याधः प्रशोषयन्॥ ४७॥

The Vāyu enraged and aggravated through

the ingestion of gram, rriudga, bamboo sprouts and such stuff, takes lodgment in the region of the rectum, and obstructs the downward passage of the body by absorbing moisture from the urine and stool, which becomes extremely hard in consequence. Thus incarcerated in the system they give rise to an excruciating pain in the sides, abdomen, back, and sacral and cardiac regions, bringing on tympanitis, ascited, salivation, colic in the urinary bladder, odematous swelling of the cheeks, and an obstinate constipation of the bowels with the progress of the disease.

पुरीषं वातविण्मूत्रसंगं कुर्वीत दारुणम्? ॥
तेन तीव्रा रुजा कोष्ठपृष्ठहृत्पार्श्वगा भवेत्॥ ४८॥
आध्मानमुदरे विष्ठा हृल्लासपरिकर्तने॥
बस्तौ च सुतरां शूलो गण्डश्वयथुसंभवः॥ ४९॥

The deranged Vāyu, if happens to take an upward direction in the system, in this disease, produces vomiting, repugnance for food, fever, palpitation of the heart and kindred complaints, diarrhoea, dysentery, suppression of urine, deafness, dyspnoea, cough, coxyza, fecal disorders, thirst, internal glands (gulmas), cephalagia and a violent obstinate headache, ete., which are usually attributed to its aggravation and disturbance.

पवनस्योर्ध्वगामित्वात्तत्श्छरुचिज्वराः ॥
हृद्रोगग्रहणीदोषमूत्रसंगप्रवाहिकाः ॥५०॥

Asthma or any other form of dyspnoea, and entire suppression of the stool and urine with tympanitis are the distressing symptoms, which are usually found to supervene, causing death of the patient in unfavourable instances.

बाधिर्य्यातिशिरःश्वासशिरोरुक्काशपीनसाः?॥
मनोविकारस्तृट्श्वासपित्तगुल्मोदरादयः ॥५१॥

Even in the absence of foregoing exciting factors, rectal haemorrhoids may grow from quite idiopthic causes in persons whose abdominal chamber has ben invaded by the deranged and incarcerated Vāyu of the body.

एते च वातजा रोगा जायन्ते भृशदारुणाः॥
दुर्नामामृत्यूदावर्त्तपरमोऽयमुपद्रवः ॥५२॥

The congenital form of the disease, as well as the one in which the polypi are found to vegetate upon the inner groove of the rectum soon becomes incurable.

वाताभिभूतकोष्ठानां तैर्विनापि विजायते ॥
सहजानि तु दोषाणि यानि चाभ्यन्तरे वलौ॥ ५३॥
स्थितानि तान्यसाध्यानि याप्यन्तेऽग्निबलादिभिः॥
द्वन्द्वजानि द्वितीयायां वला यान्याश्रितानि च॥ ५४॥

Palliation is the only treatment possible in these cases in the event of the digestive faculty of the patient being sound and unimpaired. A case of haemorrhoids in which the polypi vegetate on the second groove of the rectum may lapse into an incurable one in the event of their not being remedies within the first year of their growth or appearance.

कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥
बाह्यायां तु वलौ जातान्येकदोषोल्बणानि च॥ ५५॥
अर्शांसि सुखसाध्यसानि च चिरोत्पत्तिकानि च॥
मेढ्रादिष्वपि वक्ष्यन्ते यथास्वं नाभिजानि तु॥ ५६॥

A case of haemorrhoids in which the polypi are of recent growth and are found to vegetate on the outer or external groove of the rectum, and in which only a single morbific principle of the body serves as the exciting factor, may yield to medical treatment. Polypi, which are found to crop up on the generative organs (condylomatous growths), or on the region of the umbilicus, are slimy and felt soft to the touch like the mouth of an earthworm.

गण्डूपदस्य रूपाणि पिच्छिलानि मृदूनि च॥
व्यानो गृहीत्वा श्लेष्माणं करोत्यर्शस्त्वचो बहिः॥ ५७॥
कीलोपमं स्थिरखरं चर्मकीलं च तद्विदुः॥
वातेन तोदः पारुष्यं पित्तादसितवक्रता॥ ५८॥

The deranged Vyāna Vāyu of the system, by forcing out the deranged Kapham through the skin, gives rise to a kind of pappilatous growths on the surface of the body which are called Carmakilas which are firm and rough to the touch.

श्लेष्मणः स्निग्धता तस्य ग्रथितत्वं सवर्णता॥
अर्शसां प्रशमे यत्नमाशु कुर्वीत बुद्धिमान्॥
तान्याशु हि गदं धा(का)र्य्यं कुर्य्युर्बद्धगुदोदरम्॥ ५९॥

In the Vātaja type of Carmakīlas, a piercing pain is felt in the growths; in the Pittaja type they are found to be black capped, while in the Kaphaja type they become glossy, concurrent, and of the same colour with the surrounding skin. An intelligent person should resort to good medical treatment from the very first appear ante of this disease in his organism, in as much as a little delay or neglect might bring in a host of other rectal disorders and ascitis.

॥ इति श्रीगारुडे पूर्वखण्डे प्रथमाशाख्ये आचारकाण्डेऽर्शोनिदानं नाम षट्पञ्चाशदुत्तरशततमोऽध्यायः॥ १५६॥

अध्यायः १५७ / Chapter 157

धन्वन्तरिरुवाच

अतीसारग्रहण्योश्च निदानं वच्मि सुश्रुत॥
दोषैर्व्यस्तैः समस्तैश्च भयाच्छोकाच्च षड्विधः ॥ १॥

Dhanvantarī said :—Hear me now, O Suśruta, discourse on the Nidānam of Atisāra (dysentery) and Grahini (Lienteric diarrhoea) The three morbific principles of the body such as the Vāyu, Pittam, and Kapham, as well as their combinations and fright and grief may be set down as the exciting factors of Atisāra, which admits of being divided into six different types.

अतीसारः स सुतरां जायतेऽत्यम्बुपानतः॥
विशुष्कान्नवसास्नेहातिलपिष्टविरूढकैः॥ २॥

Drinking of large quantities of water, ingestion of dry food, or of inordinate quantities of lard, oil, butter, or cakes, and excessive indulgence in cups may be likewise set down as the exciting causes of the disease,

मद्यरूक्षातिमात्रादिरसातिस्नेहवि भ्रमात्॥
कृमिघोषविरोधाच्च तद्विधैः कुपितोनिलः॥ ३॥

The bodily Vāyu (nerve force), disturbed on account of either day-sleep, keeping of late hours, presence of worms in the intestines, and voluntary repression of any natural urging of the body, etc., takes lodgment in the intestines and impairs the digestive function, causing a rush of blood to the nether regions of the body.

विस्रंसयत्यधोवातं हत्वा तेनैव चानलम्॥
व्यापार्य्यान्नशकृत्कोष्ठपुरीषद्रवतादयः ॥ ४॥
प्रकल्पतेऽतीसारस्य लक्षणं तस्य भाविनः॥

The Vāyu by continuing in the intestines with the feces and ingested food, serves to liquify the stool and give rise to the disease which is called Atisāra.

भेदो हृद्गुदकोष्ठेषु गात्रस्वेदो मलग्रहः॥ ५॥
आध्मानमविपाकश्च तत्र वातेन विज्वरम्॥
अल्पाल्पं शब्दून्याढ्यं विरु(ब)द्धमुपवेश्यते॥ ६॥
रूक्षं सफेनमच्छं च गृहीं व मुहुर्मुहुः॥
तथा दग्धगदाभासं पिच्छिलं परिकर्त्तयन्॥ ७॥

A breaking pain in the rectum, abdomen and cardiac region, together with a sense of lassitude and constipation of the bowels are the premonitory symptoms of Atisara. Distension of the abdomen, together with indigestion, scanty ejection of the contents of the stomach without any sound or report, frothy turbid stool, or constant passing of knotty, slimy feces, and a burning, cutting pain about the anus mark the Vātaja-type of Atisāra.

सशुष्कभ्रष्टपायुश्च हृष्टरोमा विनिश्वसन्॥
पित्तेन पीतमशितं हारिद्रं शाद्वलप्रभम्॥ ८॥
सरक्तमतिदुर्गन्धं तृण्मूर्च्छास्वेददाहवान्॥
सशूलपायुसन्तापपाकवाञ्छलेष्मणा घनम्॥ ९॥

Fever is absent in this type of Atisara. The anus is constricted, or the patient suffers from prolapsus ani together with dyspnoea and horripilation. Constant passing of yellow, black, yellowish, greenish or bloodcoloured, fetid smelling stool, together with thirst, epileptic fits, and a burning sensation in the body mark the Pittajatype.

पिच्छिलं तत्रानुसारमल्पाल्पं सप्रवाहिकम्॥
सरोम हर्पः सेक्लेशो गुरुबस्तिगुदोदरः॥ १०॥
कृतेऽप्यकृतसङ्गश्च सर्वात्मा सर्वलक्षणः॥
भयेन क्षुभिते चित्ते शयिते द्रावयेत्स(च्छ)कृत्॥ ११॥

An aching, burning pain in the region of the anus, together with constant passings of thick, slimy, scanty stool, characterises the Kaphaja-

type of Atisāra. All the above said symptoms together with nausea, vomiting, a sense of heaviness about the anus and in the abdomen, and horripilation are the characteristics of the Sannipātika-type. The patient loses all consciousness in this type, and thinks what he has done as undone.

The bodily Vāyu enraged through the effect of fright upon the mind liquifies the stool which is immediately passed out in hot or warm jets.

वायुस्ततो निवार्य्येत क्षिप्रमुष्णं द्रवं प्लवम्।।
वातपित्ते समंलिङ्गहुस्तद्वच्च शोकतः।। १२।।

In the Vata-Paittika-type symptoms respectively described under the Vātaja and Pittaja-types of Atisāra are combinedly exhibited. The specific symptoms of Atisāra brought about through the action of grief are identical with those described under the fright-born type.

अतीसारः समासेन द्वेधा सामो निरामकः।।
सासृग्जातं रसद्रोगो गौरवादप्सु मुञ्चति? ।।
शाकृद्दुर्गन्धमाटोपविष्टम्भर्त्तिप्रसेकिनः ।। १३।।

The disease admits of being -further grouped under two hroad subdivision such as, the Sāma (with mucous) and Nirāma (without mucous). In the first named type (Sāma) the stool emits a very fetid smell, and nausea with= distension of the abdomen, and suppression of urine are also present.

विपरीतो निरामस्तु कफात्कोऽपि न मज्जति।।
अतीसारेषु यो नाति यत्नवान् ग्रहणीगदः।। १४।।
तस्य स्यादग्निनिर्वाणसाकार्यैरत्यर्थसञ्चितैः।।
सामं शकृन्निरामं वा जीर्ण येनातिसार्य्यते।। १५।।

A case exhibiting symptoms other than the foregoing ones should be included within the Nirāma group. A marked predominence of the deranged Kapham in the body during the term of Atisāra leads to death. A case of Atisāra neglected at the outset may run into one of Grahiṇī (Lienteric diarrhoea). Ingestion of a large quantity of articles, that impair the digestive function, brings about either Āma or Nirāma type of fever.

सोऽतिसारोऽतिसरणा दाशुकारीः स्वभावतः।।
सामंशीर्णमजीर्णेन जीर्णे पक्वं तु नैव च।। १६।।
चिरकृद् ग्रहणीदोषः सञ्चयांश्चोपवशयेत्।।
अकस्माद्वारसुर्वेधकस्मात्सन्धिनीमुहुः ? ।।
स चतुर्द्धा पृथग्दोषैः सन्निपाताच्च जायते।। १७।।

Incarceration of undigested food in the stomach is sure to be followed by an atack of Atisāra of the Sāma-type. The disease is so named from the fact of one's passing large (Ati) quantities of stool during its attack. This disease naturally and invariably proves fatal. A case of Āmātisāra usually follows from indigestion and on account of the incarceratrion of a digested fecal matter in the intestines. A case of old and persistent Atisāra runs into one of Grahini which may be divided into four different types such. Vātaja-Grahiṇī. Pitaja-Grahiṇī, Kaphaja-Grahiṇī. and Sannipātika-Grahiṇī.

प्रागूपाङ्गस्य सदनं चिरात्पवनअल्पकः।।
प्रसेको वक्त्रवैरस्यमरुचिस्तृट्श्रमो भ्रमः।। १८।।
आब(न)द्धोरता छर्दिः कर्णकेऽयनुकूजकम्।।
सामान्लक्षणं कार्श्यं वमक स्तमको ज्वरः।। १९।।
शिरोरुविष्टम्भः श्वयथुः करपादयोः ।।
तन्द्रानिलात्तालुशोषिस्तिमिरं कर्णयोः स्वनः।२०।।
पाश्वोरुवङ्क्षणग्रीवारुजा तीक्ष्णविषूचिका।।
रुग्णेषु वृद्धिः सर्वेषु क्षुत्तृष्णापरिहर्त्रिका।। २१।।

A sense of lassitude in the limbs and constant emission of flatus together with salivativa. and a distaste in the mouth thirst, vertigo, repugnance for food, colic, vomiting, and buzzing in the ears are the general indications of Grahiṇī. Weakness and emaciation of the body, hot eructations, dyspepia fever, epiliptic fits, a sensation of numbness in the head and cardiac region, edematous swelling of the extremities, drowsiness, parchedness of the palate, darkness of vision, noise in the ears, pain (crams) in the neck, thighs, sides and inguinal regions, and cholera are the symptoms, which are found to supervene. All these symptoms are aggravated in a weak patient, thirst and hunger being specially and oppressively increased.

जीर्णेजीर्य्यति चाध्मानं भुक्तं स्वास्थ्यं समश्नुते।।
वाताद्धृद्रोगगुल्मार्शः प्लीहपाण्डुरशङ्किताः।। २२।।

चिरादुःखं द्रवं शुष्कं तुन्दारं शब्दफेनवत्॥
पुनः पुनः सृजेद्वर्च पायुरुच्छ्वासकासवान्॥ २३॥

The abdomen gets distended close upon the completion of digestion, and the patient finds a little relief immediately after eating. Palpitation of the heart, with pain in the cardiac region and kindred complaints, internal glands (gulmas) rectal haemorrhoids, splenic enlargement, Chlorosis and loss of consciousness should be regarded as the distressing and supervening troubles in a case of Vātaja-Grahiṇī.

पीतेन पीतनीलाभं पीताभं सृजति द्रवम्॥
पूत्यम्लोद्गारहृत्कण्ठदाहहारुचितृडर्दितः॥ २४॥
श्लेष्मा पच्यते दुःखे मनश्छर्दिररोचकः॥
आस्योपदाहनिष्ठीवकासहृल्लासपीनसाः॥ २५॥

The stool is frequent, and either loose, hard or frothy and is passed with loud report, causing pain about the anus as well as cough and dyspnoea. In the Pittaja-type, the stool is either yellowish, or bluish yellow.

हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु॥
उद्गारो दुष्टमधुरः सदनंसप्रहर्षणम्॥ २६॥

Acid eructions, with a burining sensation in the heart and throat, repugnence for food, and an upuenchable thirst are the further characteristics of this type of Grahiṇi.

सम्भन्न श्लेष्मसंश्लिष्टगुरुचाम्लैः (वर्चः) प्रवर्त्तचम्॥
अकृशस्यापि दौर्बल्यं सर्वजे सर्वदर्शनम्॥ २७॥

Painful motions of the bowels, difficulty of digestion, vomiting, reprugnance for food, burning sensation in the mouth, salivation, cough, nausea, catarrh, distension and heaviness of the abdomen, sweet eructations, lassitude, and horripilation are the specific features of the Kaphaja type.

विभागेऽङ्गस्त्रय ये प्रोक्ता पिपासाद्यस्त्रयो मलाः॥
तेऽप्यस्य ग्रहणीदोषाः समन्तेष्वस्ति कारणम्॥ २८॥

The patient passes thick stool charged with mucous All the abovesaid symptoms are exhibited in the Sannipātika type.

वातव्याध्यश्मरीकुष्ठमेहोदरभगन्दरम्॥
अर्शांसि ग्रहणी त्यष्टौ महारोगाः सुदुस्तराः॥ २९॥

Epilepsy, stone in the bladder, Leprosy, Gonorrhoea, Ascites, fistula in ano, haemorrhoids, and Grahiṇi should be regarded as great malades (Mahā Roga) and cures in these cases are extremely difficult.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेतिहसारनिदान॰ नाम सप्तपञ्चाशदुत्तरशततमोऽध्यायः॥ १५७॥

अध्यायः १५८ / Chapter 158

धन्वन्तरिरुवाच

अथातो मूत्रघातस्यनिदानं शृणु सुश्रुत॥
बस्तिबस्तिशिरामेढ्रकटीवृषणपायु च ॥ १॥

Dhanvantarī said :—Now, hear me, O Suśruta, discourse on the Aetiology and symptoms of Mūtraghāta (suppressed or scanty urination) and Mūtrakṛccha (strangury). The urinary bladder, with its. neck or region of outlet, as well as the penis), the hip, the testes and the rectum are covered with one and the same peritonium, and are situated within the pelvic cavity.

एकसंवहनाः प्रोक्ता गुदास्थिविवराश्रयाः॥
अधोमुखोऽपि बस्तिर्हि मूत्रवाहिशिरामुखैः॥ २॥

The ruinary bladder is placed with its cervix (neck) hung downward and is filled with the help of the two ureters which open obliquely at the base of its fundus.

पार्श्वेभ्यः पूर्यते श्लक्ष्णै (सूक्ष्मै): स्यन्दमानैरनारतम्॥
तैस्तैरेव प्रविश्यैवं दोषान्कुर्वन्ति विंशतिम्॥ ३॥

The morbific principles of the body such as, the deranged Vāyu, Pittam and Kapham, may enter the minute nerve vessels that transverse this memberanous sac of the body, and may give rise to twenty different forms of disorder.

मूत्रावातः प्रमेहश्च कृच्छ्रान्मर्म समाश्रयेत्॥
बस्तिवङ्क्षणमेढ्रार्तियुक्तोल्पाल्पं मुहुर्मुहुः॥ ४॥

Both Prameha and Mūtraghāta attack the Marma or the vulnervable part of the pelivs where the penis (urethra), inguinal ligaments,

and ligaments of the pelvic bones meet one another, and in both these diseases, the patient constantly passes a very small quantity of urine with pain in the aforementioned localities.

मूत्राण्यावातजे कृच्छ्रपीत्ते पीतं सदाहरुक्॥
रक्त वा कफजो बस्तिमेढ्रगौरशोथवान्॥ ५॥

In the Vātaja forth of Mūtraghāta the urine is scanty and is constantly emitted with the greatest pain. In the Pittaja form the patient passes a high coloured or bloody urine at tended with a burning sensation and pain at the external orfice of the urethra. In the Kaphaja type the patient complains of swelling and heaviness in the urinary bladder and the urethra (lit:-penis).

सपिच्छं सनिरुद्धं च सर्वैः सर्वात्मकं मलैः॥
यदा वायुर्मुखं बस्तेर्व्यावर्त्त्य परिशोषयन्॥ ६॥

The face of the patient assumes as a withered, bluish aspect in the case where the deranged and aggravated bodily Vāyu serves as the exciting factor of this disease (Mūtraghāta). The preponderance of the deranged Vāyu, Pittam, and Kapham in a given case of Mūtraghāta is marked by the scanty emission of urine charged with sperm, bile matter, or mucous.

मूत्र सपित्तं सकफं सशुक्रं वा तदा क्रमात्॥
सजायतेऽश्मरी घोरा पित्तं गोरिव रोचना॥ ७॥

The deranged Pittam in a case of the Pittaja type of Mūtraghāta may generate urinary caicun or concretions to the size and colour of Gorocana (hard biliary concretions occasionally obtained from the gall bladder of an ox).

श्लेष्माश्रया च सर्वा स्यादथास्याः पूर्वलक्षणम्॥
बस्त्याध्मानं त दासन्नदेशो हि परितोऽतिरुक्॥ ८॥

The deranged and aggravated Kapham should be regarded as underlying all case of urinary concretions (lit:-stone in the bladder).

बस्तौ च मूत्रसङ्गित्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः॥
सामान्यलिङ्गं रुङ्नाभिसीवनीबस्तिमूर्द्धसु॥ ९॥
विस्तीर्णवासं सूत्रं स्यात्तथा मार्गनिरोधने॥
बद्धं बद्ध्वा सुखं मेहेदच्छं गोमेदकोपमम्॥ १०॥

A distended condition of the urinary bladder with an excruciating pain in regions around that organ is the premonitary symptom of a case of stone in the bladderaccumulation of urine in that membraneous sac, difficult and painful micturition, fever with a repugnance for food, and a pain about the umbilicus, bladder and the perineal suture, and headache being its general characteristics. These urinary concretions obstruct the external orfice of the bladder, and the patient passes a clear, crystal coloured urine with extreme pain and difficulty

तत्संक्षोभाद्भवेत्सासृङ्मांसमध्वनि रुग्भवेत्॥
तत्र वाताभिसृत्यार्त्तो दन्तान् खादति वेपते॥ ११।

A long retention of the urine in the bladder in these cases may produce local congestion followed by bleeding and a pain in the urethra. In the Vātaja-type, the patient gnashes his teeth violently, and shakes.

गृह्णाति मेहनं नाभिं पीडयत्यतिलक्षणम्॥
सानिलं मुञ्चति शकृन्मुहुर्मेहति बिन्दुशः॥ १२॥

The incarcerated urine in this type of Aśmarī produces an excruciating pain about the umbilicus, and the patient passes a sort of hot, frothy stool accompained by emission of flatus, and the ruine is dribbled out in drops with pain.

श्यामरूक्षाश्मरी चा स्य स्याच्चिता कण्टकैरिव॥
पित्तेन दह्यते बस्तिः पच्यमान इवोष्णवान्॥ १३॥
भल्लातकास्थिसंस्थानां रक्ता पीता सिताश्मरा॥
बस्तिर्निस्तुद्यत इव श्लेष्मणा शीतलो गुरुः॥ १४॥

In the Vātaja type the urinary concretions become rough, and of a tawny-brown colour, and are found to be studded with thorns (crystaline.) In the Pittaja-type, the patient complains of a burning pain in the urinafy bladder, and the concretions are found to resemble the stones of Bhallātaka fruit, or become of a red, yellow, or white colour. In the Kaphaja type of urinary calculi, an excruciating pain is experienced in the blader, and the concretions are felt to be cold and heavy.

अश्मरी महती श्लक्ष्णा मधुवर्णाथ वा सिता।
एता भवन्ति बालानां तेषामेव च भूयसाम्॥ १५॥

Urinary calculi found in the bladders of infants, usually become, small, heavy, white or

honeycoloured. These calculi should be extracted from the bladder before they can grow in size, or attain their fullest development.

आशयोपच याल्पत्वादृग्रहणाहरणे सुखी॥
शुक्राश्मरी तु महती जायते शुक्रधारणात्॥ १६॥

A stream of semen, anywise obstructed in its emission, may give rise to the genesis of dreadful seminal concretions. The deranged and aggravated Vāyu of the locality dries up the drops of semen, thus disloged from its proper receptacle, and keeps them ensconced in the shape of hard crystals within the spermatic chords in the scrotum.

स्थानच्युतमभुक्तं वा अण्डयोरन्तरेऽनिलः॥
शोषयत्युपसंगृह्य शुक्रंतच्छुक्रमश्मरी॥ १७॥

The concretions are called Śukrāśmarīs, which produce a painful swelling of the blader and difficulty in passing urine.

बस्तिरुक्कृच्छ्रमूत्रत्वं शुक्ला श्वयथुकारिणी।
तस्यामुत्पन्नमात्रायां शुष्कमेत्य विलीयते॥ १८॥

The formation of semen in a man is at once arrested immediately upon the formation of seminal concretions in his spermatic chords.

पीडिते ज्वरकासेऽस्मिन्नश्मर्य्येव च शर्करा॥
असौ वा वायुना भिन्ना सा त्वस्मिन्ननुलोमगे॥ १९॥

An attack of fever, or an obstinate cough may tend to transform these urinary concretions into gravels or śarkarās. These calculi, being split and crushed by the force of the aggravated bodily Vāyu in the locality, may pass of with the urine in its normal course.

निरेति सह मूत्रेण प्रतिलोमे विपच्यते॥
मूत्रसंधारणं कुर्य्यात्क्रुद्धो बस्तेर्मुखे मरुत्॥ २०॥

Taking a contrary or upward direction they lie incarcerated in the urinary bladder, producing a kind of irritation in its cervix, which impedes the free emission of urine, and causes it to dribble out.

मूत्रसङ्गं रुजं कण्डूं कदाचिच्च सुवामतः॥
प्रच्छाद्य बस्मिुद्धृत्य गर्भान्तं स्थूलविप्लुताम्॥ २१॥

The deranged Vāyu, thus agravated, fulls up the cavity of the bladder, and thence it gradually permeates the peritonium of the abdomen, causing it to be distended and producing painful spasms in its inside, as well as tympanites.

करोति तत्र रुग्दाहं स्पन्दनोद्वेष्टनानि च ॥
बिन्दुशश्च प्रवर्त्तेत मूत्रं बस्तौ तु पीडिते॥ २२॥

The enraged and aggravated bodily Vāyu by taking lodgment in the urinary bladder causes the urine to flow out in drops. The urine is invariably emitted in broken or obstructed jets.

धारावरोधश्चाप्येष वातबस्तिरिति स्मृतः॥
दुस्तरो दुस्तरतरो द्वितीयः प्रबलोऽनिलः॥ २३॥

The disease, thus engendered, is called Vātavastī. This disease is extremely hard to cure, and becomes much more difficult when it is associated with the deranged Vāyu.

शकृण्मार्गस्य बस्तेश्च वायुरन्तरमाश्रितः॥
अष्ठीलाभं घनं ग्रन्थि करोत्यच (ब) लमुन्नतम्॥ २४॥
वाताष्ठीलेति सात्मा नं विण्णूत्रानिल(ति) सर्गकृत्॥
विगुणः कुण्डलीभूतो बस्तौ तीव्रव्यथोनिलः॥ २५॥

The deranged and aggravated bodily Vāyu taking lodgment in that part of the perineum which lies between the rectum and the urinary bladder may give rise to a king of thick, knotty, round, raised concretions which is called Vātaṣṭhila. It brings on profuse mucturition and copious evacuations of the bowels.

आबध्य मूत्रं भ्रमति संस्तम्भोद्वेष्टगौरवम्॥
मूत्रमल्पाल्पमथवा विमुञ्चति सकृत्सकृत्॥ २६॥

The enraged bodily Vāyu is coiled up, and produces an excruciating pain, in the urinary bladder without in any way interfering with the flow of urine, but giving rise to vertigo, a sensation of numbness and heaviness in the limbs, and nausea.

वातकुण्डलिकेत्येव मूत्रं तु विधृतेऽचिरम्॥
न निरेति निरुद्धं वा मूत्रातीतं तदल्परुक्॥ २७॥

The type of disease, which is known as Vātakuṇḍalikā, and which is but an offspring of enforced continence or voluntary suppression of semen, is characterised by a scanty though constant urination. The urine suppres-

sed in these cases produces a slight pain at the external orfice of the urethra.

विधारणात्प्रतिहतं वातादावर्त्तितं यदा॥
नाभेरधास्तादुददरं मूत्रमापूरयेत्तदा॥ २८॥
कुर्य्यात्तीव्ररुगाधमानमशक्तिं मलसंग्रहम्॥
तन्मूत्रं जाठरच्छिद्रवैगुण्येनानिलेन वा ॥ २९॥
आक्षिप्तमल्पमूत्रस्य वस्तौ नाभौ च वा मले॥
स्थित्वा प्लवेच्छनैः पश्चात्सरुजं वाथवाऽरुजम्॥ ३०॥
मूत्रोत्सर्गं सविच्छिन्नं तच्छ्रेयो गुरुशेफसोः॥
अन्तर्वस्ति मुखे तृष्णा स्थिराऽल्पं सहसा भवेत्॥ ३१॥

The suppressed flow (of urine), forced to recoil back upon itself through the obstruction of the enraged Vāyu, tends to distend the abdomen from below the umbilicus, and gives rise to a kind of intolerable pain in the locality accompanied by tympanites and loose motions of the bowels. The enraged Vāyu, in this disease, tends to send up the urine higher up in the abdominal cavity, whence results the scantiness of that fluid. The said enraged Vāyu finds lodgment either in the intestines, urinary bladder, or in the umbilical region, giving rise to a constant, and, sometimes slightly painful, mucturition. The urine is emitted in gusts (lit. in unbroken jets) and the residue of the fluid lies pent up in the scrotum, producing a sensation of heaviness in the scrotal sac. Sometimes, the urine, accumulated and pent up little by little in the bladder; gives rise to a king of local nodular growths; which somewhat resemble urinary calculi in shape, and are called Mūtragranthis.

अश्मरीतुल्यरुग्ग्रन्थिर्मूत्रग्रन्थिः स उच्यते॥
मूत्रितस्य स्त्रियं यातो वायुना शुक्रमुद्धतम्॥ ३२॥
स्थानाच्च्युतं मूत्रयतः प्राक् पश्चाद्वा प्रवर्त्तते॥
भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते॥ ३३॥

A sexsual intercourse in these urinary diseases, enrages the local Vāyu, which may tend to dislodge and drow up the spermatic fluid from its receptacle. The semen, under the circumstance, is found to be emitted either before, or with the flow of urine, resembling washings of ashes. The disease is called Mūtra Śukra (a type of spermatorrhoea).

रूक्षदुर्बलयोर्वातेनोदावर्त्तं शकृद्यदा॥
मूत्रस्रोतोऽनुपर्येति संसृष्टं शकृता तदा॥ ३४
मूत्रबिन्दुं तुल्यगन्धं स्याद्विघातं तमादिशेत्॥
पित्तव्यायामतीक्ष्णाम्लभोजनाधमानकादिभिः॥ ३५॥

The enraged Vāyu, by bringing down fecal matter into the urinary channel of a weak, emaciated patient of parched temperament, causes the disease which is called Mūtra Vighāta. The disease is characterised by loose motions of the bowles with tympanites, and emission of urine in dorps, smelling like fecal matter. The bodily Vāyu, enraged through the agency of the agravated Pittam.

प्रवृद्धवायुना मूत्रे बस्तिस्थे चैव दाहकृत्॥
मूत्रं वर्त्तयते पूर्वं सरक्तं रक्तमेव वा॥ ३६॥
उष्णं पुनःपुनः कृच्छ्रादुष्णवातं वदन्ति तम्॥
रूक्षस्य क्लान्तदेहस्य बस्तिस्थौ पित्तमारुतौ॥ ३७॥

Inordinate physical exercise, excessive ingestion of sharp and acid substances, and retention of urine in the bladder, causes a diesase, called Uṣṇa Vāta, its specific symptoms being an extreme burning sensation in the bladder, scanty urination followed by emission of hot bloody urine, or hematuria.

मूत्रक्षयं सरुग्दाहं जनयेतां तदाह्वयम्॥
पित्तं कफो द्वावपिवा संहन्येतेनिलेन चेत्॥ ३८॥
कृच्छ्रान्मूत्रं तदा पीतंरक्तं श्वेतं घनं सृजेत्॥
सदाहं रोचनाशंखचूर्णवर्णं भवेच्च तत्॥ ३९॥

The deranged Pittam and Vāyu finding lodgment in the urinary bladder of a person of exhausted and parched up constitution, give rise to a disease which is called Mūtrakṣaya, characterised by scanty, painful, buring urination.

शुष्कं समस्तवर्णं वा मूत्रसादं वदन्ति तम्॥
इति विस्तारतः प्रोक्ता रोगा मूत्रप्रवर्तिताः॥ ४०॥

When the local Vāyu is affected by the deranged Pittma and Kapham, it produces a disease which is called Mūtrasāda. The urine is either red, yellow, or white and thick, attended with burning, or resembles the colour of oxbile, or powdered conch-shell. The urine

may be entirely absent in some cases, or may assume any of the aforesaid colours. Thus all diseases affecting the flow of urine have ben described in detail.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशांख्ये आचारकाण्डे मूत्राघातमूत्राकृच्छनि दान॰ नामाष्टपञ्चाशदुत्तरशततमोऽध्यायः॥ १५८॥

अध्यायः १५९ / Chapter 159

धन्वन्तरिरुवाच

प्रमेहाणां निदानन्ते वक्ष्येऽहं शृणु सुश्नुत्! ॥
प्रमेहा विंशतिस्तत्र श्लेष्मणो दश पित्ततः॥ १॥
षट्चत्वारोऽनिलोत्तेच मेदोमत्रकफावहाः॥
हारिद्रमेही कटुकं हरिद्रसन्निभं शकृत्॥ २॥

Dhanvantarī said :—Now hear, me O Suśruta, discourse on the causes and symptoms of Pramehas.

Twenty different forms of Prameha are recognised in practice. Of these, ten are due to the action of the deranged Kapham,six are caused through the agency of the deranged Pittam, and four have their origin in the aggravated condition of the bodily Vāyu. The semen, fat, and urine, surcharged with Kapham, should be looked upon as the immediate exciting factors of the several types of Prameha. A patient suffering from Haridrā-Meha passes hot stool and urine, having the colour of turmeric.

विस्त्रं माञ्जिष्ठमेहेच मञ्जिष्ठ सलिलोपमम्॥
विस्त्रमुष्णं सलवणं रक्ताभ रक्तमेहतः॥ ३॥
वसामेही वसामिश्रं वसाभं मूत्रयेन्मुहुः॥

A person attacked with Mañjīṣṭhā-Meha passes urine like the solution of Mañjīṣṭha (yellowish red). The urine in a case of Rakta-Meha is either pure blood, or hot, bloody and saline, while that in Vasā-Meha is either a jet of fat, or is found to be coloured like lard.

मज्जाभं मज्जमिश्रं वा मज्जमेही मुहुर्मुहुः॥ ४॥
हस्ती मत्त इवाजस्त्रं मूत्रं वेगविवर्जितम्॥
सलसीकं विवद्धं हस्तिमेही प्रमेहति॥ ५॥

A person suffering from Majjā-Meha passes urine, which resembles, or is charged with, marrow. A patient in this disease, like a wild and infuriated elephant, does not constantly pass urine, but passes a copious flow whenever urinating. The urine in Hasti-Meha is copious and found to be largely charged with slimy mucous.

मधुमेही मधुसमं जायते स किल द्विधा ॥
क्रुद्धे धातुक्षयाद्वायौ दोषावृतपथे यदा॥ ६॥
आवृतो दोषलिङ्गानि सोऽनिमित्तं प्रदर्शयेत्॥
क्षणात्पूर्णो भजते कृच्छ्रसाध्यताम्॥ ७॥

A Madhu-Meha patient passes urine which resembles honey. The obstruction of the channels of the bodily Vāyu (nerves) by the deranged Pittam and Kapham in an organism, which as suffered a considerable loss in its fundamental, vital principles, may be likewise set down as the exciting factor of Madhu-Meha. The morbic principles, which usher in the disease in a given case, soon exhibit their specific symptoms.

A case of Prameha spontaneously exhibits symptoms of amelioration or aggravation without any apparent reason, and soon runs into one of the most difficult and obstinate type.

कालेनोपेक्षितः सर्वो ह्यायाति मधुमेहताम्॥
मधुरं यच्च मेहेषु प्रायो मध्विव मेहति॥ ८॥

All types of Prameha, neglected at the outset, may run into Madu-Meha in course of time. The urine in Madhu-Meha becomes sweet like honey.

सर्वे ते मधुमेहाख्या माधुर्य्याच्च तनोर्यतः॥
अविपाकोऽरुचि श्छर्दिर्निद्रा कासः सपीनसः॥ ९॥
उपद्रवाः प्रजायन्ते मेहानां कफजन्मनाम्॥

All cases of Prameha in which the bodily excretions of the patient acquire a sweetish taste, should be regarded as cases of Madhu-meha. Indigestion, with a non-relish for food, vomiting, somnolence, cough, and catarrh are the distessing symptoms, which are found to

supervene in a case of Meha due to the action of the deranged Kapham.

बस्तिमेहनयोस्तोदो मुष्कावदरणं ज्वरः॥ १०॥
दाहस्तृष्णाम्लिका मूर्च्छा विड्भेदः पित्तजन्मनाम्॥
वातजानामुदावर्त्तः कम्पहृद्ग्रहलोलताः॥ ११॥

A pricking pain in the urinary bladder and urethra, bursting of the scortum, fever with a burning sensation of the body, epilepsy, thirst, sour risings, and loose motions of the bowels are the distressing symptoms, which supervene in a case of Meha due to the action of the deranged Pittam. Suppression of stool, flatus, and urine, shivering, a catching pain about the heart, with a desire for (pungent, bitter or astringent) food, colic, insomnia, cough, dyspnoea, and wasting are the distressing symptoms, which mark a Vātaja-type of Prameha.

शूलमुन्निद्रता शोषः श्वासः कासश्च जायते॥
शराविका कच्छपिका ज्वालिनी विनतालजी॥ १२॥
मसूरिका सर्षपिका पुत्रिणी सविदारिका॥
विद्रधिश्चेति पिडीकाः प्रमेहोपेक्ष्या दश॥ १३॥

The ten kinds of carbuncles, or abscesses, which mark the sequel of Prameha are called Śarāvikā, Kacchapikā, Jvālinī, Vinatā, Alaji, Masurikā, Surṣapikā, Purtriṇī, and Vidārikā.

अन्नस्य कफसंश्लेषात्प्रायस्तत्र प्रवर्त्तनम्॥
स्वाद्वम्ललवणस्निग्धगुरुपिच्छलशीतल् ॥ १४॥
नवं धान्यं सुरासूपमांसेक्षुगुडगोरसम्॥
एकस्थानासनवति शयनं विनिवर्त्तनम्॥ १५॥

The ingested food in combination with the deranged Kapham of the system usually ushers in an attack of Prameha, and the deranged Kapha, in most cases, may be set down as the primary and exciting factor of the disease. The urine in every type of Prameha becomes slimy, acid, sweet or saline, heavy (in respect of its specific gravity) oily and cold.

बस्तिमाश्रित्य कुरुते प्रमेहाद्दूषितः कफः॥
दूषयित्वा वपुःक्लेदं स्वेदमेदोवसामिषम् ॥ १६॥
पित्तं रक्तमतिक्षीणे कफादौ मूत्रसंश्रयम्॥
धातुं बस्मिुपानीय तत्क्षयेच्चैव मारुतः॥ १७॥

Use of newly harvested rice, new wine, meat-soup, meat, sugarcane, treacle and milk in excessive quantities, and sharing the same bed or cushion with a Pramehapatient may be set down as.the exciting factors of this disease. The deranged Kapha located in the urinary bladder liquefies the fat and myosin of the body like excrementitious discharge. The aggravated Vāyu, on the subsidence of the action of the deranged Kapham, augments the action of the Pittam, and brings on congestion of blood in the urinary blader, thus producing the disease, which is called Prameha.

साध्यासाध्यप्रतीत्याद्याः मेहास्तेनैव तद्भवाः॥
समे समकृता दोषे परमत्वात्तथापि च॥ १८॥
सामान्य लक्षणन्तेषां प्रभूताविलमूत्रता॥
दोषदूष्या विशेषेऽपि तत्संयोगविशेषतः॥ १९॥

The prognosis in a case of Prameha should be determined in consideration of the nature of the morbific diatheses undenying the attack. A continuance of the Vāyu, Pittam, and Kapham in their normal state (in the patient's body) points to a happy prognosis, while the reverse is indicated when their natural equilibrium is in any way disturbed. The patient, in each type of Prameha, passes a copious, turbid urine, which should be regarded as one of the general characteristics of the disease.

मूत्रवर्णादिभेदेन भेदो मेहेषु कल्पयते॥
अच्छं बहुसितं शीतं निर्गन्धमुदकोपमम्॥ २०॥

As a variety of colours may be produced through a combination of those that are white, yellow, black or red, so the deranged Vāyu, Pittam and Kapham, is combination with the different organic principles of fat, flesh, etc., tray serve to give a variety of colours to the urine in this disease.

मेहत्युदकमेहेन किञ्चिदाविलपिच्छिलम्॥
इक्षो रसमिवात्यर्थं मधुरं चेक्षुमेहतः॥ २१॥

In the type known as Udaka-Meha (poluria), the patient passes a copious, transparent, water-like or slightly turbid, slimy, cold, and odourless urine. In a case of Ikṣu-Meha, the patient passes a sweet, vinegar-like urine.

सान्द्रा भवेत्पर्य्युषितं सान्द्रमेहेन मेहति॥
सुरामेही सुरातुल्यमुपर्य्युच्छमधोघनम्॥ २२॥
सहृष्टरोमा पिष्टेन पिष्टवद्बहुलं सितम्॥
शुक्राभं शुाकमिश्रं वा शुक्रमेही प्रमेहति॥ २३॥

In Sāndra-Meha (Chyluria), the patient passes a thick urine, which resembles stale riceboilings. In Piṣṭa-Meha, the patient passes urine like a solution of pasted rice attended with horripilation. In Surā-Meha, the patient passes urine like wine, which is transparent in its surface but leaves a sediment at its bottom. In Śukra (Spermatorrhoea), the patient passes urine highly charged with semen, or resembling semen in coluur.

मूत्रयेत्सिकतामेही सिकतारूपिणो मलान्॥
शीतमेही सुबहुशो मधुरं भृशशीतलम्॥ २४॥
शनैः शनैः शनैर्मेही मन्दं मन्दंप्रमेहति॥

In Sikatā-Meha, the urine be comes turbid, and is found to leave a sediment resembling hard grains of sand. The urine becomes cold, sweet, and copious in Vāta-Meha, while it dribbles out or is emitted in successive and broken jets in Śanair-Meha.

लालातन्तुयुतं मूत्रं लालामेहेन पिच्छिलम्॥ २५॥
गन्धवर्णसस्पर्शैः क्षारेण क्षारतोयवत्॥

In Lālā-Meha, the urine becomes slimy and shreddy like saliva, while in Kṣāra-Meha, it assumes an alkaline character, or resembles an alkaline solution in taste, touch, smell and appearance.

नीलमेहन नीलाभं कालमेही मनीनिभम्॥ २६॥

In Nīla-Meha, the patient passes a bluish urine, while in Kāla Meha, the urine becomes black as ink.

सन्धिमर्मसु जायनते मांसलेषु च धामसु॥
अन्तोन्नता मध्यनिम्ना अक्लेदसुदरुजान्विता॥ २७॥
शरावमानसंस्थानां पिडिका स्याच्छराविका॥
सदाहा कर्मसंस्थाना ज्ञेया कच्छपिका बुधैः॥ २८॥

A case of Prameha, neglected at the outset, may be followed by the appearance of one of the ten aforesaid types of abscess at a fleshy part of the patient's body, or about any of his bone joints, or about any anastomosis of veins, arteries, etc., (Marmasthānam). Of these, the type of abscess known as Śarāvikā, is raised or elevated at its margin and dipped in it scentre, characterised by the absence of any pain or discharge, and resembles a saucer in shape. An abscess appearing about the seat of the body, and characterised by an intolerable, burning sensation in its inside, and resembling a tortoise in shape, is called Kacchapikā.

महती पिडिका नीला विनता नाम सा स्मृता॥
दहति त्वचमुत्थाने ज्वालिनी कष्टदायिनी॥ २९॥

An abscess, which is of a considerably large size and assumes a bluish colour, is called Vinata. An abscess, which develops a kind of intolerable burning sensation in the skin during ist stage of incubation, is called Jvālinī.

रक्ता सिता स्फोटचिता दारुणा त्वलजी भवेत्॥
मसूराकृति संस्थाना विज्ञेया तु मसूरिका॥ ३०॥
सर्षपोपमसंस्थाना जिह्वापाकमहारुजा॥
पुत्रिणी महती चाल्पा सुसूक्ष्मा पिडिका स्मृता॥ ३१॥

An abscess of the present type becomes extremely painful. An abscess, which is tinged either red or white, is studded with belbs or blisters, and is characterised by a sort of burning sensation, is called Alajī. Postules to the size of lentil seeds are called Masūrikā, while those that crop up like small mustard seeds on the tongue in the latter stage if Prameha, attended with an extreme pain and local suppuration, are called Sarṣapikā. Abscesses, that crop up. covering a considerable extensive area, marked by a comparatively smaller elevation, are called Putriṇī.

विदारीकन्दवद्धृत्ता कठिना च विदारिका॥
विद्रधेर्लक्षणैर्युक्ता ज्ञेया विद्रधिका तु सा॥ ३२॥

An abscess, which is hard and round like the root of a Vidārikā, is called Vidārikā. An abscess, which is marked by features peculiar to erysipelas, is called Vidradhikā.

पुत्रिणी च विदारी च दुःसहा बहुमेदसः॥
सद्यः पित्तोल्बणास्तवन्याः सम्भवन्त्यल्पमेदसः॥ ३३॥

Of these, the types known as Putriṇi and Vidārī are characterised by an excessive deposit of fat, and a kind of intolerable pain.

पिडिकास्ता भवेयुः स्याद्दोषोद्रको यथायथम्॥
प्रमेहेण विनाप्येता जायन्ते दुष्टमेदसः॥ ३४॥

Other kinds of abscesses may mark the sequel of a case of Prameha, marked by an extremely aggravated condition of the deranged Pittam.

तावच्च नोपलक्ष्यन्ते यावद्वर्णश्च वर्जितम्॥
हारिद्रं रक्तवर्णं वा मेहप्राग्रूपवर्जितम्॥ ३५॥
यो मूत्रयेत तन्मेहं रक्तपित्तन्तु तद्विदुः॥
स्वेदोऽङ्गगन्धः शिथिलत्वमङ्गे
शय्याशनस्वप्नसुखाभिषंगः॥
हन्नेत्रजिह्वाश्रवणोपदाहा
घनोग्रता केशनखाभिवृद्धिः॥ ३६ ॥
शीतप्रियत्वं गलतालुशोषो
माधुर्य्यमास्ये मरपाददाहः॥
भविष्यतो मेहगणस्य रूपं
मूत्रेऽपि धावन्ति पिपीलिकाश्च ॥ ३७॥

The deranged Vāyu, Pittam and Kapham in connection with a case of Prameha give rise to abscesses peculiar to their respective aggravated conditions in the body of a person of vitiated fat, even without an attack of Prameha, but their specific natures can not be ascertained till their characterestic colours are developed. A case in which a person passes an extremely high-coloured urine, like washings of turmeric or blood, without the specific features of urine in Prameha as described before, should be diagnosed as a case of Raktapittam (urethral haemorrhage) Perspiration, with a bad smell in the body, lassitude of the body with a kind of gone feeling in the limbs, inclination to sleep, eating, and repose, a burning sensation in the heart, eyes, tongue and ears, growth, and thickness, of the ends of finger-nails and hairs, fondness for cool things and cooling measures, and dryness of the palate, with a sweet taste in the mouth and burning sensation in the extremities are the symptoms, which mark the premonitory stage of Prameha.

तृष्णा प्रमेहे मधुरं प्रपिच्छं
मध्वामये स्याद्विविधो विकारः॥
सम्पूरणाद्वा कफसम्भवः
स्यात्क्षीणेषु दोषष्वनिलात्मको वा॥ ३८॥
सम्पूर्णरूपाः कफपित्तमेहाः
क्रमेण ये वै रतिसम्भवाश्च॥
संक्रामते पित्तकृतायतु याप्याः
साध्योऽस्ति मेहो यदि नास्ति दिष्टम्॥ ३९॥

Ants are found to infest the urine of a patient during this stage of Prameha, and thirst, and sweetness of the urine, etc., are the symptoms, which are developed with the progress of the disease. The body having been permeated with deranged Kapha, the bodily Vāyu gets the upper hand of the other morbific diathesis in the body, and produces the Vātaja type of Prameha. Types of Prameha, due to the action of the deranged Pittam of Kapham, fully exhibit their charateristic symptoms, while those, which are due to any impure contact, take time to develop all their specific features, and are contaminated from one person to another. Types of Prameha, due the action of the deranged Pittam, may be checked, if not cured. A case of Prameha may be expected to be cured only before the specific symptoms are fully developed.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे प्रमेहनिदानं नामैकोनषष्ट्युत्तर शततमोऽध्यायः॥ १५९॥

अध्यायः १६० / Chapter 160

धन्वन्तरिरुवाच

निदानं विद्रधेर्वक्ष्ये गुल्मस्य शृणु सुश्रुत! ॥
भुक्तैः पर्य्युषितात्युष्णशुष्करूक्षविदाहिभिः॥ १॥

Dhanvantarī said :—Hear me, O Suśruta, now discourse on the aetiology and symptomology etc., of abscesses, *(Vidradhi)* and Gulmas (internal glands). Ingestion of stale, dry, parchifying, or extremely hot food may be set down as the primary cause of *Vidradhis* and Galmas.

जिह्वाशय्याविचेष्टाभिस्तैस्तैश्चासृक्प्रदूषणैः॥
दुष्टस्त्वङ्मांसमेदोऽस्थिमदामृष्टोदराश्रयः॥ २॥

य: शोथो बहिरन्तश्च महाशूलो महारुज:॥
वृत्त: स्यादायतो यो वा स्मृतो रोग: स विद्रधि:॥ ३॥

The blood vitiated through such factors as gratification of carnal propensities by unnatural means, use of hard and uneven beds etc., vitiates, in its, turn, the skin, flesh, fat, and bones of the body, and takes refuge in the abdominal cavity, causing a round or extended swelling to appear either in the inside or on the surface of the body, attended with an excruciating, aching pain, which is called a Vidracthi.

दोषै: पृथक्समुदितै: शोणितेन स्रतेन च॥
वहते तत्र तत्रांगे दारुणे ग्रथितोऽस्रुत:॥ ४॥

The morbific principles of the body, such as the deranged Vāyu, Pittam and Kapham, either severally or combinedly, may give rise to an abscess, which may likewise occur is any part of the body, which has been profusely bled. An external abscess appearing at any part of the body as an outcome of profuse blood-letting is found to have a knotty formation.

अन्तरा दारुणश्चैव गम्भीरो गुल्मवर्द्धन:॥
वल्मीकवत्समुत्स्रावी ह्यग्निमान्द्यञ्च जायते॥ ५॥

An internal tumour, on the other hand, is always found to be deep-swated, compact as an internal gland (Gulma) and chequered with orfices, like an ant-hill, through which secretions are exuded. The patient complains of impaired digestion in this internal type of *Vidradhi*, which proves fatal in many instances.

नाभिबस्तियकृत्प्लीहक्लोमहृत्यकुक्षिवंक्षणि॥
हृदये वेपमाने तु तत्रतत्रातितीव्ररुक्॥ ६॥

The spleen, liver, lungs, heart, urinary bladder, intercostal, and inguinal regions; principally form the seats of these internal abscesses. A heavy palpitation of the heart, . enhancing the pain, is experienced when an abscess occurs in that locality.

श्यामारुणाशिरोत्थानपाको विषमसंस्थित:॥
संज्ञाच्छेदभ्रमानाहस्यन्दसर्पणाशब्दवान् ॥ ७॥

The abscess assumes either a blackish or bluish red colour, is slow in its growth and suppuration, and regular in its, formation.

रक्तताम्रासित: पित्ततृण्मोहज्वरदाहवान्॥
क्षिप्तोत्थानप्रपाकश्च पाण्डु: कण्डूयुत: कफात्॥ ८॥

Loss of consciousness, vertigo, tympanites with suppression of the stool and urine, and bleeding, attended with a kind of indistinct report, are the distressing symtoms which are found to supervene.

संक्लेशशीतकस्तम्भृजम्भारोचकगौरवा:॥
चिरोत्थानाऽविपाकश्च संकीर्ण: सन्निपात:॥ ९॥
सामर्थ्याच्चात्र विड्भेदो बाह्याभ्यन्तरलक्षणम्॥
कृष्णस्फोटावृतश्यामस्तीव्रदाहरुजाज्वर:॥ १०॥

An abscess originated through the action of the action of the deranged Pittam assumes either a red, copper, or black colour, and is attended with fainting, fever and a burning sensation. The abscess is rapid in its growth, and suppuration sets in early in the Pittaja type. An abscess of the Kaphaja type is tinged grey, and is attended with an itching sensation, and shivering. Numbness of the affected part, yawning, and heaviness of the limbs, with a non-relish for food are the symptoms which further characterise this Kaphaja type. An internal abscess of the Sannipāta type, like an external one of the same kind, is slow in growth and suppuration. It assumes a black colour, becomes studded over with belbs, and is attended with an intolerable burning pain, with fever and loose motions of the bowels.

पित्तंलिंगोऽसृजा बाह्यो स्त्रीणामेव तथान्तरम्॥
शस्त्राद्यैरभिघातोत्थरक्तैश्च रोगकारणम्॥ ११॥

The external abscesses have all their origin in the deranged condition of the Pitttam. There is another kind of external abscess which is peculiar to women. The blood, enraged by a blow or hurt, may give rise to another kind of *Vidradhi.*

क्षतोत्थो वायुना क्षिप्त: स रक्त: पित्तमीरयन्॥
पित्तासृग्लक्षणं कुर्याद्विद्रधिं भूर्य्युपद्रवम्॥ १२॥

The blood in any part of the body, that has been wounded, becomes agitated through the action of the local Vāyu (nerve force). The enraged blood, failing to find out an outlet, mixes with the deranged Pittam, and produces

a kind of abscess, which is attended with all the symptoms peculiar to the deranged Pittam and vitiated blood.

तेनोपद्रवभेदश्च स्मृतोऽधिष्ठानभेदतः॥
नाभौ हि ध्मातं चेद्वस्तौ मूत्रकृच्छ्रश्च जायते॥ १३॥

Different symptoms are exhibited according to the variation in the seat of an abscess in the body, as for example, an internal abscess, occurring about the region of the umbilicus, brings on an obstinate tympanites, while the one, which appears in the urinary bladder, produces painful micturition.

श्वासप्रश्वासरोधश्च प्लीहायामतितृट् परम्॥
गलरोधश्च क्लोम्नि स्यात्सर्वांगप्ररुजा हृदि॥ १४॥

An abscess of the spleen brings on dyspncea, and an unpuenchable thirst. An abscess in the lungs produces constriction of the larynx, while the one in the heart produoes a pain all over the body.

प्रमोहस्तमकः कासो हृदयोद्घट्टनं तथा॥
कुक्षिपार्श्वान्तरे चैव कुक्षौ दोषोपजन्म च॥ १५॥

An abscess, occurring inside the I inter-coastal region, produces vertigo, fainting, a digging pain in the heart, and the peculiar form of dyspnoea known as Śvāsa (described before).

तथा चेदूरुसन्धौ च वंक्षणे कटिपृष्ठयोः॥
पार्श्वयोश्च व्यथा पायौ पवनस्य निरोधनम्॥ १६॥

And abscess, occurring inside the inguinal regions, about joint of the thighs, or about the union of the back and waist (sacrum), produces the incarceration of the wind and kind of intolerable pain.

आमपक्वविदग्धत्वं तेषां शोथवदादिशेत्॥
नाभेरूर्ध्वमुखात्पक्वात्प्रद्रवन्त्यपरे गुदात् ॥ १७॥

The non-suppurated, suppurating, and suppurated stages of an abscess should be ascertained in the manner of any other swelling. An internal abscess, occurring in the region above the umbilicus, with its head pointing upward, bursts out in the stomach, and evacuates its contents through the passage of the anus.

गुदास्यनाभिजे विद्याद्दोषक्लेदोच्चविद्रधौ।
कुरुते स्वाधिष्ठानस्य विवर्त्तं सन्निपातजः॥ १८॥
पक्वो नाभिवस्तिस्थो भिन्नोऽनतर्बहिरेव वा॥
पाकश्चान्तः प्रवृद्धस्य क्षीणस्योपद्रवार्दितः॥ १९॥

An internal abscess, occurring in the rectum, or the umbilicus, and exuding its (peculiar) secretion, should be regarded as indicating a painful prognosis. An internal abscess of the Sannipāta type appearing in any of the aforesaid localities in the body produces an alteration in the composition of the local tissues, while an external one, occurring about the umbilicus, or in or above the urinary bladder, runs to suppuration and bursts. an internal abscess, fully developed, is always found to suppurate, while the one, that is not well developed, gives rise to may a supervenig, distressing symptom in its immature stage.

विद्रधिश्च भवेत्तत्र पापानां पापयोषिताम्॥
मृते तु गर्भगे चैव सम्भवेच्छ्वयथर्घनः॥ २०॥

A peculiar kind of abscess in found to occur in the ute s of wicked women, who are adicted to the sinfu practice of effecting miscarrige of their pregnancy. The swellings in the uterus, caused by frequent abortions, become compact and condensed, and are thus transformed into abscesses. A mammary abscess should be regarded as an external one to all intents and purposes.

स्तने समत्थे दुःखं वा बाह्यविद्रधिलक्षणम्॥
नारीणां सूक्ष्मरकतत्वात्कन्यायान्तु न जायते॥ २१॥

An internal abscess can never occur in any of the reproductive organs of a girl, owing to the comparatively greater thinness of blood that courses in the female economy, during childhood.

क्रुद्धो रुद्धगतिर्वायुः शेफमूलकरो? हि सः॥
मुष्कवंक्षणतः प्राप्य फलकोषातिवाहिनीम्॥ २२॥

Ii is the aggravated and obstructed Vāyu (nerve force) that should be regarded as the primary cause of all swellings.

आपीड्य धमनीवृद्धिं करोति फलकोषयोः॥
दोषो मेदस्सु तत्रास्ते सवृद्धिः सप्तधा गदः॥ २३॥

The local Vāyu, any wise aggravated, courses down from the region of union between the penis and the scrotum, finds lodgment in the spermatic chord of the testes, presses upon the local vessls, and produces a swelling of the crotum by vitiating the fat of the locality. The disease is called *Vṛddhi Roga,* which admits of being divided into seven different types.

मूत्रन्तयोरप्यनिलाद्बाह्ये वाभ्यन्तरे तथा॥
वातवपूर्णः खरस्पर्शो रूक्षो वाताच्च दाहकृत्॥ २४॥

A preponderance of the deranged V āyu in a *Vidradhi Roga* of this type, whether external or internal, is followed by copious micturitions. In the Vātaja type of this *Vṛddhi Roga,* the swelling (scrotal tumour) becomes inflated, parched and rough to the touch, marked by a burning sensation in its inside.

पक्वोदुम्बरसङ्काशः पित्ताद्दाहोष्मपाकवान्॥
कफात्तीव्रो गुरुः स्निग्धः कण्डूमान्कठिनोऽल्परुक्॥ २५॥

In the Pittaja type, the swelling assumes a vermilion tint like that of a ripe Audumabara fruit (Ficus Indica), and is attended with heat, burning, and suppuration. In the Kaphaja type, the swelling becomes, cold, heavy, glossy, and slightly painful, attended with an itiching sensation.

कृष्णः स्फोटावृतः पिण्डो वृद्धिलिंगश्च रक्ततः॥
कफवन्मेदसां वृद्धिर्मृदुतालफलोपमः॥ २६॥

In the Raktaja type (Hematocele) (due to the action of the contaminated blood), the swelling becomes compact, and is covered with a crop of belbous eruptions on its surface, its other features being one with those described under the head of Pittaja type of *Vṛddhi.* The swelling in the type originated through the action of the deranged fat and Kapham becomes soft and rounded like a palm fruit.

मूत्रधारणशीलस्य मूत्रजस्तत्र गच्छतः॥
अलोभः पूर्णधृतिमान्क्षोभं याति सरन्मृदु॥ २७॥
मूत्रकृच्छ्रमधास्ताच्च वलयः फलकोषयोः॥
वातकोपिभिराहारेः शीततोयावगाहनेः॥ २८॥

The type known as Mūtraja Vṛddhi (Hydrocele), usually appears in those who are in the habit of voluntarily suppressing their urine. The patient leads a sort of quiscient life, and does not evince any desire for any thing in special. The swelling becomes distended with serious accumulations, and suffers a perceptible diminution in size, if its fluid contents are in any way evacuated.

विण्मूत्रधारणाच्चैव विषमांगविचेष्टैः॥
क्षोभितैः क्षोभितौजाश्च क्षीणान्तर्देहिनो यदा॥ २९॥

Cold ablutions and use of articles of fare, that tend to aggravate the bodily Vāyu, are the factors which produce a kind of ring-like swelling at the bottom of the scrotum, producing painful micturition.

पवनो विगुणीभूय शोणितं तदधो नयेत्॥
कुर्यात्तत्क्षणसन्धिस्थो ग्रन्थ्याभः श्वयथुस्तदा॥ ३०॥

The Vayu aggravated by voluntary repression of natural urgings of the body to urination or defecation, or by violent physical exercise or straining of the lower limbs in any unnatural posture, or suck like aggravating factors, tends to produce a determination of blood to the lower limbs and inguinal regions, instantaneously causing the appearance of a ringlike glandular swelling (hernea) in the groin.

उपेक्ष्यमाणस्य च गुल्मवृद्धिमा-
ध्मानरुग्वै विविधाश्च रोगाः॥
सुपीडितोऽन्तः स्वनवान् प्रयाति
प्रध्मापयन्नेति पुनश्च मूर्ध्नि॥ ३१॥

Neglected at the outset, a case of this type of Vṛddhi *Roga* may run into one of *Guhna,* attended with tympanites, pain, and hosts of other distempers. Firmaly pressed, the ring-like, protuberant, swelling rises upward, making a distinctly audible report.

रक्तवृद्धिरसाध्येऽयं वातवृद्धिसमाकृतिः॥
रूक्षकृष्णारुणशिरा ऊर्णावृतगवाक्षवत्॥ ३२॥

The type (Rakta Vṛddhi) is incurable, while the swelling a case of Vātaja Vṛddhi continues in the same size, traversed by a network of dry, bluish red veins. The aforesaid diseases may be divided into eight different type according as the morbific principles of the deranged Vāyu, Pittam, and Kapha severally or combinedly act as their exciting and underlying factors.

वातोऽष्टधाः पृथग्दौषैः संस्पृष्टैर्निचयं गतः॥
आर्त्तवस्य च दोषेण नारीणां जायतेऽष्टमः॥ ३३॥

The eighth kind of abscess (Vidradhi) is that, which occurs in any of the generative organs (ovary or uterus, etc.,) of women of impaired menstrual functions:

ज्वरमूर्च्छातिसारैश्च वमनाद्यैश्च कर्मभिः॥
कर्शितो बलवान्याति शीतार्त्तश्च बुभुक्षितः॥ ३४॥
यः पिबत्यन्नपानानि लंघनप्लावनादिकम् ॥
सेवते हीनसंज्ञाभिरर्दितः समुदीरयन्॥ ३५॥
स्नेहस्वेदावनभ्यस्य शोषणं वा निषेवयेत् ॥
शुद्धो वा शुद्धिहानिर्वा भजेत स्पन्दनानि वा ॥ ३६॥

Even a strong patient (during an attack) is afflicted with fever, dysentery, vomiting, rigor, and hunger, and gets emaciated. A Vidradhi-patient, who partakes of boiled rice, or drinks copiously, or bathes, or fasts, during an attack, is soon overwhelmed with fits of fainting. Diaphoretic or emolient measures should not be resorted to in a case of Vidradhi, and expedients calculated to promote a free and healthy circulation of blood should be at once tried, no matter whether the morbific principles have been eliminated from the body of the patient with the help of suitable purgatives, or not.

वातोल्बणास्तस्य मलाः पृथक्चैव हि तेऽथा वा॥
सर्वो रक्तयुतो वातोद्देहस्नोतोऽनुसारिणः॥ ३७॥

In a case of *Vātaja Vidradhi*, the wind and the filthy matter are either combinedly emitted from the abscess, or they may be separately emitted at different times. The aggravated Vāyu, coursing through the capillaries, sometimes gives rise to bloody discharge from a Vātaja abscess, while obstructing the upward and downward passages of the body it brings on a violent aching pain.

ऊर्ध्वाधोमार्गमावृत्य वायुः शूलं करोति वै॥
स्पर्शोपलभ्यं गुल्मोत्थमुष्णं ग्रन्थि स्वरूपिणम्॥ ३८॥

A *Guhna* (internal gland) is tangible (can be caught hold of with the hand) like a stone, hot, and glandular in shape. The Vāyu, aggravated through fasting, supression of stool or urine, or obstruction of the channels of the body, finds lodgment in the abdominal cavity, and dries up, in virtue of its own parchifying property, the feces and mucous accumulated therein in the shape of a hard lump, which is called *Gulma*.

कर्षणात्कफविड्घातैर्मार्गस्यावरणेन वा॥
वायुः कृताश्रयः कोष्ठे रौक्ष्यात्काठिन्यमागतः॥ ३९॥
स्वतन्त्रः स्वाश्रये दुष्टः परतन्त्रः पराश्रये॥
ततः पिण्डकवच्छ्लेष्मा मलसंसृष्ट एव च॥ ४०॥

The deranged Vāyu continuing in its own locations acts independently, while located in the seat of any other morbific pinciple of the body (such as the Pittam and Kapha) it acts subservient to that principle. The consolidated lump of Kapham, solidified in combination with mucous, and which is found to occupy the region either about the umbilicus, sides, or thoracic or abdominal cavity, is called a Gulma.

गुल्म इत्युच्यते बस्तिनाभिहृत्पार्श्वसंश्रयः॥
वातजन्ये शिरः शूलज्वर प्लीहान्त्रकूजनम्॥ ४१॥
वेधः सूच्येव विड्भ्रंशः कृच्छ्रे मूत्रं प्रवर्त्तते॥
गात्रे मुखे शोथः ह्यग्निमान्द्यं तथैव च॥ ४२॥
रूक्षकृष्णत्वगादित्वं चलत्वादनिलस्य च॥
अनिरूपितसंस्थानो विविधाञ्जनयेव्द्यथाम्॥ ४३॥
पिपीलिकाव्याप्त इव गुल्मः स्फुरति नुद्यते॥
पित्ताद्दाहाम्लकौ मूर्च्छा विड्भेदः स्वेदतृड्ज्वराः॥ ४४॥

In the Vātaja type of Gulma, fever with an excruciating headache, enlarged spleen, a rumbling or croaking sound in the intestines, loose motions of the bowels, a pricking pain in the limbs, and difficult or painful urination are the symptoms, which are invariably exhibited. The patient suffers from an oedematous swelling of the face of extremities, or from a general anasarca. The ball-like tumour rolls about, or shifts from one place to another, in the region of its location, the skin of the patient becomes parched and dark, the pupils of the eyes are dilated, and the sight is perceptibly impaired. The patient complains of a creeping sensation in the Gulma, as if hosts of ants are traversing its inside, and the ball-like tumour is perceived to be shifting from place to place.

हारिद्र्यं सर्वगात्रेषु गुल्माच्छोथस्य दर्शनम्॥
हीयते दीप्यते श्लेष्मा स्वस्थानं दहतीव च॥ ४५॥

In the Pittaja type, symptoms such as Epilepsy, acid eructations with loose motions of the bowels and a burning sensation in the body, perspiration, thirst, chlorosis, and anasarca are found to be mainfest.

कफात्स्तैमित्यमरुचिः सदनं शिरसि ज्वरः॥
पीनसाल स्यहृल्लासौ शुक्लकृष्णात्वगादिता॥ ४६॥
गुल्मो गभीरः कठिनो गुरुर्गर्भस्थबालवत्॥
स्वस्थानस्था अधावन्तस्तत एवात्र मारकाः॥ ४७॥

In the Kaphaja-type, the Gulma becomes hard, heavy, and fixed attended with insomnia, or fretful sleep at irregular hours, obesity, nausea, white or dark colour of the skin, heaviness of the head, and a sensation, as if the body has been packed with a wet compress, with a non-relish for food are also present.

प्रायस्तु यत्तद्द्वन्द्वोत्था गुल्माः संसृष्टमैथुनाः॥
सर्वजस्तीव्ररुग्दाहः शीघ्रपाकी घनोन्नतः॥ ४८॥

The deranged Kaphaha in the system is aggravated or suffers a diminution at times without any apparent reason, scorching its specific seats in the organism. The distressful concomitants in this desease such as, haemorrhage etc., soon manifest themselves through the deranged condition of the specific organs they are found to attack, thus bringing on a complication which invariably proves fatal.

सोऽसाध्यो रक्तगुल्मस्तु स्त्रिया एव प्रजायते॥
ऋतौ या चैव शूलार्त्ता यदि वा योनिरोगिणी॥ ४९॥

The type known as Rakta-gulma (ovarian tumour) which occurs in women are found to be hard, raised and compact. The type should be attributed to the concerted action of the deranged Vāyu, Pittam and Kapha, etc., and is marked by an exeruciating pain and rapid suppuration.

सेवते वानिलांश्च स्त्री क्रुद्धस्तस्याः समीरणः॥
निरुध्यात्यार्त्तवं योन्यां प्रतिमांसा व्यवस्थितम्॥ ५०॥

A long exposure to the wind by a woman, during her menses, or by one suffering from any kind of uterine or vaginal disease, tends to augment and aggravate the Vāyu in her system. The Kikuyu, thus aggravated, obstructs the orfice of the menstrual duct, and the blood accumulated, each month, in her abdominal cavity, produces all the symptoms of pregnancy.

कुक्षौ करोति तद्गर्भे लिंगमाविष्करोति च॥
हृल्लासदौहृस्तन्यदर्शनं कामचारिताः॥ ५१॥

Nausea, appearance of milk in the mamme, and a fretful mood are the symptoms, which charaterise this disease in which the patient becomes fastidious in her taste, and evinces her desires for various kinds of food, as in true pregnancy.

क्रमेण वायोः संसर्गात्पित्तं योनिषु सञ्चयम्।
रक्तस्य कुरुते तस्या वातपित्तोक्तगुल्मजान्॥ ५२॥

The deranged Pittam, in contact with the aggravated Vāyu, leads to the accumulation of blood in the uterus, and the Gulma, generated in consequence thereof, manifests symptoms which are peculiar to both of them (Vāyu and Pittam).

गर्भाशये च सुतरां शूलांश्चैवासृगाश्रये॥
योनिस्त्रावश्च दौर्गन्ध्यं भूयः स्यन्दनवेदने॥ ५३॥

The accumulated blood in the uterus produces an intolerable aching pain in that viscus, attended with pain in the vagina, and a fetid, waterlike, vaginal discharge, or leucorrhoea.

कदापि गर्भवद्गुल्म सर्वे ते रतिसम्भवाः॥
पाकश्चिरेण भजते नैधते विद्रधिः पुनः॥ ५४॥

The gulma in this type sometimes develops all other symptoms of pregnancy. All these types of Gulma should be regarded as having their origin in excessive or unnatural gratification of sexual propensities.

पच्यते शीघ्रमत्यर्थं दुष्टरक्ताश्रयस्तु सः॥
अतः शीघ्रं विदाहित्वाद्विद्रधिः सोऽभिधीयते॥ ५५॥

The food long remains undigested in the stomach of a Guhna-patient, and the growth and progress of an abscess are arrested as soon as a Gulma makes its appearance in the body

of the patient. A *Vradhi* (abscess) is so called from the fact of its soon running to suppuration.

गुल्मान्तराश्रये बस्तिदाहश्च प्लीहवेदना॥
अग्निवर्णबलभ्रंशो वेगानं वा प्रवर्त्तनम्॥ ५६॥

A Gulma, occurring in the abdominal cavity, is marked by a burning sensation in the pelvic cavity, and a pain in the inside of the Gulma like that, which is experienced in an enlarged spleen. The complexion of the patient becomes pale and sallow, the strength of the body is diminished, the digestion is impaired, and the stool and urine are suppressed.

अतो विपर्य्यये बाह्यकोष्ठांगेषु च नातिरुक्॥
वैवर्ण्यमथ वा कासो बहिरुन्नतताधिकम्॥ ५७॥

External symptoms develop themselves, and the patient complains of a pain in his limbs and abdomen, or about the umbilicus, while the reverse is the case (i.e., in cases where the preceding symptoms are not exhibited). Cough, palour, bulging out of the abdomen, rumbling sound in the intestine, tympanites, and an excruciating pain in the abdomen are the symptoms, which are found to supervene.

साटोपमत्युग्ररुजमाध्मानमुदरे भृशम्॥
ऊर्द्ध्वाधो वातरोधेन तमानाहं प्रचक्षते॥ ५८॥

When in combination with the preceding symptoms, emission of flatus or rising of eructations are stopped the diseases is called *Ānāha.*

घनश्चाष्ठ्युपमो ग्रन्थिलोऽष्ठीलातु समुन्नता॥
समस्तलिंगसंयुक्तः प्रत्यष्ठीला तदाकृतिः॥ ५९॥

A thick, raised, knotty, and stone-like gland, appearing in a case of Gulma, is called *Aṣṭhlā.* When the Vāyu incarcerated in the stomach gives ise to an excruciating pain, accompanied by all the foregoing symptoms, the disease is called Pmteyasthild.

पक्व श्योद्भवोऽप्येवं वायुस्तीव्ररुजाश्रयात्॥
उद्‌गारबाहुलयपुरीषबन्धतृप्त्यक्षमत्वान्त्रविकूजनानि॥ ६०॥

Bulging out of the abdomen, suppression of stool, dulness of the senses with a rumbling sound in the intestines, tympanites.

आटोपमाध्मानपक्तिशक्तिः
आसन्नगुल्मस्य भवेच्च चिह्नम्॥ ६१॥

And distension of the abdomen are the symptoms, which mark all types of Gulma.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विद्रधिगुल्मनिदानं० नाम षष्ट्युत्तरशततमोध्यायः॥ १६०॥

अध्यायः १६१ / Chapter 161

धन्वन्तरिरुवाच

उदराणां निदानञ्च वक्ष्ये सुश्रुत तच्छृणु॥
रोगाः सर्वेऽपि मन्दाग्नौ सुतरामुदराणि तु॥ १॥

Dhanvantarī said :—Hear me, O Stigma, now discourse on the Nidānam of Udaram (Ascites), All diseases are but the offspring of impaired digestion, and it is but superfluous to add that Udaram has its origin in the deranged condition of the digestive function.

अज्जीर्णामयाश्चाप्यन्ये जायन्ते मलसंचयात्॥
ऊर्द्ध्वाधो वायवो रुद्ध्वा व्याकुलाविप्रवाहिणी?॥ २॥

An accumulation of feces in the intestines may give rise to indigestion or to any other form of dyspepsia or disease, and the deranged upcoursing and down-coursing Vāyus of the system, being obstructed in their course, make the intestines (Pravāhinī) inoperative.

प्राणानपानान्संदूष्य कुर्य्युस्तान्मांससन्धिगान्॥
आध्माप्य कुक्षिमुदरमष्टधा ते च भेदतः॥ ३॥
पृथग्दोषैः समस्तैश्च प्लीहवङ्क्षतोदकैः॥
तेनार्त्ताः शुष्कताल्वोष्ठाः सर्वपादकरोदराः॥ ४॥
नष्टचेष्टबलाहाराः कृतप्रध्मात कुक्षयः॥
पुरुषाः स्युः प्रेतरूपा भाविनस्तस्य लक्षणम्॥ ५॥

The Prāṇa Vāyu (nerve-force of the respilatory centre) brings about the derangement of the Apāna Vāyu (pneumogastric nerveforce), and keeps them incarcerated in the union of the skin and flesh (faces), thus giving rise to a distended condition of the abdomen, which is called Udara Roga (Ascites).

The disease admits of being divided into eight types according as it is engendered through the several, or concerted action of the morbific principles of the deranged Vāyu,

Pittam, and Kapham, or through the enlargement of the spleen, or abdominal glands, etc., or is produced as the outcome of a wound in the abdomen, or is ushered in through an accumulation of serous fluid in the abdominal cavity. Dryness of the lips and palate, distension of the abdomen, diminution of strength and appetite, incapacity for all kinds of work, bulging out of the abdomen, and a cadaverous look are the premonitory symptoms of Ascites.

क्षुन्नाशोऽरुचिवत्सर्वं सविदाहश्च पच्यते॥
जीर्णान्नं यो न जानाति सोऽपथ्यं सेवते नरः॥ ६॥

Loss of appetite with a non-relish for food, which if retained in the stomach, gives rise to an acid reaction are the futher characteristics of ascites during its period of incubation. He, who does not experience a proper digestion of his ingested food, should do well to live on a wholesome diet.

क्षीयते बलमंगस्य श्वसित्यल्पोऽविचेष्टितः॥
विषयावृत्तिबुद्धिश्च शोकशोषादयोऽपि च॥ ७॥

The strength of the patient is diminished, every day, and he feels tired after the least exertion. He becomes incapable of fixing his attention to any definite subject, and the least thinking distresses his mind.

रुग्बस्तिसन्धौ सततं लघ्वल्पभोजनैरपि॥
जराजीर्णो बलभ्रंशो भवेज्जठररोगिणः॥ ८॥

The limbs becomes emaciated, and the patient feels despondent and complains of a breaking pain in the pelvis, even after the scantiest meal.

स्वतन्त्रतन्द्रालसता मलसर्गोऽल्पवह्निता॥
दाहः श्वयथुराध्मानमन्त्रे सलिलसम्भवे॥ ९॥

Somnolence, lassitude, loose motions of the bowels, fondness for seclusion, impaired digestion with a burning sensation in the body, anasarca, and tympanites are the symptoms, which indicate the accumulation of water (serous fluid) in the abdomen.

सर्वत्र तोये मरणं शोचनं तत्र निष्फलम्॥
गवाक्षच्छिराजालैरुदरं गुड्गुडायते॥ १०॥
नाभिमन्त्रश्च विष्टभ्य वेगं कृत्वा प्रणश्यति॥
मारुते हृत्कटीनाभिपायुवङ्क्षणवेदनाः॥ ११॥

A case of Ascites invariably ends in death, and it is futile on the part of the patient's relations to mourn his death under the circumstance. A rumbling sound is heard in the intestines, and the surface of the abdome chequered with a network of veins.

सशब्दो निःसरेद्वायुर्वहते मूत्रमल्पकम्॥
नातिमात्रं भवेल्लौल्यं नरस्य विरसं सुखम्॥ १२॥

The intestines and the region of the umbilicus becomes stuffed (with wind) in this disease, and an urging towards defecation vanishes as soon as it is experienced.

तत्र वातोदरे शोथः पाणिपान्मुखकुक्षिषु॥
कुक्षिपार्श्वोदरकटीपृष्ठरुक्पर्वभेदनम् ॥ १३॥
शुष्ककासाङ्गमर्दाधोगुरुतामलसंग्रहः ॥
श्यामारुणत्वादित्वं मुखेच रसवद्धिता॥ १४॥

In this Vātaja-type, the patient experiences a pain in the groins, heart, and other parts of the body, as well as about the waist, anus, and umbilicus. Flatus is often emitted with a loud report, and urine becomes scanty. All desire for food vanishes in this type of the disease, and the patient complains of a bad taste in his mouth.

सतोदभेदमुदरं नीलकृष्णशिराततम्॥
आध्मातमुदरे शब्दमद्भुतं वा करोति सः॥ १५॥
वायुश्चात्र सरुक्च्छब्दं विधत्ते सर्वथा गतिम्॥
पित्तोदरे ज्वरो मूर्च्छा दाहित्वं कटुकास्यता॥ १६॥

Oedematous swelling of the face, abdomen, and extremities, a breaking pain in the abdomen, or about the waist, sides, back, or other parts of the body, dry cough, pain in the limbs, heaviness of the nether regions of the body, suppression of stool, varied taste in the mouth, and a reddish or blackish colour of the skin are the further a breaking, piercing, pain is likewise experienced in the abdomen in this type, and the surface of the abdomen becomes covered over with a fret-work of blue or black veins. The abdomen gets distended, and a variety of sound is heard within its cavity. The deranged bodily Vāyu, which courses all through the organism, gives rise to various sounds and diverse kinds of pain in the different parts of the body.

भ्रमोतिसारः पीतत्वं त्वगादावुदरं हरित्॥
पीतताम्रशिरादित्वं सस्वेदं सोष्म दह्यते॥ १७॥

Fever, epileptic fits, a bitter taste in the mouth, and a burning sensation in the body, vertigo, dysenteric stools, yellowness of the skin, and greenness of the skin of the distended abdomen are the symptoms, which mark the Pittaja type of Ascites.

धूमायते मृदुस्पर्शं क्षिप्रपाकं प्रदूयते॥
श्लेष्मोदरेषु सदनं स्वेदश्वयथुगौरवम्॥ १८॥

Yellow or copper-coloured veins appear on the skin of the patient, who imagines as if fumes are escaping out of his body, and complains of constant vanishings of sight. Perspiration becomes copious which does not relieve the intolerable burning sensation in the body. The abdomen is felt soft to the touch and speedily supperates in this (Pittaja) type of Ascites.

निद्रा क्लेशोऽरुचिः श्वासः काशः शुक्लत्व गादिता॥
उदरं तिमिरं स्निग्धं शुक्लकृष्णशिरावृतम् ॥ १९॥

Lassitude of the boby, perspiration, oedematous swelling of the limbs, heaviness of the body, somnolence with a non-relish for food, dyspnoea, cough and whiteness of the skin and conjunctivae are the features, which mark the Kaphaja type of Ascites. The skin of the protruded abdomen becomes glossy, and fretted with messes of black or white veins. characteristics of the Vātaja type of Ascites.

नीरातिवृद्धौ कठिनं शीतस्पर्शं गुरु स्थिरम्॥
त्रिदोषकोपने तैस्तैस्त्रिदोषजनितैर्मलैः ॥ २०॥

On the excessive accumulation of water (serous fluid) in the abdominal cavity, the abdomen becomes hard, heavy, immoveable, and cold to the touch. In the *Tridoṣaja* type the symptoms peculiar to each of the three aforesaid types manifest themselves in unison.

सर्वदूषणदुष्टाश्च सरक्ता सञ्चिता मलाः॥
कोष्ठं विकुर्वाणाः शोषमूर्च्छाभ्रमान्वित्॥ २१॥
कुर्य्युस्त्रिलिङ्गमुदरं शीघ्रपाकं सुदारुणम्॥
वर्द्धते तच्च सुतरां शीतवातप्रदर्शने॥ २२॥
अक्ष्यशनाच्च संक्षाभाद्यानपानादिचेष्टैः॥
अविहितैश्च पानाद्व्येर्वमनव्याधिकर्षणैः॥ २३॥

All the morbific principles of the body, in combination with the vitiated blood and accumulated fecal matter, find lodgment in the cavity of the abdomen giving rise to vertigo, Epilepsy, and emaciation in a form of Ascites in which symptoms peculiar to the three morbific diathises of Vāyu, Pittam, and Kapham are combinedly developed; and suppuration sets in early in the distended abdomen. The disease shows signs of aggravation in cold and windy day, and is extremely hard to cure.

वामपार्श्वस्थितः प्लीहा च्युतस्थानो विवर्द्धते॥
शोणिताद्वा रसादिभ्यो विवृद्धो जनयेद्व्यथाम्॥ २४॥

The spleen, which is situated in the left side of the abdominal cavity, is disloged (hangs down) from its seat through the ingestion of inordinate quantities of food, mental anxiety, or excessive riding or drinking, or through the abuse of emetics (excessive emisis).

सोऽष्ठीला चातिकठिनः प्रोन्नतः कूर्मपृष्ठवत्?॥
क्रमेण वर्द्धमानश्च कुक्षौ व्याततिमाहरेत्॥ २५॥
श्वासकासपिपासास्यवैरस्याध्मानकज्वरैः॥
पाण्डुत्वमूर्च्छाछर्दित्वग्दाहमोहैश्च संयुतः॥ २६॥

In the alternative, the spleen may increase in bulk through the accumulation of fat or engorgement of blood in its body. It becomes hard and raised like the back of a tortoise, and gradually fills a greater part of the abdominal cavity, bringing on dyspnoea, cough, thirst, fever with a bad taste in the mouth, distension of the abdomen, yellowness of . the skin, epileptic fits, vomiting, fainting, and a burning sensation in the body in its train.

अरुणाभं विचित्राभं नीलहारिद्रराजितम्॥
उदावर्त्तेन चानाहमोहतृड्दहनज्वरैः ॥ २७॥

In abdominal dropsy due to enlargement of the splelen, nets of red, blue, or yellow veins are found to appear on the skin of the abdomen, and tympanites with suppression of stool and flatus, vertigo, and fever with a burning. sensation in the region of the heart are found to suppervene.

गौरवारुचिकाठिन्यैर्विघातभ्रमसंक्रमात्॥
प्लीहवद्दक्षिणात्पार्श्वात्कुर्य्याद्यकृदपि च्युतम्॥ २८॥
पक्वे भूते यकृति च सदा बद्धमलो गुदे॥
दुर्नामभिरुछावर्त्तैरन्यैर्वा पीडितो भवेत्॥ २९॥

Similarly, the liver, which is situated in the upper part of the right side of the abdominal cavity, is pressed down from its natural position either through a voluntary and constant repression of any natural urging of the body, or through the heavinessof any of the surrounding appendages, or through eating without any relish for food, or in reason of its own indurated condition, gives rise, like the spleen, to a peculiar form of abdominal dropsy, which is called *Yakṛtodaram* (*lit.* Dropsy of the enlarged liver). The feces remain obstructed in the rectum of the patients as soon as the process of suppuration is established in the liver, producing dyspnoea, tympanites, etc.

वर्चः पित्तकफान्बद्धान्करोति कुपितोऽनिलः ॥
अपानो जठरे तेन संरुद्धो ज्वररुक्करः॥ ३०॥
काशश्वासोरुसदनं शिरोरुङ्नाभिपार्श्वरुक्॥
मलासंगोऽरुचि श्छर्दिरुदरे मलमारुतः॥ ३१॥

The enraged and aggravated Vāyu, in this disease, arrests the secretion of bile, and those of the glands, of the intestines, thus obstructing the expulsion of the feces. The Apāna Vāyu, thus incarcerated in the abdominal cavity, brings on fever attended with cough, dyspnoea, a gone feeling in the thighs, headache, an aching pain at the sides, in the limbs, or about the umbilicus, constipation of the bowels, vomiting and a nonrelish for food. The enraged bodily Vāyu should be regarded as the principle agent in engendering this, as well as every other, form of abdominal dropsy.

स्थिरनीलारुशिराजालैरुदरमावृतम् ॥
नाभेरुपि च प्रायो गोपुच्छाकृति जायते॥ ३२॥
अस्थ्यादिशल्यैरन्यैश्च विद्धे चैवोदरे तथा॥
पच्यते यकृतादिश्च तच्छिद्रैश्च सरन्बहिः॥ ३३॥

Blue or red veins are found to appear permanently on the skin of the dropsical abdomen, and the dropsy extends in the form of a cow's tail transvesely above the umbilicus, marked by crow-feet marks.

आम एव गुदादेति ततोऽल्पाल्पः शकृद्रसः॥
स स्याद्विकृतगन्धोऽपि पिच्छिलः प्रीतलोहितः॥ ३४॥
शेषश्चापूर्य्य जठरं घोरमारभते ततः॥
वर्द्धते तदधो नाभेराशु चैति जलात्मताम्॥ ३५॥

The visceras of the abdominal civity supparate in the event of any bone or foreign matter being pricked into the cavity of the abdomen.

उद्रिक्ते दोषरूपे च व्याप्ते च श्वासतृट्भ्रमैः॥
छिद्रोदरमिदं प्राहुः परिस्रावीति चापरे॥ ३६॥

The abdominal dropsy engendered in consequence thereof is called *Chidrodara* or *Parisrāvyodara* (Peritonites) according to others.

प्रवृत्तस्नेहपानादेः सहसापथ्यसेविनः॥
अत्यबुपानान्मन्दाग्नेः दीक्षणस्यातिकृशस्य च॥ ३७॥

The Vāyu and Kapham in the system of an emaciated person, or of one of impaired digestive function or addicted to the habit of drinking large quantities of water, become enraged through such injudicrous conduct, and arrest the discharged of the acid secretions of the stomach, giving rise to an accumulation of water in the abdomen.

रुद्धः स्वमार्गादनिलः कफश्च जलमूर्च्छितः॥
वर्धते तु तदेवाम्बु तन्मात्राद्बिन्दुराशितः॥ ३८॥
तत्कोपादुदरं तृष्णागुदस्रुतिरुजान्वितम्॥
काशश्वासरुचियुतं नानावर्णाशिराततम् ॥ ३९॥
तोयपूर्णानमृदुस्पर्शात्सदृशक्षोभवेपथु ॥
बकोदरं स्थिरं स्निग्धं नाडीमावृत्य जायते॥ ४०॥

Thirst, prolapsusani, pain, cough, and dyspnoea with a non-relish for food, are the symptoms which are exhibited during the covered over with a net work of veins. The abdomen is found to fluctuate under pressure, and is felt soft to the touch. In some cases the abdomen is felt to be firm and glossy like the abdomen of a heron, and the disease is found to invade the intestines. The patient suffers from alternate fits of heat and rigor. In all types of Dropsy, neglect at the outset leads of the further liquefication of the serous accumulations of the

abdomen, which are diffused all through the organism, causing cedamatous swelling of the face, joints etc., and facilitating the accumulation of serous fluid inthe vessels of the body.

उपेक्षायाञ्च सर्वेषां स्वस्थानां परिचालिता:॥
पाका द्रवा द्रवीकुर्य्युः सन्धिस्त्रोतोमुखान्यपि॥ ४१॥
स्वेदे चैव तु संरुद्धे मूर्च्छिताश्चान्तरस्थिता:॥
तदेवोदरमापूर्य्य कुर्य्यादुदरामयम्॥ ४२॥
गुरूदरं स्थितं वृत्तमाहतञ्च च शब्दकृत्॥
हीनबलं तथा घोरं नाड्यां स्पृष्टञ्च सर्पति॥ ४३॥

An obstruction of the ducts of the body that carry perspiration may help the accumulation of water in the abdomen. Purging or loose motions of the bowels precede an attack of this type of Ascites. The dropsy becomes firm, heavy, and spherical, and does not give the characteristic sound under percussion. the patient gets weaker, every day, and the disease becomes incurable as soon as it invades the internal vessels of the abdomen. A case of Ascites, in which the apearance of veins on the surface of the bulged out abdomen is obliterated, should be regarded as of a Sannipatika origin.

शिरान्तर्धानमुदरे सर्वलक्षणमुच्यते॥
वातपित्तकफप्लीहसन्निपातोदकोदरम् ॥ ४४॥

On the different types of dropsy such as, the Vātaja, Pittaja, Kaphaja, Plihaja (Dropsy of the enlarged spleen) and Sannipātika (due to the concerted action of the deranged Vāyu Pittam, and Kapham), and Dakodara (Ascited), each preceding one should be regarded as more difficult to cure than the one immediately following it in the order of enumeration.

पक्षाच्च जातसलिलं विष्टम्भोपद्रवान्वितम्॥
जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम्॥ ४५॥

All types of Dropsy, attended with the symptoms of obstructed (flow), become incurable after a fortnight from the date of their attack. A case of congenital Ascitcs invariably proves fatal.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकषष्ट्यधिकशततमोऽध्यायः॥ १६१॥

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धन्वन्तरिरुवाच

पाण्डुशोथनिदानञ्च शृणु सुश्रुत! वच्मि ते॥
पित्तप्रधानाः कुपिता यथोक्तैः कोपनैर्मलाः॥ १॥
तत्रानिलेन बलिना क्षिप्ताक्षिप्तं यदि स्थितम्॥
धमनीर्दशमीः प्राप्य व्याप्नुवन्सकलां तनुम्॥ २॥

Dhanvantarī said :—Hear me, O Suśruta, now discourse on the Nidānam of chlorosis (Pāṇḍu), Oedema and Anasarca (Śotha). The morbific principles of Vāyu and Kapha, in combination with the Pittam extremely aggravated through their respective aggravating factors, are acrried upward in the region of the heart, the deranged and aggravated Vāyu supplies the motive power in these instances, and the aggravated Pittam, through the channels of the ten *Dhamanīs* (nerves) which branch out from that locality, spreads all through the organism.

त्वगसृक्श्लेष्ममांसानि प्रदूष्यन्नसमाश्रितम्॥
त्वङ्मांसयोस्तु कुरुते त्वचि वर्णान् पृथग्विधान्॥ ३॥

The deranged Pittam vitiates the Kapham, blood, skin, and flesh of the body, imparting a varied hue to its skin.

स्वयं हरिद्रा हारिद्रं पाण्डुत्वं तेषु चाधिकम्॥
यातोऽयं प्रहरैदुग्रः स रोगस्तेन गौरवम्॥४॥

As the colour of the skin largely becomes yellow (Pāṇḍu) like turmeric in this disease, it is called Pāṇḍu Roga (Jaundice).

धातूनां स्पर्शशैथिल्यमामजश्च गुणक्षयः॥
ततोऽल्परक्तमेदोऽस्थिनिः सारः स्याच्छ्लथेन्द्रियः॥ ५॥

In the *āmaja* type of Jaundice, the fundamental principles of the body become lighter and considerably lose their consistency. The patient suffers from a marked anaemia, the functions of the sense organs are impaired, the limbs become loose and flabby, the quantity of

fat is diminished in the body, and the bones are deprived of their substance.

शीर्यमाणैरिवाङ्गैस्तु द्रवता हृदयेन च॥
शूलोक्षिकूटवदने स्तैमित्यं तत्र लालया॥ ६॥

The limbs get thinner and thinner every day, a clammy perspiration is felt in the region of the heart, a burning and aching sensation is experienced both in the conjunctiva and sockets of the eyes, and the mouth becomes filled with saliva.

हीनतृट् शिशिरद्वेषी शीर्णलोभी हतानलः॥
मन्दशक्तिर्ज्वरी श्वासी कर्णशूली तथा भ्रमी॥ ७॥

Thirst is conspicuously absent. The patient cannot bear the least cold, and abhors all cold things, and a persistent fever of equal intensity, attended with dyspnoea earache, vertigo, vanishings of sight, impaired digestion and horripilation on the skin of the head are found to supervene.

स पञ्चधा पृथग्दोषैः समस्तैर्मृत्तिकादनात्॥
प्राग्रूमस्य हृदयस्पन्दनं रूक्षता त्वचि॥ ८॥
अरुचिः पीतमूत्रत्वं स्वेदाभावोऽल्पमूत्रता ॥
मेदः समानिलात्तत्र गाढरुक्क्लेदगात्रता॥ ९॥

The disease admits of being grouped under five subheads according as it is engendered through the several, or concerted action of the morbific priciples of the body. A peculiar type of chlorosis is caused by eating earth, and the premonitory stage of all types of Jaundice develops such symptoms as, perspiration about the region of the heart, dryness of the skin with a repugnance for food, yellowness and scantyness of urine, or absence of perspiration. The Vātaja type of Chlorosis is marked by lassitude of the body, a stupour like that of a drunkard, and an excruciating pain in the limbs.

कृष्णोक्षणं कृष्णशिरानखविण्मूत्रनेत्रता॥
शोथो नासास्यवैरस्यं विट्शोषः पार्श्वमूर्च्छना॥ १०॥

The veins, finger-nails, feces, urine, and conjunctive assume a black colour, or look dry and coloured like vermilion, and oedematous swelling of the limbs and dryness of the feces and of the mouth and the nostrils are the symptoms which further characterise this type of the disease.

पित्ते हरितपित्ताभः शिरादिषु ज्वरस्तमः॥
तृट्शोषमूर्च्छादौर्गन्ध्यं शीतेच्छा कटुवक्त्रता॥ ११॥

In the Pittaja type the veins become either yellow or greenish coloured, and fever with thirst, fainting, vanish ings of sight, heat, and emaciation of the body with a bitter taste in the mouth and longing for cold things are found to supervene.

विड्भेदश्चाऽम्लको दाहः कफाच्च हृदयार्द्रता॥
तन्द्रा लवणवक्त्रत्वं रोमहर्षः स्वरक्षयः॥ १२॥
काशश्छर्दिश्च निचयान्नष्टलिङ्गोऽतिदुःसहः॥
उत्कृष्टेनिलपित्ताभ्या कटुर्वा मधुरः कफः॥ १३॥

Diarrhoea, acid risings, a burning sensation in the body, clamminess of the cardiac region, somnolence, a saline taste in the mouth, cough, and vomiting are the features which mark the Kaphaja type of Jaundice, which is very distressing in its effect. The expectorated mucous in this disease acquires a pungent or sweetish taste either through. a preponderance of the deranged Vāyu or Pittam.

दूषयित्वा वसादींश्च रौक्ष्याद्रक्तविमोक्षणम्॥
स्रोतसां संक्षयं कुर्य्यादनुरुध्य च पूर्ववत्॥ १४॥

The deranged phlegm vitiates the fundamental principles of fat etc., of the body, and produces a condition of parchedness in the organism which results in haemorrage. The deranged Kapha, as before described, obstructs the internal vessels of the body, and thereby produces its general emaciation.

पाण्डुरोगेक्षये जाते नाभिपादास्यमेहनम्॥
पुरीषं कृमिवन्मुञ्चेद्भिन्नं सास्रं कफान्वितम्॥ १५॥

In Jaundice, the face of the patient gets thinner, the scrotum and the muscles of the calves and abdomen are withered up, and the patient passes stool which is mixed with blood and mucous, and contains hosts of little intestinal worms.

यः पित्तरोगी सेवत पित्तलं तस्य कामलम्॥
कोष्ठशाखोद्गतं पित्तं दग्ध्वासृङ्मांसमारेत्॥ १६॥

An injudicious use of extremely Pitta generating food by Jaundice-patient is followed by an attack of *Kāmalā* (Chlorosis). The deranged and aggravated Pittam, in this disease, coming out of its seat in the abdominal vacity, scorches up the flesh and the blood.

हारिद्रमूत्रनेत्रत्वं मुखं रक्तं शकृत्तथा॥
दाही विपाकतृष्णावान् भेकाभो दुर्बलेन्द्रियः॥ १७॥

The urine, eyes, skin, face and feces of the cavient assume a yellow colour, and thirst, and indigestion with a burning sensation in the body are found to supervene. The patient lies like a bloated toad, weak in all his limbs and organs.

भवेत्पित्तानुगः शोथः पाण्डुरोगावृतस्य च॥
उपेक्षया च शोथाद्याः सकृच्छ्रा कुम्भकामलाः॥ १८॥

The unassimilated Pittam, in this disease gives rise to a kind of general anasarca, which, being neglected, may run into a case of *Kumbha Kāmalā.*

हरितश्यामपित्तत्वे पाण्डुरोगो यदा भवेत्॥
वातपित्ते भ्रमस्तृष्णां स्त्रीषु हर्षो मृदुज्वरः॥ १९॥
तन्द्रा वा चानलभ्रंशस्तं वदन्ति हलीमकम्॥
आलस्यश्चातिभवति तेषां पूर्वमुपद्रवः॥ २०॥

The undigested bile produces greenness of complexion, the deranged Vāyu and Pittam give rise to vertigo and thirst, and a low fever with fondness for female company, somnolence, extreme lassitude, and impaired digestion are the symptoms which mark the premonitory stage of *Halimaka.*

शोथः प्रधानः कथितः स एवातो निगद्यते॥
पित्तरक्तकफान्वायुर्दुष्टो दुष्टान्बहिःशिराः॥ २१॥
नीत्वा रुद्धगतिस्तैर्हि कुर्य्यात्त्वङ्मांससंश्रयम्॥
उत्सेधं संहतं शोथं तमाहुर्निचयादतः ॥ २२॥

I have already, told you, O Suśruta, that *Śotha is* one of the most dreadful diseases, now hear me discourse on the Nidānam of that disease. The deranged Vāyu, by driving the deranged Kapham (phlegm), Pittam and blood to the external vessels of the body, make them incarcerated in the local skin and flesh, giving rise to a raised and compact swelling which is called a *Śotha.*

सर्वहेतुविशेषैस्तु रूपभेदान्नवात्मकम्॥
दोषैः पृथग्विधैः सर्वैरभिघाताद्विषादपि॥ २३॥

The disease may be divided into nine different types according to the difference of the morbific principle acting as. its exciting factor, inclusive of those which are of extraneous origin, or are caused by ardent sexual passion.

तदेव नीयमानन्तु सर्वाङ्गे कामजम्भवेत्॥
पृथून्नताग्रग्रथितैर्विशेषैश्च त्रिधा विदुः॥ २४॥

The last named kinds of Śotham extends all over the body. The swellings may be divided into three classes according as they are extended raised and pointed, or knotty and concurrent in shape.

सामान्यहेतुः शोथानां दोषजातो विशेषतः॥
व्याधिःकर्मोपवासादिक्षीणस्य भवति द्रुतम्॥ २५॥

The several action of the deranged Vāyu, Pittam and Kapham may be set down as the exciting casues of all fortes of swellings, and they are often found to invade persons emaciated with disease, over work, or fasting.

अतिमात्रं यदासेवेद्गुरुमत्यन्तशीतलम्॥
लवणक्षारतीक्ष्णाम्लशाकाम्बुस्वप्नजागरम्॥ २६॥
रोधो वेगस्य वल्लूरजीर्णश्रममैथुनम्॥
पच्यते मार्गगमनं यानेन क्षोभिणापि वा॥ २७॥
श्वासकासातिसारार्शो जठरप्रदरज्वराः॥
विष्टम्भालस्यकच्छर्दिहिक्कापाण्डुविसर्पकम्॥ २८॥
ऊर्द्ध्वशोथमधो बस्तौ कुर्वन्ति मध्यगाः॥
सर्वांगगः सर्वगतः प्रत्यप्रत्यगेति तदाश्रयः॥ २९॥

Ingestion of inordinate quantities of pot herbs, or of extremely cooling, saline, acid or alkaline articles of fare, drinking of large quantities of water, and excessive sleep or wakefulness may likewise serve to bring on an attack of Śotha. Suppression of any natural urging of body, ingestion of dry meat, or of heavy and indigestible articles of fare, or excessive riding are the factors which tend to obstruct the orfices of the vessels of the body, thus causing the appearance of an oedematous swelling about the locality of obstruction, dyspnoea, cough, dysentery, haemorhoids,

ascites, leucorrhoea, fever, tympanites, vomiting and hiccough may be manifest as supervening, distressing. symptoms in a case of oedema. The morbific principles of the deranged Vāyu, Pittam and Kapham, finding lodgment in the upper, middle, or lower part of the body, or in the urinary bladder, may give rise to an oedematous swelling about the seat of their lodgment, while spreading all through the organism they tray give rise to a general anasarca. An increased temperature of the body, heaviness of the limbs, and a kind of breaking, expanding pain in the veins are the symptoms which mark the premonitory stage of oedema.

तत्पूर्वरूपं क्षवथुः शिरायामङ्गगौरवम्॥
वाताच्छोथश्चलो रूक्षः खररोमारुणोऽसितः॥ ३०॥
शङ्खबस्त्यन्त्रशोफार्त्ति मेदोभेदाः प्रसुप्तिता॥
वातोत्तानः क्लमः शीघ्रमुन्नमेत्पीडितां तनुम्॥ ३१॥

In the Vātaja (nervous) type of oedema, the swelling is found to be shifting in its character. It assumes a blackish or reddish colour, and is felt rough to the touch. The hairs about the base of the swelling become rough, and the patient complains of a breaking pain about the temporal bones or in the urinary bladder, pelvis and the intestines, and suffers badly from insominia. The swelling is speedy in its growth and even in its formation, and perceptively yields to pressure, entirely, disappearing after massage.

स्निग्धस्तु मर्दनैः शाम्येद्रात्रावल्पो दिवा महान्॥
त्वक्सर्षपविलिप्ते च तस्मिंश्चिमिचिमायते॥ ३२॥

After the application of a mustard plaster to it, a sort of tingling sensation is experienced inside the swelling, which increases in size during the night and markedly subsides during the day.

पीतरक्तसिंताभासः पित्तजातश्च शोषकृत्॥
शीघ्रं नासौ वा प्रशमेन्मध्ये प्राग्दहते तनुम्॥ ३३॥

In the Pittaja type, the swelling assumes a black, red or yellow colour, and is marked by a burning sensation in its inside; the swelling does not readily subside, and an intolerable burning sensation of the body indicates its advent.

सतृद्दाहज्वरस्वेदो भ्रमक्लेदमदभ्रमाः॥
साभिलाषी शकृद्भेदो गन्धः स्पर्शसहो मृदुः॥ ३४॥

Fever with thirst and a burning sensation in the skin, perspiration, vertigo, stupor, and loose motions of the bowels are its distressing concomitants. The swelling emits a peculiar fetid smell, yields of pressure, and is felt soft to the touch.

कण्डूमान्पाण्डुरोमा त्वक्कठिनः शीतलो गुरुः॥
स्निग्धः श्लक्ष्णः स्थिरः शूलो
निद्राच्छर्द्यग्निमान्द्यकृत्॥३५॥

In the Kaphaja type, the swelling assumes a grey colour and becomes cold, glossy, firm and hardskinned. An itching sensation is experienced in its inside, and somnolence, aching pain and impaired digestion are the symptoms which manifest themselves with the progress of this type of the disease.

आघातेन च शस्त्रादिच्छेदभेदक्षतादिभिः॥
हिमानिलैर्दध्यनिलैर्भल्लातकपिकच्छजैः रसैः॥ ३६॥

An oedematous swelling may appear as the effect of a stroke, blow, cut, or wound, or as the outcome of an exposure to cold winds, or seebreezes, or that of being rubbed with a *Kapikacchu* berry or with the juice of *Bhallātaka*.

रसैः शुष्कैश्च संस्पर्शाच्छ्वयथुः स्याद्विसर्पवान्॥
भृशोष्मा लोहिताभासः प्रायशः पित्तलक्षणः॥ ३७॥

It may also appear in the body of a person after a long pedestrean journey. All these kinds of swelling are marked by extreme heat, and exhibit symptoms peculiar to the Pittaia type.

विषजः सविषप्राणिपरिसर्पणमूत्रणात्॥
दंष्ट्रादन्तनखाघातादविषप्राणिनामपि॥ ३८॥
विण्मूत्रशुक्रोपहतमलवद्वस्तुसंङ्करात्॥
विषवृक्षानिलस्पर्शाद्गरयोगावचूर्णनात्॥ ३९॥

Similarly, the touch of a venomous reptile, or that of its excretions, or a bite by a venomous animal, or an exposure to a breeze blowing over poisonous trees, smelling of dusts and pollens of poisonous flowers are the factors which may

likewise produce swellings of the body. These swellings are soft and shifting, and usually appear about the lower part of the body.

मृदुश्चलोऽवलम्बी च शीघ्रो दाहरुजाकरः॥
नवोऽनुपद्रवः शोथः साध्योऽसाध्यः पुरेरितः॥ ४०॥

A swelling of recent origin, unattended with any of the distressing symptoms, tray be easily cured, while one of the onnosite kind should be regarded as incurable.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पाण्डुशोथनिदानं नाम द्विषष्ट्यधिकशततमोऽध्यायः॥ १६२॥

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विसर्पादिनिदानं ते वक्ष्ये सुश्रुत तच्छृणु॥
स्याद्विसर्पो विघातात्तु दोषैर्दुष्टैश्च शोथवत्॥ १॥

Dhanvantari said :—Hear me, O Suśruta, now discourse on the *Nidānam* of Visarpa (Erysipelas). To some extent, oedema (Śotha) Erysipelas may be attributed, to the same causes; and a wound, in no small number of cases, has been known to bring about an attack of this disease.

अधिष्ठानञ्च तं प्राहुर्बाह्यं तत्र भयाच्छ्रमात्॥
यथोत्तरञ्च दुःसाधयस्तत्र दोषो यथायथम्॥ २॥

Erysipelas usually attacks those parts of the body which have been already described as the peculiar seats of oedematous swelling; and fright and exhaustion, like the voluntary suppression on any natural urging of the body, may be enumerated as the exciting factors of cases of External Erysipelas.

प्रकोपनैः प्रकुपिता विशेषेण विदाहिभिः॥
देहे शीघ्रं विशन्तीह तेऽन्तरे हि स्थिता बहिः॥ ३॥
तृष्णाभियोगाद्वेगानां विषमाच्च प्रवर्त्तनात्॥
आशु चाग्निबलभ्रंशादतो बाह्यं विसर्पयेत्॥ ४॥

Of the several (Vataja, Pittaja, Kaphaja, Sannipataja) types of Erysipelas, each preceding type is more difficult to cure than the one immediately following it in the order of enumeration. The morbific principles of the deranged Vāyu, Pittam, and Kapham, aggravated through their respective aggravating factors and specially through the ingestion of articles of fare which are followed by a reactionary acidity after digestion in the stomach, penetrate deep into the organism from their locations in the superficial principles of the body. An unappeased thirst, or a voluntary repression of any natural orging of the body, under the circumstance, again throws them up to the surface of the skin, bringing on an attack of external erysipelas.

तत्र वातात्स वीसर्पो वातज्वरसमव्यथः॥
शोथस्फुरणनिस्तोदभेदायासार्त्तिहर्षवान् ॥५॥
पित्तद्द्रुतगतिः पित्तज्वरलिङ्गोऽतिलोहितः॥
कफात्कण्डूयुतः स्निग्धः कफज्वरसमानरुक्॥ ६॥

In the Vātaja type of erysipelas, symptoms peculiar to the Vāttika fever manifest themselves, a throbbing sensation is experienced in the belbs, and an aching, picreing pain is felt in the swelling, attended with horripilation. In the Pittaja type, the erysipelas shifts from one place to another, and the patches assume an extremely red colour, attended with fever. In the Kaphaja type of erysipelas, an itching sensation is felt in the affected parts, which assume a glossy aspect, and symptoms peculiar to Kaphaja (cattarrhal) fever exhibit themselves.

सन्निपातसमुत्थाश्च सर्वलिंगसमन्विताः॥
स्वदोषलिंगैश्चीयन्ते सर्वैः स्फोटैरुपेक्षिताः॥
तेऽपि स्वेदान्विमुञ्चति बिभ्रतो व्रणलक्षणम्॥ ७॥

In the Sannipātika type of erysipelas, symptoms peculiar to the there above said types manifest themselves in unison, and the belbs are characterised by diverse kinds of pain.

वातपित्ताज्वरच्छर्दिमूर्च्छातीसारतृड्भ्रमैः॥
ग्रन्थिभेदाग्निसदनतमकारोचकैर्युतः ॥८॥

In the type due to the concerted action of the deranged Vāyu and Pittam *(Agni Visarpa)* fever, vomiting, fainting, diarrhoea, (or

dysentery), thirst, and vertigo soon develop themselves.

करोति सर्वमङ्गञ्च दीप्ताङ्गारावकीर्णवत्॥
यंयं देशं विसर्पश्च विसर्पति भवेत्ससः॥९॥
शान्ताङ्गारासितो नीलो रक्तो वाशु च चीयते॥
अग्निदग्ध इव स्फोटैः शीघ्रगत्वादद्रुतं स च॥१०॥
मर्मानुसारी वीसर्पः स्याद्वातोऽतिबलस्ततः॥
व्यथतेऽङ्गं हरेत्संज्ञां निद्राञ्च श्वासमीरयेत्॥११॥
हिक्काञ्च स गतोऽवस्थामीदृशीं लभते नरः॥
क्वचिन्मर्मारतिग्रस्तो भूमिशय्यासनादिषु॥१२॥
चेष्टमानस्ततः क्लिष्टो मनोदहप्रवाहवान्॥
दुष्प्रबोधोऽश्नुते निद्रां सोऽग्निवीसर्प उच्यते॥१३॥

A breaking pain is experienced in the joints, the digestion is inpaired, all desires for food are gone, and the patient suffers from vanishings of sight, and feels as if his whole body had been covered with live charcoal. The erysipelas swiftly shifts from one part of the body to another, leaving blue or black, burn-like, stains at its former seats. The disease gradually invades the vital principles of the body (such as the marrow etc.,) giving rise to an aching pain in the limbs; and unconsciousness, insomnia, dyspnoea, and hic-cough add to the trouble of the patient. The patient finds no relief in any posture whatsoever, and vainly tosses about on the ground in quest of relieving coolness. Stupor or unconsciousness gradually creeps over his mind, out of which the patient can be hardly roused up, until death comes and relieves him of his trouble. This disease is called *Agni Visarpa.*

कफेन रुद्धः पवनो भित्त्वा तं बहुधा कफम्॥
रक्तं वा वृद्धरक्तस्य त्वक्छिरास्नायुमांसगम्॥१४॥
दूषयित्वा तु दीर्घानुवृत्तस्थूलखरात्मिकाम्॥
ग्रन्थीनां कुरुते मालां सरक्तां तीव्ररुग्ज्वरम्॥१५॥
श्वासकासातिसारस्यशोषहिक्कावमिभ्रमैः॥
मोहवैवर्ण्यमूर्च्छाङ्गभङ्गाग्निसदनैर्युताम्॥
इत्ययं ग्रन्थिवीसर्पः कफमारुत कोपजः॥१६॥

The deranged Kapham, obstructed by the aggravated Vāyu, is divided into many parts, and gives rise to a kind of round, extensive, painful, thick, rough and confluent patches of erysipelas by vitiating the blood, skin, veins, ligaments, and blood (in the flesh) of a man of sanguinous (temperament) in combination with the aggravated Vāyu of his system. The erysipelas, thus generated is called Granthi Visarpa. Fever, dyspnoea, cough, dysentery, parchedness of the mouth, hiccough, vomiting, vertigo, drowsiness, epileptic fits, dullness of complexion, pain in the limbs), and impaired digestive faculty are the symptoms, which mark this type of Erysipelas, which is due to the action of the deranged Vāyu and Kapham.

कफपित्ताज्ज्वरः स्तम्भो निद्रा तन्द्रा शिरोरुजा॥
अङ्गावसादविक्षेपौ प्रलापारोचकभ्रमाः॥१७॥

The type of Erysipelas, known as Kardarm (sloughing) Visarpa. which. is due to the action of the deranged Kapham and Pittam, develops such symptoms as numbness of the body, excessive sleep or somnolence, headache, weakness, jerk, movements of the limbs, delirium, vertigo, repugnance for food, epileptic fits, impaired digestion, a breaking pain in the bones, thirst, dullness of the senses, passing of undigested fecal matter, and deposit of mucous in the internal ducts of the body.

मूर्च्छाग्निहानिर्भेदोस्थानां पिपासेन्द्रियगौरवम्॥
आमोपवेशनं लेपः स्रोतसां स च सर्पति॥१८॥

The stomach is the seat of the Kapham and Pittam, hence, the disease (Erysipelas), first originating in the stomach, spreads and confines itself to any particular part of the body.

प्रायेणामाशयं गृह्णन्नेकदेशं न चातिरुक्॥
पीडकैरवकीर्णोऽतिपीतलोहितपाण्डुरैः॥ १९॥

A slight pain characterises this kind of Erysipelas (kardama) which becomes studded over with red, yellow, or grey coloured pustules.

स्निग्धोऽसितो मेचकाभो मलिनः शोथवान्गुरुः॥
गम्भीरपाकः प्रायोष्मस्पृष्टः क्लिन्नोऽवदीर्य्यते॥ २०॥

The Erysipelas assumes a glossy, black, blackish, or variegated colour. It becomes hot and heavy, marked by much swelling which exudes a slimy secretion, and suppuration take place in its deeper strata.

पक्ववच्छीर्णमांसश्च स्पष्टस्नायुशिरागणः॥
सर्वगो लक्षणैः सर्वैः सर्वगत्वक्समर्पणः॥
शवगन्धी च वीसर्पः कर्दमाख्यमुशन्ति तम्॥ २१॥

The Erysipelas, when bursts, emits an extremely offensive smell, attended with sloughing of flesh which exposes the veins and ligaments in its inside. This kind of erysipelas (Kardama Visarpa) is so called from the fact of its secreting a copious slimy discharge which emits cadaverous smell.

स्फोटैः शोथज्वररुजादाहाढ्यं बाह्यहेतोः
क्षतात्क्रुद्धः सरक्तं पित्तमीरयन्॥
वीसर्पं मारुतः कुर्य्यात्कुलत्थसदृशैश्चितम्॥ २२॥

The Vāyu, enraged by a blow or hurt, vitiates the blood and Pittam in the incidental wound, and produces a kind of Erysipelas about its locality which becomes studded with crops of belbous eruptions, resembling Kulattha pulse.

स्फोटैः शोथज्वररुजादाहाढ्यं श्यावशाणितम्॥
पथग्दोषैस्त्रयः साध्यसा द्वन्द्वजाश्चानुपद्रवाः॥ २३॥
असाध्याः कृत सर्वोत्थाः सर्वे चाक्रान्तमर्मणः॥
शीर्णस्नायुशिरामांसाः क्लिन्नाश्च शवगन्धयः॥ २४॥

This kind of erysipeals is called Kṣataja Visarpa, and is characterised by fever with a pain and burning sensation in its inside. The blood in this type assumes a blackish red colour. A case of Erysipelas, originating through the action of any of the several morbific principles of the deranged Vāyu, Pittam and Kapham, is curable; cases at the root of which two such morbific principles lie as their exciting factors, and which are without any complication may yield to medical treatment, while those which are of a Sannipātika origin and emit a cadaverous smell, are situated at any of the Marma, and are attended with sloughing, laying bare the internal veins and ligaments, should be regarded as incurable.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वीसर्पनिदानं नाम त्रिषष्ट्यधिकशततमोऽध्यायः॥ १६३॥

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धन्वन्तरिरुवाच

मिथ्याहारविहारेण विशेषेण विरोधिना॥
साधुनिन्दावधाद्युद्धहरणाद्यैश्च सेवितैः॥ १॥
पाप्मभिः कर्मभिः सद्यः प्राक्तनैः प्रेरिता मलाः॥
शिरा प्रपद्य तैर्युक्तास्त्वग्सारक्तमामिषम्॥ २॥

Dhanvantari said :—The principles of the deranged Vāyu, Pittam, and Kapham, aggravated through the agency of injudicious diet and conduct, or through the dynamics of sinful acts. of Karma, are sent coursing through the vessels of the body, which thereby vitiating the blood, fat, flesh, and skin of the locality, are kept incarcerated in the surface of the skin, bringing about a discolouring of the skin.

दूषयन्ति च संशोष्य निश्चरन्तस्ततो बहिः॥
त्वचः कुर्वन्ति वैवर्ण्यं शिष्टाः कुष्ठमुशन्तितम्॥ ३॥

These diseases are called Kuṣṭham (cutaneous affections). Neglected at the outset, these Kuṣṭham spread all over the body, gradually invading the fundamental principles of the organism, whether external or internal.

कालेनोपेक्षितं यत्स्यात्सर्वं कोष्ठानि तद्वपुः॥
प्रपद्य धातून्बाह्यान्तः सर्वान्संक्लेद्य चावहेत्॥ ४॥

The affected parts become contracted, and are characterised by the absence, or discharge, of a clammy perspiration. Later on parasites are found to germinate in those localities, which gradually attack the skin, hairs, and vessels of the part. In the type known as Māyā (external) Kuṣṭham, the body, of the patient appears as if it has been dusted with ashes.

सस्वेदक्लेदसङ्कोचान्कृमीन् सूक्ष्मांश्चदारुणान्॥
लोमत्वक्स्नायुधमनीराक्रामति यथाक्रमम्॥ ५॥
भस्माच्छादिवत्कुर्य्याद्बाह्य कुष्ठमुदाहृतम्॥
कुष्ठानि सप्तधा दोषैः पृथग्द्वन्द्वैः समागतैः॥ ६॥

The disease (Kuṣṭham) admits of being divided into seven kinds according to the several, duplicate, or concerted actions of the morbific principles of the deranged Vāyu,

Pittam, and Kaphah, such as the Vātaja, Pittaja, Khapaja, Vāta-Pittaja, Vāta-Śleṣmaja, Pitta-Ślemaja and Sannipātika types. In each type of Kuṣṭham the deranged Vāyu, Pittam and Kapham are found to act in unison, though the action of any of them may predominate therein.

सर्वेष्वपि त्रिदोषेषु व्यपदेशोऽधिकस्ततः॥
वातेन कुष्ठं कापालं पित्तेनौदुम्बरं कफात्॥७॥
मण्डलाख्यं विवर्चीं च ऋष्याख्यं वातपित्तजम्॥
चर्मैककुष्ठं किटिमं सिध्मालसविपादिकाः॥८॥
वातश्लेष्मोद्भवाः श्लेष्मपित्ताद्दद्रूशतारुषी॥
पुण्डीकं सविस्फोटं पामा चर्मदलं तथा॥९॥

The type of Kuṣṭham, which is due to the action of the deranged Vāyu, is called Kapāla; that which is due to the deranged Pittam is called Audumabara; and that which has its origin in the deranged Kapham is called Maṇḍala. Besides these the types known as Vicarcikā and Ṛsyajihvā originate through the action of th deranged Vāyu and Pittam, the types known as Carmakuṣṭha (Prurigo), Kīṭima (Keloid tumour), Ālasa and Vipādikā owe their origin to the deranged Vāyu and Śleṣma, while the types known as Dadru (Ring worm), Śataru Puṇḍarīka, Viṣphoṭa, Pāmā Śidhma (Leucoderma) and Carmadala Impertigo) are brought about through the action of the deranged Pittam and Kapham.

सर्वेभ्यः काकणं पूर्वत्रिकं दद्रु सकाकणम्॥
पुण्डरीकर्य्यजिह्वे च महाकुष्ठानिसप्त तु॥१०॥

Of al these types of Kuṣṭham Dadru and Kākaṇa Kuṣṭham should be regarded as most common (Prathama).The seven types such as the Puṇḍarīka etc., are called Mahā Kuṣṭham (Leprosy).

अतिश्लक्ष्णखरस्पर्शस्वेदास्वेदविकर्णताः॥
दाहः कण्डूस्त्वचि स्वापस्तोदुः कोचोन्नतिस्मतः॥११॥

The affected patches in this disease become soft and rough. Perspiration may be entirely absent, or a kind of clammy perspiration may be felt in these localities.

व्रणानामधिक शूलं शीघ्रोत्पत्तिश्चिरस्थितिः॥
रूढानामपि रूक्षत्यं निमित्तेऽल्पेऽतिकोपनम्॥१२॥
रोमहर्षोऽसृजः कार्ष्ण्यं कुष्ठलक्षणमग्रजम्॥
कृष्णारुणकपालाभं यद्रूक्षं परुषं तनु॥१३॥

An itching, burning sensation in the skin, attended with complete anaesthesia and contraction of the spots, marks the premonitory stage of this desease, and the patient suffers from vanishings of sight. A large number of ulcers of patches are found to appear at a time in this disease, which become permament (refuse to be healed), and an aching pain is constantly experienced in their inside. The patches, just after their appearance, are felt rough to the touch, and the deranged Vāyu, Pittam and Kapha in these spots are extremely aggravated even at a slight exciting cause. Thinness or poverty of blood, and hofflipilation are the premonitory symptoms of all types of Kuṣṭham. The forehead of the patient, during this stage, becomes blackish, or reddish, then dry and rough.

वस्तृताकृतिपर्य्यस्तं दूषितैर्लोमभिश्चितम्॥
कापालं तोदबहुलं तत्कुष्ठं विषमं स्मृतम्॥१४॥

The disease which extensive patches covered over with hairs, and attended with an excruciating pain, are found to appear in certain parts of the body, is called Kapāla Kuṣṭham, which should be considered as one of the most dreadful types of leprosy.

उदुम्बरफलाभासं कुष्टमौदुम्बरं वदेत्॥
वर्तुलं बहुलक्लेदयुक्तं दाह रुजाधिकम्॥१५॥

In the type known as Audumbara, the ulcerated patches assume the colour of a ripe Audumbara (ficus Indica). They become rounded in size, attended, with pain and burning, and exude a copious discharge.

असंच्छन्नमदरणं कृमिवत्स्यादुदुम्बरम्॥
स्थिरं स्त्यानं गुरु स्निग्धं श्वेतरक्तं मलान्वितम्॥१६॥

They appear in detached patches and never burst, although parasites are found to germinate in their midst. The ulcerated patches, in this disease, become thick, firm (non-shifting) and glossy, and are found to exude a red and white discharge.

अन्योन्यसक्तषच्छूनबहुकण्डूस्नुतिकृमि ॥
श्लक्ष्णपीताभासंयुक्तं मण्डलं परिकीर्त्तितम्॥ १७॥

In the type known as Maṇḍala Kuṣṭham (Erythema) the pitches are found to be raised, confluent, soft and yellowish marked by an itching sensation and the germination of parasites in their inside.

सकण्डूपिटका श्यावा सक्लेदा च विचर्चिका॥
परुषंतत्र रक्तन्तामन्तःश्यामं समुन्नतम्॥ १८॥

The type of Kuṣṭham in which crops of black, itching, excuding postules are found to appear on the skin is called Vicarcikā. These patches become of a twaney brown colour, and are felt a little raised and rough to the touch.

ऋष्यजिह्वाकृतिप्रोक्तं ऋष्यजिह्वं बहुक्रिमि॥
हस्तिचर्मखरस्पर्श चर्माख्यं कुष्ठमुच्यते॥ १९॥

The type in which lepirous patches, resembling the tongue of a (Ṛṣya) deep in colour and shape, are found to appear on the skin of the body, is called Ṛṣyajihvā, marked by the germination of large number of parasites in their inside. The type in which the skin of the patient becomes dry and rough like that of an elephant is called Carmākhyam.

अस्वदञ्च मत्स्यशलकसन्निभं किटिमं पुनः॥
रूक्षाग्निवर्ण दुःस्पर्श कण्डूमत्परुषासितम्॥ २०॥

The type in which the patches becomes hard and shining like the scales of a fish, dry, itching, flame coloured, can not bear the least touch, and is marked by the absence of perspiration, is called Kiṭima (keloid tumour).

अन्ता रूक्षं बहिः स्निग्धमन्तर्घृष्टं रजः किरेत्॥
श्लक्ष्ण स्पर्श तनु स्निग्धं स्वच्छमस्वेदपुष्पवत्॥ २१॥

In the Sidhma-type, the ulcers become rough in their inside and glossy on the surface. A kind of dust-like effiorescences is obtained by rubbing these patches which are found to be extremely thin and transarent, and are felt flower-like soft to the touch, marked by the absence of perspiration.

प्रायणे चोर्ध्वकार्श्यञ्च कुण्डैः कण्डूपरैश्चितम्॥
रक्तैरलंशुका पाणिपादे कुर्य्याद्विपादिका॥ २२॥

The form of Kuṣṭham in which the patches are marked with red marks, being thin at their upper ends, and characterised by an extremely itching sensation, and which appear usally at the hands and legs are called Vipādikā.

तीव्रार्त्ति गाढकण्डूञ्च सरागपिडिकाचितम्॥
दीर्घप्रतानदूर्वावदतसीकुसुमच्छवि ॥ २३॥

An excruciating pain and an in tolerable itching sensation mark the several types of Kuṣṭham which become studded with red pustules and spread like the roots of Dūrva grass, tinged with a colour like that of an Atasi flower.

उच्छूनमण्डलो दद्रुः कण्डूमानिति कथ्यते॥
स्थूलमूलं सदाहार्त्ति रक्तस्रावं बहुव्रणम्॥ २४॥
सदाहकक्लेदरुजं प्रायशः सर्वजन्म च॥
रक्तामण्डलं पाण्डु कण्डूदाहरुजान्वितम्॥ २५॥

In the type known an Dadru (Ring worm), the patches are found to be a little elevated distributed in ring-like grooves and are attended with an itching sensation. In the type due to the concerted action of the deranged Vāyu, Pittam and Kapham, the patches are found to be thick at the base, marked by bleeding and a burning sensation in the incidental ulcers, which break out in large numbers. Grey, or red coloured, circular patches, attended with pain and burning appear on the skin of the patient in this type of Leprosy.

सोत्सेधमाचितं रक्तैः कंजपर्णमिवाम्बुभिः॥
पुण्डरीकं भवेत्तद्धि चितं स्फोटैः सितारुणै॥ २६॥

The type in which raised, reddish, patches, like dried leaves, studded over with white or redcoloured vesicles, appear on the skin, is called Puṇḍarīkam.

विस्फोटपिटिका पामा कण्डुक्लेदरुजान्विता॥
सूक्ष्मा श्यामारुणा रूक्षा प्रायः स्फिक्पाणिकूर्परे॥ २७॥

In the type known as Nina the patches are marked by a pain and itching sensation, and assume a reddish or dusky hue, covered over with dry, erysipilatous eruptions, and usually appear about the elbow, hands, and the lumbar region.

सस्फोटसंस्पर्शसहं कण्डूरक्तातिदाहवत्॥
रक्तदलं चर्मदलं काकणं तीव्रदाहरुक्॥ २८॥

An excruciating pain and an intolerable burning sensation mark the types known as Kakana, Carmadala etc.

पूर्वरक्तञ्च कृष्णञ्च काकरणं त्रिफलोपमम्॥
कृष्णलिंगैर्युतैः सर्वैः स्वस्वकारणतो भवेत्॥ २९॥

The colour of the patches in the Kākaṇa type is at first red which changes into black, resembling the washings of Triphalā. The patches in all types of leprosy may subsequently assume a black hue through the agency of their respective exciting factors.

दोषभेदाय विहितैरादिशेल्लिंगकर्मभिः॥
कुष्ठं स्वदोषानुगतं सर्वदोषगतं त्यजेत्॥ ३०॥

The exciting factor in each case should be ascertained with regard to the colour of the leprous patches and the symptoms, specifically developed therein.

कुष्ठोक्तं यच्च यच्चास्थिमज्जाशुक्रसमाश्रयम्॥
कृच्छ्रं मेदोगतञ्चैव याप्यं स्नप्वास्थिमांसगम्॥ ३१॥
अकृच्छ्रं कफवातोत्थं त्वग्गतं त्वमलञ्च यत्॥
तत्र त्वचि स्थिते कष्ठे काये वैवर्ण्यरूक्षता॥ ३२॥
स्वेदतापश्वयथवः शोणिते पिशिते पुनः॥
पाणिपादाश्रिताः स्फोटाः क्लेशात्सन्धिषु चाधिकम्॥३३॥

A case of Kustam originated through the action of any particular morbific principle should be abandoned as incurable, as soon as its complication with the other two of the morbic principles of (Vāyu, Pittam and Kapham) would be detected. A cases of Kuṣṭham in which the virus is found to invade the organic principles of bone, or semen, should be considered as extremely hard to cure. With the help of suitable medicines, the disease may be suppressed, for the time being, in cases where the virus affects the fat only, while a redical cure may be expected in those in which only the fish and bones are affected. Cases of Kuṣṭham, originated through the action of the deranged Vāyu and Kapham, should be regarded as incurable, like those which ate confined only to the skin, and do not secrete any discharge or cast any sediment.

Discolouring and dryness of the skin are all that characterise a case of Kuṣṭham confined only to the skin, while perspiration, heat, and swelling at and of the palms of hands and soles of feet, appearance of belbous ulcers about the joints, and an extreme pain are the symptoms which become manifest in cases in which the virus attacks the blood. The adipose tissues of the body seem as if being crushed, and suffer a marked deterioration through the virulence of the deranged Vāyu, Pittam, and Kapham, in this disease.

दोषस्याभीक्ष्णयोगेन दलनं स्याच्च मेदसि॥
नातिसंज्ञास्ति मज्जास्थिनेत्रवेगस्वरक्षयः॥ ३४॥

The voice becomes sunk and hollow, the eye sight is impaird and bones, fat and marrow are destroyed with the progress of this dreadful scourge. u

क्षते च क्रिमिभिः शुक्रे स्वदारापत्यबाधनम्॥
यथापूर्वाणि सर्वाणि स्वलिंगानि मृगादिषु॥ ३५॥

The parasites destroy the organic principle of semen in the patient, disqualifying him to discharge his conjugal duties. All the abovesaid forms of Kuṣṭham with their respective specific symptoms may attack even the lower animals.

कष्ठैकसम्भवं श्वित्रं किलासं दारुणं भवेत्॥
निर्दिष्टमपरिस्त्रावि त्रिधातूद्भवसंश्रयम्॥ ३६॥

The disease known as Śvitram (Leucoderma) as well as the dreadful Kilāsa originate from the same cause as Kuṣṭham. Both these forms of disease are non-bleeding, and involve the concerted action of the three morbific principles of the deranged Vāyu, Pittam, and Kapham.

वाताद्रूक्षारुणं पित्तात्ताम्रं कमलपत्रवत्॥
सदाहं रोमविध्वंसि कफाच्छ्वेतं घनगुरु॥ ३७॥
सकण्डूरं क्रमाद्रक्तमांसमेदःसु चादिशेत्॥
वर्णेनैवेदृगुभयं कृच्छ्रं तच्चोत्तरोत्तरम्॥ ३८॥

In the Vātaja type of Śvitra the patches become dry and vermil-coloured, while in the Pittaja type they are found to be copper-coloured like lotus leaves. A burning sensation is present in these patches, and the virus attacks the hairs of the affected parts, causing their entire destruction (them to fall off) in this type. In the Kaphaja type of Śvitra the patches

become thick and white, attended with an itching sensation. The virus gradually and successively attack is the organic principles of blood, flesh, and fat in both these diseases, which become more and more difficult to cure as it invades these successive principles. Both Śvitra and Kilāsa (Psoriasis) originate from the same sause, and the patches in similar types of both of them are found to assume the same colour.

अशुक्लोमबहुलमसंश्लिष्टं मिथो नवम्।।
अनग्निग्धजं साध्यं श्वित्रं वर्ज्यमतोऽन्यथा।। ३९।।

Cases of recent origin in which the patches are not confluent, and the local hairs have not become white, and which are not the results of burns or scalds, may be expected to be cured, the rest should be given up as incurable.

गुह्यपाणितलौष्ठेषु जातमप्यचिरन्तम्।।
वर्जनीयं विशेषेण किलासं सिद्धिमिच्छिता।। ४०।।

Cases of Kilāsa even of recent origin, in which the spots (patches) are found to appear on the lips, or on the palms of hand, or on the soles of feet, or about the anus, should be specially given up as incurable

स्पर्शैकाहारसंगादिसवेनात्प्रायशो गदाः।।
एकशय्यासनाच्चैव वस्त्रमाल्यानुलेपनात्।। ४१।।

All diseases, and cataneous affections in special, are contagious; and are contaminated from one person to another through the use of the same bed, seat, unguent, apparels etc., with a diseased person.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कुष्ठरोगनिदानं॰ नाम चतुःषष्ट्युत्तरशततमोऽध्यायः।। १६४।।

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क्रिमयश्च द्विधा प्रोक्ता बाह्याभ्यन्तरभेदतः।।
बहिर्मलकफासृग्विट्जनमभेदाच्चतुर्विधाः।। १।।

Dhanvantari said :—Bodily parasites may be divided into two classes according as they are external or internal in their origin. The external parasites of the body, again, may be divided in their turn into four species according as they germinate from mucous secretions, bodily excrements, fecal matter, or blood of the body.

नामतो विंशतिविधा बाह्यास्तत्र मलोद्भवाः।।
तिलप्रमाणसंस्थानवर्णाः केशाम्बराश्रयाः।। २।।

Twenty varides of parasites, each with a corresponding epithet of its own, have been enumerated (in the Ayurveda).

The external bodily parasites are but the offspring of the excrementitious matter of the bodyvermin of the shape and colour of sesame seeds that usually infest the hairs and wearing apparels of persons of uncleanly habits.

बहुपादाश्च सूक्ष्माश्च यूका लिक्षाश्च नामतः।।
द्विधा ते कोष्ठपिडिकाः कण्डूगण्डान्प्रकुर्वते।। ३।।

Although of extremely attenuated size, they are provided with a large number of tiny legs, Yūkas and *Likhyas* being the represen tatives of these species. Two of these species should be regarded as the cause of two different diseases such as Urticaria *(Koṭha)* and Itches *(Kaṇḍu)*.

कुष्ठेकहेतवोऽन्तर्जाः श्लेष्मजा बाह्यसम्भवाः।।
मधुरान्नगुडक्षीरदधिमत्स्यनवौदनैः ।। ४।।

All types of cutaneous affections Kuṣṭham) should be atributed to the presence of parasites in the skin. The external parasites originate from the mucous discharges or secretions of the body.

कफादामाशये जाता वृद्धाः सर्पन्ति सर्वतः।।
पृथुब्रध्ननिभाः केचित्केचिद्गण्डूपदोपमाः।। ५।।

The deranged Kapha in the system, augmented through ingestion of incompatible articles of fare as treacle, sweet rice, milk, milk-curd, fish or newly harvested rice, give rise to the germination of a kind of worms, which, when, fully developed, spread therefrom all through the organism.

रूढधान्याङ्कुराकारास्तनुदीर्घास्तथाणवः॥
श्वेतास्ताम्रावभासाश्च नामतः सप्तधा तु ते॥६॥
अन्त्रादा उदरावेष्टा हृदयादा महागुदाः॥
च्युरवो दर्भकुसुमाः सुगन्धास्ते च कुर्वते॥७॥

Some of them are circular in shape like the solar disc, some of them are shaped like common earth worm, some are long and transparent, while others are like newly sprouting paddy. Some of them are white and striated in shape, while others are copper-coloured. There are seven varieties of internal worms which are respectively nemed as the *Antrādā* (Gnawer of the intestines), *Udaraveṣṭā* (encompasser of the abdomen), *Hṛdayādā* (eater of the heart), *Mahāgudā* (the great rectal one) *Cyūra Darbha Kusurna* (Darbha flower) and *Sugandhā*, Odoriferous one).

हृल्लासमास्यश्रवणमविपाकमरोचकम्॥
मूर्च्छाच्छर्दिज्वरानाहकार्श्यक्षवथुपीनसान्॥८॥

The presence of any of these kinds of parasites in the human system is marked by nausea, water brash, indigestion, swoonings, vomiting, fever, tympanites with supression of the stool, flatus and urine, emaciation of the body, purging and running at the nose.

रक्तवाहिशिरास्थानरक्तजा जन्तवोऽणवः॥
अपादा वृत्तताम्राश्च सौक्ष्म्यात्केचिददर्शनाः॥९॥

The extremely small parasites, which are found in the blood or blood-carrying vessels, are round, copper coloured, and are devoid of legs. Several varieties of these parasites are so small as to be invisible to the naked eyes.

केशादा रोमविध्वंसा रोमद्वीपा उदुम्बराः॥
षट् ते कुष्ठै ककर्माणः सहसौरसमातरः॥१०॥

Six of these species, which have been named as *Keśādā* (hair-eater), *Roma-vidhvansā* (destroyer of bodily hairs) *Udambarā* (figcoloured), *Roma dvīpā*, *Saurasa*, and *Mātri* should be regarded as the primary cause of Leprosy and of cutaneous affections ingeneral.

पक्वाशये पुरीषोत्था जायन्तेऽधोविसर्पिणः॥
वृद्धास्ते स्युर्भवेयुश्च ते यदामाशयोन्मुखाः॥११॥

The worms, which grow out of the feces in the intestines, usually travel in a downward direction to the anus, but when fully developed they ascend into the stomach, imparting a smell like feces to breaths, and eructations.

तदास्योद्गारनिःश्वामविड्गन्धानुविधायिनः॥
पृथुवृत्ततनुस्थूलाः श्यावपीतसितासिताः॥१२॥

Some of these varieties are elongated in shape, some are round, some are extremely attenuated in size, some are white, some black, some yellow, and some brown.

ते पञ्चनाम्ना क्रिमयः ककेरुकमकेरुकाः॥
सौसुरादाः स शूलाख्य लेलिहा जनयन्ति हि॥१३॥

They are respectively known as Kakerukas, Makerukas, Sansuradas, Kasulakhyas and Lalehas.

विड्भेदाशूलविष्टम्भकार्श्यपारुष्यपाण्डुताः॥
रोमहर्षाग्निसदनं गुदकण्डूर्विमार्गगाः॥१४॥

Travelling in contrary directions, these intestinal worms produce purging, colic, tympanites, emaciation of the body with dark rings round the eyes, palour, horripilation, impaired digestion, and an itching sensation about the anus.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे क्रिमिनिदानं नाम पञ्चषष्ठ्यधिकशततमोऽध्यायः॥ १६५॥

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वात व्याधिनिदानं ते वक्ष्ये सुश्रुत तच्छृणु॥
सर्वथानर्थकथने विघ्न एव च कारणम्॥१॥

Dhanvantari said :—Here me, O Suśruta, now discourse on the *Nidānam* of the diseases of the nervous system *(Vāta Vyādhi). A* disturbance of the normal equilibrium among the different fundamental principles of the orgnism is the root of all bodily distempers.

अदृष्टदुष्टपवनशरीरमविशेषतः ॥
स विश्वर्मा विश्वात्मा विश्वरूपः प्रजापतिः॥२॥

स्त्रष्टा धाता विभुर्विष्णुः संहर्त्ता मृत्युरन्तकः॥
तद्वदुक्तं च यत्नेन यतितव्यमतः सदा॥३॥

The bodily Vāyu, deranged through any unknown or invisible factor, makes the body inert and inoperative. A man should always endeavour to keep his body in heallth in conjunction with the efforts of Viśvakarmā, (the architect of the universe), Viśvarūpa (the shaper of the universe), Prajāpati (the lord of created beings) Sraṣṭā (creator), Vibhu (lord), Viṣṇu (the all pervading one). Saṁhartā (destroyer) and Mṛtyu (Dealth) to that end.

तस्योक्ते दोषविज्ञाने कर्म प्राकृतवैकृतम्॥
समासव्यासतो दोषभेदानामवधार्य च॥४॥
प्रत्येकं पंचधा वीरो व्यापारश्चेह वैकृतः॥
तस्योच्यते विभागेन सनिदानं सलक्षणम्॥५॥

A correct knowledge of physiological and pathological *(Prākṛta* and *Vaikṛta)* processes is necessary for a correct diagnosis of a disease. The combined and several actions of the morbific principles should be taken into consideration in arriving at a correct diagnosis. *Nidānam* (Aetology) premonitory symptoms, specific features, spontaneous aggravation or amelioration, and the exciting causes are the five factors which are included within the *Prākṛta* Karma (physiological cogitations).

धातुक्षयकरैर्वायुः क्रुद्धो नातिनिषेव्यते॥
चतुःस्त्रोतोऽवकाशेषु भूयस्तान्येव पूरयेत्॥६॥

I shall now discourse on the causes and symptoms of *Vāta Vyādhi* (diseases of the nervous system) in the light of this *Prākṛta Karma.*

तेभ्यस्तु दोषपूर्णभ्यः प्रच्छाद्य विवरं ततः॥
तत्र वायुः सकृत्क्रुद्धः शूलानाहान्त्रकूजनम्॥७॥

One should at once abjure the use of articles that tend to destroy any fundamental principle of the organism whenever there may be symptoms to indicate that the bodily Vāyu has been agitated or affected by their use.

मलरोधं स्वरभ्रंशं दृष्टिपृष्ठकटिग्रहम्॥
करोत्येव पुनः काये कृच्छ्रानन्यानुपद्रवान्॥८॥
आमाशयोत्थवमथुश्वासकासविषूचिकाः॥
कण्डूपरोधघर्मादिव्याधीनूर्द्ध्वञ्च नाभितः॥९॥

The deranged Vāyu chokes up the orifices of the vessels and keeps them stuffed. The vessels, thus stuffed up with the morbific principles of the body, send the deranged Vāyu to its surface, which, in its turn, chokes up the pores of the skin, causing colic, tympanites, rumbling in the intestines, suppression of the stool, loss of voice. and obstruction of sight, with a catching pain at the waist and back as precursors to more dreadful diseases.

Vāta Vyādhi located in (diseases of the nerves of) the stomch gives rise to vomiting, dyspnoea, cough, violent purging, itching sensations and diverse kinds of diseases above the region of the umbilicus.

श्रोत्रादीन्द्रियबाधां च त्वचि स्फोटनरूक्षताम्॥
चक्रे तीव्ररुजाश्वासगरामयविवर्णताः ॥१०॥
अन्त्रस्यान्तञ्च विष्टम्भमरुचिं कृशतां भ्रमम्॥
मांसभेदोगतग्रन्थिं चर्मादावुपकर्कमशम्॥११॥

Similarly, the deranged Vāyu, located in the internal ducts (Śrotras)x of the body, produces cracking and dryness of the skin, excruciting pain, sallowness of complexion, symptoms of poisoning, tympanites with a non-relish for food, emaciation of the body, vertigo, glandular growths, and roughness of the skin.

गुर्वङ्गतुद्यतेऽत्यर्थं दण्डमुष्टिहतं यथा॥
अस्थिस्थः सक्थिसन्ध्यस्थिशूलं तीव्रञ्च लक्षयेत्॥१२॥

The body seems heavy and painful as if it has been violently beaten with a cudgel, and an aching pain is felt the in bones, and vertebraes. The pain in the bones and vertebrae becomes so intense as to leave no repose to the patient, who sits up waking in the night.

मज्जस्थोऽस्थिषु चास्थैर्य्यमस्वप्नं यत्तदा रुजाम्॥
शुक्रस्य शीघ्रमुत्सङ्गसर्गान्विकृतिमेव वा॥१३॥

The emission of semen becomes rapid or involuntary when the nerves (Vāyu) of the genitourinary tracts are affected in this desease, which in a pregnant woman leads to an abortion or miscarriage, and brings on constipation of the bowels with an excruciating head-ache in both the sexes.

तत्तद्गर्भस्थशुक्रस्थः शिरस्याध्मानरिक्तता॥
तत्र स्थानस्थितः कुर्य्यात् क्रुद्धः श्वयथुकृच्छ्रताम्॥१४॥

Swelling and inflammation are found to set in about the place where the enraged Vāyu lies incarcerated, first determining the locality of *Vāta Vyādhi*, and causing an intense pain to the patient.

जलपूर्णदृतिस्पर्थं शोषं सन्धिगतोऽनिलः॥
सर्वाङ्गसंश्रयस्तोदभेदस्फुरणभञ्जनम् ॥१५॥

The body appears like a full water-drum, and the enraged Vāyu, by entering into the joints of the body, produces local atrophy.

स्तम्भनाक्षेपणं स्वप्नः सन्धिभञ्जनकम्पनम्॥
यदा तु धमनीः सर्वाः क्रुद्धोऽभ्येति मुहुर्मुहुः॥
तदाङ्गमाक्षिपत्येष व्याधिराक्षेपणः स्मृतः॥१६॥

Lying stuffed through the whole organism, the enraged Vāyu produces an aching pain, throbbing, breaking of skin and bones, numbness of the body, convulsive movements of the limbs, somnolence, and palsy. When the enraged Vāyu courses through the nerve of the body it produces constant convulsions of the limbs and the disease, thus generated, is called *Ākṣepaka* (convulsions).

अधः प्रतिहतो वायुर्व्रजेदूद्ध्वं यदा पुनः॥
तदा वष्टभ्य हृदयं शिरःशङ्खौ च पीडयेत्॥१७॥

The enraged Vāyu, any wise obstructed in it downward course, recoils back upon itself, and goes upward, pressing the heart and the templar bones, and the cranium.

स क्षिपेत्परितो गात्रं हनुं वा चास्य नामयेत्॥
कृच्छ्रादुच्छ्वसितं चापि निमीलन्नद्वयम्॥१८॥

Thereafter it *(Vāyu)* spreads through the whole organism, causing the cheek bones of the patient to hang down, numb and paralysed, and producing distortion of the whole face.

कपोत इव कूजेच्च निःसंगः सोपतन्त्रकः॥
स एव वामनासायां युक्तस्तु मरुता हृदि॥१९॥
प्राप्नोति च मुहुः स्वास्थ्यं मुहुरस्वास्थ्यवान्भवेत्॥
अभिघातसमुत्थश्च दुश्चिकित्स्यतमो मतः॥२०॥

The eyes remain permanently open, and the patient suffer from difficulty of breathing, and lies unconscious, moaninng, indistinctly like a pigeon. This disease is called Apatantraka and is one of the most difficult of difficult diseases to cure the patient sometimes feels a little respite when the enraged Vāyu with the *esse* of the disease descends into his heart and left nostril and feels troubles at other times.

A case of paralysis, which is the outcome of a blow or fall, should be regarded as indicating an unfavourable prognosis, or almost beyond the pale or medicine.

स्वेदस्तम्भं तदा तस्य वायुश्छिन्नतनुर्यदा॥
प्राप्नोति सकलं देहं यत्र चायाम्यते पुनः॥२१॥
अर्न्थातुगतश्चैव वेगस्तम्भं च नेत्रयोः॥
करोति जृम्भां सदनं दशनानां हतोद्यमम्॥२२॥

The enraged Vāyu, taking lodgment in the internal vital principles of the organism, produces suppression of locomotion, obstruction of the sight, yawning, dirty deposits on the teeth, and loss of energy.

पार्श्वयोर्वेदनां बाह्यां हनुपृष्ठशिरोग्रहम्॥
देहस्य बहिरायामं पृष्ठतो हृदये शिरः॥२३॥
उरश्चोत्क्षिप्यते तत्र स्कन्धो वा नाम्यते तदा॥
दन्तेष्वास्ये च वैवर्ण्यं ह्यस्वेदस्तत्र गात्रतः॥२४॥

This disease is found to further develop the symptoms of numbed pain at the external sides, catching pain about the cheek-bones, numbness of the back, headache, curvature or bending of the body on the posterior side, and sensation of heaviness at the back and cardiac region. The patient constantly suffers from fits of vertigo, the shoulders drop down, and the teeth and face of the patient suffers discolouring.

बाह्यायामं हनुस्तम्भं ब्रुवते वातरोगिणम्॥
विण्मूत्रमसृजं प्राप्य ससमीरसमीरणाः?॥२५॥
आयच्छन्ति तनोर्दोषाः सर्वमापादमस्तकम्॥
तिष्ठतः पाण्डु मात्रस्य व्रणायामः सुवर्द्धितः॥२६॥

A patient, suffering from numbness of the jaws and external curvatare of the body, should be set down as suffering from at attack of Vāta *vyādhi*. The enraged Vāyu in this disease takes lodgment in the blood and excrements of the system, causing the morbific principles to

surcharge the whole economy, and producing ulcers, exhaustion, and palour. In all forms of Vāta *Vyādhi* the patient derives a little comfort from massage.

गात्रवेगे भवेत्स्वास्थ्यं सर्वेष्वाक्षेपणेन तत्॥
जिह्वाविलेखनादुष्णभक्षणादतिमानतः॥ २७॥

Ingestion of extremely hot food, and excessive scraping of the tongue are the factors which tend to enrage the local Vāyu, which produces paralysis of the cheek bones and mandibles, causing the closing of the mouth, or keeping it fixedly open and gaping.

कुपितो हनुमूलस्थः स्तम्भयित्वानिली हनुम्॥
करोति विवृतास्यत्वमथवा संवृतास्यताम्॥ २८॥
हनस्तम्भः स तेन स्यात्कृच्छ्राच्चर्वणभाषणम्॥
वाग्वादिनी शिरास्तम्भो जिह्वां स्तम्भयतेऽनिलः॥ २९॥

Chewing of extremely hard substances, and constant speaking in overloud tone are the factors, which, by enraging the local Vāyu, and causing it to be incarcerated in the nerves traversing the organs of speech, bring about a paralysis of the tongue, which ultimately spreads to the muscles of the cheekbones and mandibles. In cases of paralysis of the tongue, digestation of food, drinking, and articulation of speech become seriously hampered or almost impossible.

जिह्वास्तम्भः स तेनान्नपानवाक्येष्वनीशता॥
शिरसा भारहरणादतिहास्यप्रभाषणात्॥ ३०॥
विषमादुपधानाच्च कठिनानां च चर्वणात्॥
वायुर्विवद्धते तैश्च वातूलैरूद्ध्र्वमास्थितः॥ ३१॥

Carrying of extremely heavy loads on the head, loud laughters, loud talkings, resting of head on a hard and uneven pillow, and chewing of extremely hard articles of fare are the factors that tend to enrage the local Vāyu, which takes lodgment in the upper part of the body.

वक्रीकरोति वक्त्रं च ह्युच्चैर्हसितमीक्षितम्॥
ततोऽस्य कुरुते मूर्द्धी वाक्शक्तिं स्तब्धनेत्रताम्॥३२॥

Similarly, the face of a man may suffer permanent distortion through loud laughing, or looking suddenly with extremely dilated eyes, or through in judicious straining of the eyes.

दन्तचालं स्वरभ्रंशः श्रुतिहानिक्षितग्रहौ॥
गन्धाज्ञानं स्मृतिध्वंसस्त्रासः श्वासश्च जायते॥ ३३॥
निष्ठीवः पार्श्वतोदश्च ह्येकस्याक्ष्णो निमीलनम्॥
जत्रोरूद्ध्र्वं रुजस्तीव्राः शरीरार्द्धधरोऽपि वा॥ ३४॥

In this type of (faceal) paralysis, the tongue loses the faculty of speech, and the eyes become numbed and motionless. Gnashing of the teeth, loss of voice, impairment of hearing and sight, loss of smell and memory, fright, anguish and dyspnoea are the distressing supervening symptoms which are manifested in almost all types of *Vāta Vyādhi;* ptyalism, pain at the sides, incapacity of closing, the eye-lids with an excruciating pain in the upper part of the body and hemiphlegia being its further characteristics.

तमाहुरर्दितं केचिदेकांगमथ चापरे॥
रक्तमाश्रित्य च शिराः कुर्य्यान्मूर्द्धधराः शिराः?॥ ३५॥

Several authorities call the first named disease as Arditmn (faceal paralysis) and the last named one as *Ekāṅga Vyādhi* (Hemiphlegia)

रूक्षः सेवदनः कृष्णः सोऽसाध्य स्याच्छिरोग्रहः॥
तनुं गृहीत्वा वायुश्च शिराः स्नायुस्थैव च॥ ३६॥

The enraged Vāyu, by interfering with the flow of blood in the arteries, and specially in those that traverse the head, produces a king of hemicrania in which rough, black veins appear on the regions of the temple. This type of headache in incurable. The enraged Vāyu, by affecting the nerves and ligaments of the body, produces a kind of disease that strikes down either half of the body.

एपक्षमन्यतरं हन्ति पक्षाघातः स उच्यते॥
कृत्स्नस्य कायस्यार्द्धं स्यादकर्मण्यमचेतनम्॥ ३७।

The disease is called Pakṣa *ghāta* in which the organs and members of the affected side become inert and inoperative, and lose all sensations.

एकांगरोगतां केचिदन्ये कक्षरुजां विदुः॥
सर्वांगरोधः स्तम्भश्च सर्वकायाश्रितेऽनिले॥ ३८॥

This disease is also called *Kakṣa-roga* by several authorities. Similarly, the disease, in which the enraged Vāyu instead of striking down either half of the body paralyses the whole of it, is called *Sarvāṅga Rogā.*

शुद्धवातकृतः पक्षः कृच्छ्रसाध्यतमो मतः।
कृच्छ्रश्चान्येन संसृष्टो विवृद्धः क्षयहेतुकः॥३९॥

Cases of paralysis, which are due to the action of only the enraged Vāyu, are curable, while those which are complicated with the presence of two of the morbific principles (Dos as), together with those in which all the characteristic symptoms are fully developed, should be regarded as incurable, as they invariably prove fatal.

आमबद्धायनः कुर्यात्संस्तम्भ्यांगं कफान्वितः॥
असाध्य एव सर्वो हि भवेद्दण्डापतानकः॥४०॥

The -disease, in which the course of the Vāyu, acting in concert with the deranged *Kapham, is* obstructed by mucous, and which is characterised by the loss of sensation, is called Dan ḍāpatānaka.

असंमूलोत्थितो वायुः शिराः संकुच्य तत्रगः॥
बहिः प्रस्यन्दितहरं जनयत्येव बाहुकम्॥४१॥

The disease, in which the enraged Vāyu contracts up the muscles that start up from behind the shoulder blades and in which all movements of the arms are lost, it called *Avavāhuka* (Ebb's paralysis).

तलं प्रत्यंगुलीनां यः कण्डरा बाहुपृष्ठतः॥
बाह्वोः कर्मक्षयकरी विषूची वेति सोच्यते॥४२॥

The disease in which the enraged Vāyu paralyses the *Kandarā*, that runs down the back of the arms, extending to the tips of the fingers, is called *Viśvaci.*

वायुः कट्याश्रितः सक्थ्नः कण्डरामाक्षिपेद्यदा॥
तदा खञ्जो भवेज्जन्तुः पगुंः सक्थ्नोर्द्वयर्वधात्॥४३॥

The disease in whcih the enraged Vāyu, taking lodgment in the region of the waist, draws up the 'great sacral muscles, producing lameness, is called *Khañja.* The disease in which both the knees are deprived of their strength and become inoperative is called Paṅgu.

कम्पते गमनारम्भे खञ्जन्निव च गच्छति॥
कलायखञ्जं तं विद्यान्मुक्तसन्धिप्रबन्धनम्॥४४॥

The type of *Mahā Vyādhi* in which the patient walks in a tottering gait and the joints of the legs seem loose and unsteady is called *Kalāya-khañja.*

शीतोष्णद्रवसंशुष्कगुरुस्निग्धैश्च सेवितैः॥
जीर्णाजीर्णे तथायसाक्षोभस्निग्धप्रजागरः॥४५॥
स श्लेष्मभेदः समये परमत्यर्थसंचितम्॥
अभिभूयेतरं दोषं शरीरं प्रतिपद्यते॥४६॥

The deranged Kapha in conjunction with the fat gets augmented through the ingestion of extremely cold, hot, dry, fluid, heavy (indigestable) or emulsive articles of fare, or through excessive or extremely fatiguing physical labour immediately before or after the digestion of a meal, or through the effect of a blow, hurt or mental anguish, or through excessive night keeping, and the deranged Kapha tends to defile the other fundamental principles of the organism as well.

सक्थ्यस्थीनि प्रपूर्यान्तः श्लेष्मणा स्तम्भितेन तत्॥
तदास्थित स्नाति तेनोरोस्तथा शीतानिलेन तु॥४७॥

The deranged Kapha, by being stuffed about thigh bones, produces numbness in the locality, which results in looseness of the thighs, which are felt cold to the touch.

श्यामांगमंगस्तैमित्यन्द्रामूर्च्छारुचिज्वरैः ॥
तमूरुस्तम्भमित्याह बाह्यवातमथापरे॥४८॥

The complexion assumes a dull twany brown hue; the patient feels as if he has been packed in a wet blanket, and fever, somolence, epileptic fits with a non relish for food supervene. This disease is ealled *Uru-stambha,* while several authorities designate it as *Bāhya Vātam.*

वातशेणितसंशोथो जानुमध्ये महारुजः॥
ज्ञेयः क्रोष्टुकशीर्षस्तु सथूलक्रोष्टुकशीर्षवत्॥ ४९॥

An extremely painful swelling occurring about the locality between the thigh and the knee joint is called *Kroṣṭuka Śīrṣa*

रुक्पादविषमन्यस्ते श्रमाद्वा जायते यदा॥
वातेन गुल्फमाश्रित्य तमाहुर्वातकण्टकम्॥५०॥

A false step made at the time of walking, or a long pedestrian journey may give rise to an excruciating aching pain in the insteps which is called *Mahā Kaṇṭakam.* This disease is due to an aggravated condition of the deranged Vāyu of the locality.

पार्ष्णिप्रत्यंगुलीनाभौ कण्ठे वामारुतार्दिते॥
सातिक्षेपं निगृह्णाति गृध्रस्त्रीं तां प्रचक्षते॥५१॥

An extremely aching pain produced by the deranged bodily Vāyu in the toes, in the sides of thighs, and about the regions of throat and umbilicus is called Gṛdhrasī (sciatica).

हृष्येत चरणौ यस्य भवतां चापि सुप्तकौ॥
पादहर्षः स विज्ञेयः कफमारुतकोषजः॥५२॥

The disease in which the deranged Vāyu and Kapha produce a complete anaesthesia in the lower limbs, which become insensible to pinches and are chracterised by constant horripilation, is called *Pādaharṣa.*

पादयोः कुरुते दाहं पत्तसृक्सहितोऽनिलः॥
विशेषतश्चंक्रमतः पाददाहं तमादिशेत्॥५३॥

The disease in which through the agency of the deranged Vāyu and Pittam being combined with blood, the patient complains of an intolerable burning sensation in the lower limbs, which is little alleviated on locomotion, is called *Pādadāha.*

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वातव्याधिनिदानं नाम षट्षष्ट्यधिकशततमोऽध्यायः॥ १६६॥

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धन्वन्तरिरुवाच

वातरक्तनिदानं ते वक्ष्ये सुश्रुत तच्छृणु॥
विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः॥ १॥
प्रायशः सुकुमाराणां मिथ्याहारविहारिणाम्॥
स्थूलानां सुखिनां चापि कुप्यते वातशोणितम्॥ २॥
अग्निघातादशुद्धेश्च नृणामसृजि दूषिते॥
वातलैः शीतलैर्वायुर्वृद्धः क्रुद्धो विमार्गगः॥ ३॥
तादृशैवासृजा रुद्धः प्राक्तदैव प्रदूषयेत्॥
तथा वातो गुदे पीडां बलासं वातशोणितम्॥ ४॥
संस्तम्भ्य जनयेत्पूर्वं पश्चात्सर्वत्र धावति॥
विशेषाद्गमनाद्यैश्च प्रलम्बस्तस्य लक्षणम्॥ ५॥
भविष्यतः कुष्ठसमं तथा साम्बुदसंज्ञकम्॥
जानुजङ्घोरुकट्यंसहस्तपादांगसन्धिषु ॥ ६॥
कण्डूस्फुरणनिस्तोदभेदगौरवसुप्तताः ॥
भूत्वा भूत्वा प्रशाम्यन्ति मुहुराविर्भवन्ति च॥ ७॥
पादयोर्मूलमास्थाय कदाचिद्धस्तयोरपि ॥
आखोरिव बिलं क्लद्धः कृत्स्नं देहं विधावति॥ ८॥
त्वङ्मांसः श्रयमत्तानं तत्पूर्वं जायते ततः॥
कालान्तरेण गम्भीरं सर्वधातूनाभिद्रवेत्॥ ९॥
कट्यादिसंयतस्थाने त्वक्तम्रश्यावलोहिताः॥
श्वयथुर्ग्रंथितः पाकः स वायुश्चास्थिमज्जसु॥ १०॥

Dhanvantari said :—Now hear me, O Suśruta, discourse on the Nidānam of Vāta. The blood and the bodily Vāyu of a person, enraged and aggravated through ingestion of incompatible articles of fare, or through indulgence in day sleep or extreme irascibility, or through excessive night keeping, produces the disease known as *Vata Raktam,* Persons of soft or delicate physical physical temperament, as well as fat men and persons of luxurious living are extremely susceptible to an attack of *Vāta.*

छिन्दन्निव चरत्यन्श्चक्रीकुर्वंश्च वेगवान्॥
करोति खञ्जं पङ्गुं वा शरीरं सर्वतश्चरन्॥ ११।
वाताधिकेऽधिकं तत्र शूलस्फरणभञ्जनम्॥
शोथस्य रौक्ष्यं कृष्णत्वं श्यावतावृद्धिहानयः॥ १२॥
धमन्यंगुलिसन्धीनां संकोचोंगग्रहोतिरुक्॥
शीतद्वेषानुपशयौ स्तम्भवेपथुसुप्तयः॥ १३॥
रक्तेशोथोऽतिरुक्तोदस्ताम्रश्चिमिचिमायते॥
स्निग्धरूक्षैः समं नैति कण्डुक्लेदसमन्वितः॥ १४॥
पित्ते विदाहः सम्मोहः स्वादो मूर्च्छा मदस्तृषा॥
स्पर्शासहत्वं रुग्रावः शोषः पाको भृशोष्मतां॥ १५॥

Similarly, a blow or an injury to any part of the body, may lead to vitiation of blood, and the bodily Vāyu, deranged through ingestion of extremely cold, phlegmagogic articles of fare, follows a wrong path; or on the other hand the Vāyu obstructed in its course by the blood,

vitiated through aforesaid causes, first produces its own specific symptoms.

कफे स्तैमित्यगुरुता सुप्तिस्निग्धत्वशीतता॥
कण्डूर्मन्दा च रुग्द्वन्द्वं सर्वलिङ्गञ्च संकरात्॥१६॥
एकदोषञ्च संसाध्यं याप्यञ्चैव द्विदोषजम्॥
त्रिदोषजन्त्यजेदाशु राक्तपित्तं सुदारुणम्॥१७॥
रकतमङ्गे निहन्त्याशु शाखासन्धिषु मारुतः॥
निवेश्यान्योन्यमावार्य्य वेदनाभिर्हरत्यसून्॥१८॥
वायौ पञ्चात्मके प्राणे रौक्ष्याच्चापल्यलङ्घनैः॥
अत्याहाराभिघाताच्च वेदोदीरणचारणैः॥१९॥
कुपितश्चक्षुरादीनामुपघातं प्रकल्पयेत्॥
पीनसो दाहतृट्कासश्वासादिश्चैव जायते॥२०॥
कण्ठ रोधोमलभ्रंशच्छर्दरोचकपीनसान्॥
कुर्य्याच्च गलगण्डदींस्ताञ्जत्रुमूर्द्धसंश्रयः॥२१॥
व्यानोऽतिगमनस्नानक्रीडाविषयचेष्टितैः॥
विरुद्धरूक्षभी हर्षविषादाद्यैश्च दूषितः॥२२॥
पुंस्त्वोत्साहबलभ्रंशशोकचित्तप्लवज्वरान्॥
सर्वाकारादिनिस्तोदरोमहर्षं सुषुप्तताम्॥२३॥
कुष्ठं विसर्पमन्यच्च कुर्य्यत् सर्वाङ्गसादनम्॥
समानो विषमाजीर्णशीतसङ्कर्णभोजनैः॥२४॥
करोत्यकालशायनजागराद्यैश्च दूषितः॥
शूलगुल्मग्रहण्यादन्यकृत्कामाश्रयान्गदान्॥२५॥

The disease is so named from the fact that the bodily Vāyu is first deranged. Profuse perspiration (in most cases), emaciation of the body, anaesthesia, or an excruciating pain in a pre-existing ulcer, looseness of the joints, lassitude with a gone feeling in the limbs, pustular eruptions with an aching, breaking, piercing, throbbing pain in the thighs, knee joints, and calves of legs, and about the sarrum and joints of the extremities, heaviness and loss of sensation in the foregoing parts and numbness of the body, itching sensation in the affected localities, heaviness of the limbs, pain in (the affected parts) which vanishes at intervals, discolouration of the skin and appearance of circular patches on the skin are the symptoms which mark the premonitory stage of Vāta Raktam.

अपानो रूक्षगुर्वन्नवेगाघातातिवाहनैः॥
यानपानसमुत्थानचङ्क्रमैश्चातिसेवितैः॥२६॥
कुपितः कुरुते रोगान्कृत्स्नान् पक्वाशयाश्रयान्॥
मूत्रशुक्रप्रदोषार्शोगुदभ्रंशादिकान्बहून् ॥२७॥
सर्वाङ्गमाततं सामं तन्द्रास्तैमित्यगौरवैः॥
स्निग्धत्वाद्बोध कालस्य शैत्यशोथग्निहानयः॥२८॥
कण्डूरूक्षातिनाशेन तद्विधोपशमेन च॥
मुक्तिंय विद्यान्निरामं तं तन्द्रादीनां विपर्य्ययात्॥२९॥
वायोरावरणं वातो बहुभेदं प्रचक्षते॥
पित्तलिङ्गावृते दाहस्तृष्णा शूलं भ्रमस्तमः॥३०॥
कटुकोष्णाम्ललवर्णैविदाहशीतकामता॥
शैत्यगौरवशूलाग्निकट्वाज्यपयसोऽधिकम्॥३१॥
लंघनायासरूक्ष्वोष्णकामता च कफावृते॥
कफावृतेऽङ्गमर्दः स्याद्धल्लासो गुरुताऽरुचिः॥३२॥
रक्तावृते सदाहार्त्तिस्त्वङ्मांसाश्रयजा भृशम्॥
भवेत्सरागः श्वयथुर्जायन्ते मण्डलानि च ॥३३॥

In the Vātaja type of this disease the patient suffers from an extremely excruciating pain in the affected parts, which become further characterized by an aching, throbing pain. The swelling is felt rough to the touch and assumes a black or reddishbrown hue, spontaneously increasing or decreasing at intervals. The body seems numbed and extremely painful, the joints and vessels of fingers become contracted, and the patient evinces for cold which fails to give any relief whatsoever. The numbness of the body becomes prominent, and the patient suffers from rigor and a complete anaesthesia in the affected parts.

शोथो मांसेन कठिनो ह्लासर्पिटकास्तथा॥
हर्षः पिपीलिकानां च संचार इव जायते॥
चललग्नो मृदुः शीतः शोथो गात्रेषु रोचकः॥३४॥
आढ्यवात इव ज्ञेयः स कृच्छ्रो मेदसावतः॥
स्पर्श आच्छादितेत्युष्ण शीतलश्च त्वनावृते॥
मज्जावृते तु विषमं जृम्भणं परिवेष्टनम्॥३५॥
शूलञ्च पीड्यमानश्च पाणिभ्यां लभते सुखम्॥
शुक्रावृते तु शोथे वै चातिवेगो न विद्यते॥३६॥
भुक्ते कुक्षौ रुजा जीर्णे निवृत्तिर्भवति ध्रुवम्॥
मूत्राप्रवृत्तिराध्मानं बस्तेर्मूत्रावृते भवेत्॥३७॥
छिद्रावृते विबन्धोऽथ स्वस्थानं परिकृंतति॥
पतत्याशु ज्वराक्रांतो मूर्च्छा च लभते नरः॥३८॥

In the type marked by predominant action

of the enraged and vitiated blood, the swelling is marked by a greater aching pain, and becomes copper coloured. The disease does not yield to emulsive or parchifying measures (such as fomentation etc.,) and is marked by a tingling sensation. The patient feels an irresistible tendency to scratch the patches which exude a slimy discharge. In the Pittaja type of Vāta-perspiratin with a burning sensation in the body, vertigo, epileptic fits, thirst and distraction of the mind are the symptoms which manifest themselves. The swelling can not bear the least touch, becomes red and hot, and is ultimately found to supurate.

सकृत् पीडितमन्येन दुष्टं शुक्रं चिरात्सृजेत्।।
सर्वधात्वावृते वायौ श्रोणिवङ्क्षणपृष्ठरुक्।। ३९।।
विलोमे मारुते चैव हृदये परिपीड्यते ।।
भ्रमो मूर्च्छा रुजा दाहः पित्तेन प्राण आवृते।। ४०।।
रुजा तन्द्रा स्वरभ्रंशो दाहो व्याने तु सर्वशः।।
क्रमो गचेष्टाभंगश्च संतापः सहवेदनः।। ४१।।
समान ऊष्मोपहतिः सस्वेदोपरतिः सुतृट्।।
दाहश्च स्यादपाने तु मले हारिद्रवर्णता।। ४२।।
रजोवृद्धिस्तापनञ्च तथा चानाहमेहनम्।।
श्लेष्मणा प्रावृते प्राणे नादः स्त्रोतोऽवरोधनम्।। ४३।।
ष्ठीवनञ्चैव सस्वेदश्वासनिःश्वाससंग्रहः।।
उदाने गुरुगात्रत्वमरुचिर्वाक्स्वरग्रहः।। ४४।।
बलवर्णपणाशश्चा पाने पर्वास्थिसंग्रहः।।
गुरुतांगेषु सर्वेषु स्थूलत्वञ्चागतं भृशमम्।। ४५।।
प्राणादयस्तथान्योऽन्यं समाक्रान्ता यथाक्रमम्।। ४७।।

In the Kaphaja type of Vāta-Raktam, heaviness, coldness, and anaesthesia of the affected parts become manifest. The swelling looks glossy, is marked by a slight pain and an itching sensation, and seems as if it has been tied with a wet compress. Types of Vāta Raktam, which are connected with the action of any two of the *Doṣas* (morbific principle of Vāyu, Pittam and Kapha), exhibit symptoms which are respectively peculiar to types brought about through their several actions, while the type, which is due to the concerted action of all the three *Doṣas*, combinedly develop the symptoms, severally belonging to the Vātaja, Pittaja and Kaphaja types of Vāta-Raktam.

सर्वेऽपि विंशतिविधं विद्यादावरणञ्च यत्।।
हल्लासोच्छ्वाससंरोधः प्रतिश्यायः शिरोग्रहः।। ४८।।
हृद्रोगो मुखशोषश्च प्राणेनापान आवृते ।।
उदानेना वृते प्राणे भवेद्धि बलसंक्षयः।। ४९।।

The virus, like the poison of a mouse, first affects the lower parts of the legs, or is seen to invade the extremities of hands in certain instances, and thenceforth spreads over the whole organism.

विचारणेन विभजेत्सर्वमावरणसां भिषक्।।
स्थानान्यपेक्ष्य वातानां वृद्धिंहानिं च कर्मणाम्।। ५०।।
प्राणादीनाञ्च पञ्चानां पित्तमावरणं मिथः।।
पित्तादीनामावसतिर्मिश्राणां मिश्रितैश्च तैः।। ५१।।
मिश्रैः पित्तादिभिस्तद्वन्मिश्राण्यपि त्वनेकधा।।
ताँल्लक्षयेदवहितो यथास्वं लक्षणोदयात्।। ५२।।
शनैः शनैश्चोपशयान्दृढानपि मुहुर्मुहः।।
विशेषाज्जीवितं प्राण उदानो बलमुच्यते।।
स्यात्तयोः पीडनाद्धानिरायुषश्च बलस्य च ।। ५३।।

A case of Vāta-Raktam, which has extended upward to the thighs, and in which the skin of the affected part breaks and exudes a discharge, and in which the patient suffers from loss of strength and flesh, or which is complicated with a host of other distressing symptoms, should be regarded as incurable, while palliation is the only .treatment in a case of more, than a year's standing.

आवृता वायवोऽज्ञाता ज्ञाता वा स्थानविच्युताः।।
प्रत्यतनेनापि दुःसाध्या भवेयुर्वानुपद्रवाः।। ५४।।
विद्रधिप्लीहहृद्रोगगुल्माग्निसदनादयः।।
भवन्त्युपद्रवास्तेमषामावृतानामुपेक्षया।। ५५।।
निदानं सुश्रुत ! मया आत्रेयोक्तं समीरितम्।।
सर्वरोगविवेकाय नराद्यायुः प्रवृद्धये।। ५६।।
एवं विज्ञान रोगादींश्चिकित्सामथ चै चरेत्।।
त्रिफला सर्वरोगघ्नी मध्वाज्यगुडसंयुता।। ५७।।
सव्योषा त्रिफला वापि सर्वरोगप्रमार्दिनी।।
शतावरीगुडूच्यग्निविडगेन युताथवा।। ५८।।
शतावरी गुडूच्यग्निः शुण्ठी मूषलिका बला।।
पुनर्नवा च बृहती निर्गुण्डी निम्बपत्रकम्।। ५९।।

Similarly, cases of Vāta-Raktam marked by such supervening distresses as, insomnia with a non-relish for food, dyspnoea, sloughing of flesh hemicrania, epileptic, fits, vertigo, pain, thirst, fever, loss of consciousness, rigour, hiccough, maimedness of gait, erysipelas, suppuration (of the afected parts), langour, curvature of the fingers, crops of pustular eruptions with a burning sensation in the body, and tumours with a catching pain at any of the nerve-unions, boneunions, or vein-unions, as well as the one which is accompanied by epileptic fits alone, should be understood as incurable. Cases of Vāta-Raktam, uncomplicated with any distressing, superven-ing symptoms, are curable, while those attended with a few concomitants admit only of palliative treatment.

भृंगराजश्चामलकं वासकस्तद्रसेन वा॥
भाविता त्रिफला सप्तवारमेकमथापि वा॥६०॥
पूर्वोक्तश्च यथालाभयुक्तैश्चूर्णश्च मोदकः॥
वटिका धृततैलं वा कषायो शोषरोगनुत्॥
पलं पलार्द्धकं वापि कर्षं कर्षार्द्धमेव वा॥६१॥

Cases of Vāta- originated through the action of a single *Doṣa* (morbific principle) are curable, while those of recent origin, and at the root of which only two *Doṣas* lie, admit of palliative treatment. Cases of Vāta-Raktam of which are three *Doṣas* conjointly act as the exciting factors, as well as those which are connected with a host of other complications, should be regarded as incurable.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वातरक्तनि॰ सप्तषष्ट्यधिकशततमोध्यायः॥ १६७॥

॥ निदानं समाप्तम्॥

अध्यायः १६८ / Chapter 168

धन्वन्तरिरुवाच

सर्वरोगहरं सिद्धं योगसारं वदाम्यहम्॥
शृणु सुश्रुत संक्षेपात्प्राणिनां जीवहेतवे॥१॥

Dhanvantari said :—Now hear me, O Suruta, discourse on the recipes of medicinal compounds of infallible efficacy, which I shall shortly enumerate for the good of all creatures.

कषायकटुतिक्तामलरूक्षाहारादिभोजनात्॥
चिन्ताव्यवायव्यायामभयशोकप्रजागरात्॥ २॥
उच्चैर्भाषातिभाराच्च कर्मयोगातिकर्षणात्॥
वायुः कुप्यति पर्ज्जन्ये जीर्णान्न दिनसंक्षये॥३॥

Ingestion of astrungent, pungent, bitter, acid or parchifying articles of fare, anxiety, sexual excesses, physical fatigue, fright, grief, late hours, loud talking, carrying of inordinately heavy weights, undue application to any kind of work and fasting are the factors, which tend to aggravate the bodily Vāyu, which is naturally aggravated during the rainy season, after the digestion of food, and at the close of day.

उष्णाम्ल लवणाक्षारकटुकाजीर्णभोजनात्॥
तीक्ष्णातपाग्निसन्तापमद्यक्रोधनिषेवणात्॥४॥
विदाहकाले भुक्तस्य मध्याह्ने जलदात्यये॥
ग्रीष्मकालेऽर्द्धे रात्रेऽपि पित्तं कुप्यति देहिनः॥५॥

Similarly, ingestion of hot, acid, saline, alkaline, pungent and indigestable articles of fare in general, exposure to heat, and indulgence in cups and anger are the factors, which tend to aggravate the Pittam, which is spontaneously aggravated during the process of digestion, in summer and autumn, and at the middle part of the day or night.

स्वाद्वम्ललवणस्निग्धगुरुशीतातिभोजनात्॥
नवान्नपिच्छिलानूपमांसादेःसेवनादपि ॥६॥
अव्यायामदिवास्वप्नशय्यासनसुखादिभिः॥
कफप्रदोषो भुक्ते च वसन्ते च प्रकुप्यति॥७॥

Ingestion of sweet, acid, saline, emulsive, cold, or heavy (of digestion) articles of fare, use of newly harvested rice, or of the flesh of animals that live in pools or in marshy places, want of physical exercise, day sleep, and sedentary habits in general are the factors, which tend to aggravate the Kapha, which is spontaneously aggravated in the morning, just after eating and in the spring time.

देहपारुष्यसंकोचतोदविष्टम्भकादयः ॥
तथा च सुप्ततारोम हर्षस्तम्भनशोषणम्॥८॥
श्यामत्वमङ्गविश्लेषबलमायासवर्द्धनम्॥
वायोर्लिङ्गानि तैर्युक्तं रोगं वातात्मकं वदेत्॥९॥

Roughness of the skin, contraction of the limbs, an aching sensation, tympanites, anaesthesia, horripilation, atrophy or numbness of any part of the body, loosensess of the limbs with a twany brown complexion, increase of physical strength, or extreme prostration are the specific traits of the deranged and aggravated *Vāyu*, as well as of diseases due to its agency.

दाहोष्मपादसंक्लेदकोपरा गपरिश्रमाः॥
कट्वक्लशववैगन्ध्यस्वेदमूर्च्छातितृट्भ्रमाः॥१०॥
हारिद्रं हरितत्वञ्च पित्तलिङ्गान्वितैर्नरः॥
देहे स्निग्धत्वमाधुर्य्यचिरकारित्वबन्धनम् ॥११॥

Heat with a burning sensation in the body, redness and inflammation of the (affected part), exhalation of an acid, pungent, or cadaverous smell from the body, perspiration, thirst, vertigo, and epileptic fits, as well as jaundice or chlorosis form the specific features of the deranged Pittam.

स्तौमित्यतृप्तिसङ्घातशाोथशीतलगारैवम्।
कण्डूर्निद्राभियोगश्च लक्षणं कफसम्भवम्॥१२॥

Gloss of skin with a sweet taste in the mouth, a sense of being packed in wet sheet, oedema, coldness, heaviness, itching, somnolence, and a delayed crisis are the symptoms, which indicate the action of the deranged Kapha.

हेतुलक्षणसंसर्गाद्विद्याद्व्याधिं द्विदोषजम्॥
सर्वहेतुसमुत्पन्नं त्रिलिङ्गं सान्निपातिकम्॥१३॥

The presence of the combined symptoms of any two of these Doṣas in a disease points to its Bidoṣaja origin, while a combination of all the three Doṣas in a disease indicates it Sannipatika origin.

एदोषधातुमलाधारं देहिनां देह उच्यते॥
तेषां समत्वमारोग्यं क्षयवृद्धोर्विपर्य्ययः॥१४॥

The human body is the receptacle of Dog as, Dhātus (fundamental organic principles) and Malas (excreta). A normal equlibrium among them is called health, while an increase or decrease of any of them is called disease.

वसासृङ्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः॥
वातपित्तकफा दोषा विण्मूत्राद्या मलाः स्मृताः॥१५॥

Blood, fat, flesh, myosin, bones, marrow and semen arre called Dhatus; the deranged Vāyu, Pittam and Kapha are called Dops, while stool, urine, etc., are called Malas.

वायुः शीतो लघुः सूक्ष्मः स्वरनाशी स्थिरो बली॥
पित्तमम्लकटूष्णाश्चापङ्क्ती रोगकारणम्॥१६॥
मधुरो लवणः स्निग्धो गुरुः श्लेष्मातिपिच्छिलः॥

The Vāyu (nerve energy) is cold, light, subtle, parchifying and mobile; the Pittam (bile) is acid, pungent and hot, and brings on suppuration in diseases of the albumen and Glycogen; Kapha (mucous) is sweet, heavy, slimy, shiny and emulsive.

गुदश्रोण्याश्रयो वायुः पित्तं पक्वाशयस्थितम्॥१७॥
कफस्यामाशयस्थानं कण्ठो वा मूर्द्धसन्धयः॥

The Vāyu is principally located in the rectum and pelvis; the Pittam, in the digestive apparatus; and the Kapha, in the stomach and head and about the bones (synovia).

कटुतिक्तकषायाश्च कोपयन्ति समीरणम्॥१८॥
कट्वम्ललवणाःपित्तं स्वादूष्णलवणाः कफम्॥
एत एव विपर्य्यस्ताः शमायैषां प्रयोजिताः॥
भवन्ति रोगिणां शान्त्यै स्वस्थाने सुखहेतवः॥१९॥

Things of pungent, bitter or astringent flavour aggravated the deranged Vāyu; saline, acid and pungent things aggravate the deranged Pittam, while sweet, saline and hot things aggravate the deranged Kapha. Proper antidotes to these, administered in diseases, lead to their subsidence, while they contribute to keep, the normale equilibrium among the fundamental organic principles in health.

चक्षुष्यो मधुरो ज्ञेयो रसधातुविवर्द्धनः॥
अम्लोत्तरो मनोहृद्यं तथा दीपनपाचनम्॥२०॥

A sweet taste improves the eye-sight and increases the quantity of Dhātus and lymph chyle, while an acid taste is digestant, appetising and relishing.

दीपनोज्वरतृष्णाघ्नस्तिक्तः शोधनशोषणः॥
पित्तलो लेखन स्तम्भी कषायो ग्राहिशोषणः॥ २१॥
रसवीर्य्यविपाकानामाश्रयं द्रव्यमुत्तमम्॥
रसपाकान्तरस्थायि सर्वद्रव्याश्रयं द्रुतम्॥ २२॥
शीतोष्णं लवणं वीर्य्यमथ वा शक्तिरिष्यते॥
रसानां द्विविधः पाको मधुरः कटुरेव च॥ २३॥

A saline taste is purgative, emetic, digestant, and liquefacient. A pungent taste is digestant, appetising, anti-toxic, anti-corpulent, and exciting. A bitter taste is a febrifuge, and is appetising, laxative, and refrigerant. An astrungent taste is liquefacient, choleric, aperient and absorbant. A durg is the receptacle of taste, potency, and digestive transformation. The potency of a drug is either cooling or thermogenic. Digestive transformation (reaction undergone in the stomach by a thing after digestion) is either sweet or pungent.

भिषग्भेषजरोगार्त्तपरिचारकसम्पदः ॥
चिकित्साङ्गानि चत्वारि विपरीतान्यसिद्धये॥ २४॥

A physician, patient, nursing attendent and medicine form the four legs of a medical treatment, and an absence of any of these makes it abortive or impossible.

देशकालावयोवह्निसाम्यप्रकृतिभेषजम्॥
देहसत्त्वबलव्याधीन्बुद्धा कर्म समाचरेत्॥ २५॥

The season of the year, the place (of residence), age, digestive capacity, physical temperament of the patient, as well as the state of his body and its strength, things he is accustomed to, and the nature of the disease and to the curative drug to be employed should be taken into consideration before commencing a medical treatment.

(बहूदकनगोऽनूपः कफमारुतकोपवान्॥
जाङ्गलोऽपरशाखी च रक्तपित्तगदोत्तरः॥ १॥)

A well watered, well drained, hilly country, well shaded by forests, is called a Jāṅgala country in which haemorrhage is found to be the prevailing disease. A marshy place, or a swampy country, in which Vāyu and Kapha are naturally aggavated, is called an Ānūpa country.

संसृष्टलक्षणोपेतो देशः साधारणः साधारणः स्मृतः॥
बाल आ षोडशान्मध्यः सप्ततेर्वृद्ध उच्यते॥ २६॥

A country, which partakes of the physical trais of both these kinds, is called a Sādhāraṇa country. Infancy extends to the sixteenth year of a person, youth extends thence forward to the seventieth year, and after that is the old age.

कफपित्तानिलाः प्रायो यथाक्रममुदीरिताः॥
क्षाराग्निशस्त्ररहिता क्षीणे प्रवयसि क्रियाः॥ २७॥

The Kapha predominates in infancy; the Pittam, in youth; and the Vāyu, in old age. Surgical operations should be done with the help of cauterisation of both kinds (fire and alkali) on infants and old men.

कृशस्य वृंहणं कार्य्यं स्थूलदेहस्य कर्षणम्॥
रक्षणं मध्यकायस्य देहभेदास्त्रयो मताः॥ २८॥

An emaciated frame should be tried to be made stout; a corpulent body should be tried to be reduced in bulk.

स्थैर्य्यव्यायामसन्तोषैर्बोद्धव्यं यत्नतो बलम्॥
अविकारी महोत्साहो महासाहसिको नरः॥ २९॥

An active, muscular frame is all that is be desired in life. The strength of a person should be inferred from his sustaining power, physical work and cheerfulness of mind. A healthy man is possessed of an indomitable enegy and courage.

पानाहारादयो यस्य विरुद्धाः प्रकृतेरपि॥
श्वसुखायोपकल्प्यन्ते तत्साम्यमिति कथयते॥ ३०॥

Even food and drink, which are ordinarily calculated as unwholesome, should be regarded as congenial to persons in whom they fail to produce any distressing symptons.

गर्भिण्याः श्लैष्मिकैर्भक्ष्यैः श्लैष्मिको जायते नरः॥
वातलैः पित्तलैस्तद्वत्समधातुर्हिताशनात्॥ ३१॥

Vāyu-generating. Pitta-generating, or Kapha-generating food, exclusively taken by a person, makes, his physical temperament marked by a preponderance of Vāyu, Pittam, or Khapha, hence one should partake of a mixed kind of diet.

कृशो रूक्षोऽल्पकेशश्च चलचित्तो नरः स्थितः॥
बहुवाक्यरतः स्वप्ने वातप्रकृतिको नरः॥ ३२॥

A man of Vāttika temperament has a sinewy frame and sparse hairs of a volatile disposition, and talks much in dreams. The hair of a man of Pittaja temperament becomes prematurely grey.

अकालपलितो गौरः प्रस्वेदी कोपनो बुधः॥
स्वप्नेऽपि दीप्तिमत्प्रेक्षी पित्तप्रकृतिरुच्यते॥ ३३॥
स्थिरचित्तः स्वरः सूक्ष्मः प्रसन्नः स्निग्धमूर्द्धजः॥
स्वप्नेजलशिलालोकी श्लेष्म प्रकृतिको नरः॥ ३४॥

He is irritable and fair-complexioned, easily perspires and dreams of fire in sleep. A man of Kaphaja (phlegmatic) temperament is possessed of a crown of glossy hair, is a somewhat sluggish disposition, and dreams of water in sleep.

सम्मिश्रलक्षणैर्ज्ञेयो द्वित्रिदोषान्वयो नरः॥
दोषस्येतरसद्भावेऽप्यधिका प्रकृतिः स्मृताः॥ ३५॥

A man of a bi-humoural temperament is possessed of mental and physical traits peculiar to each of those humours.

मन्दस्तीक्ष्णोऽथ विषमः समश्चेति चतुर्विधाः॥
कफपित्तानिलाधिक्यसात्तत्साम्याज्जाठरोऽनलः॥ ३६॥
समस्य पालनं कार्य्यं विषमे वातनिग्रहः॥
तीक्ष्णे पित्तप्रतीकारो मन्दे श्लेष्मविशोधनम्॥ ३७॥

The digestive capacity of a person is either sluggish, sharp, irregular, or normal; and of these four kinds the normal one is to be preferred. In the irregular kind measures and remedies calculated to subdue, the deranged Vāyu should be employed, while in sharp and sluggish forms, Pitta-subduing, and Kapha-destroying remedies should be respectively employed.

प्रभवः सर्वरोगाणामजीर्णं चाग्निाशनम्॥
आमाम्लरसविष्टम्भ लक्षणंतच्चतुर्विधम्॥ ३८॥

In digestion, is the parent of all diseases; and there are four forms of indigestion such as, the Āma, Amla, Rasa, and Viṣṭambha.

आमाद्विषूचिका चैव हृदालस्यादयस्तथा॥
वचालवणतोयेन छर्दनं तत्र कारयेत्॥ ३९॥

In the Āmaja form vomiting should be induced with the administration of Vaca and salt.

शुक्राभावो भ्रमो मूर्च्छा तर्षोऽम्लात्संप्रवर्त्तते॥
अपक्वं पत्र शीताम्बुपानं वातनिषेवणम्॥ ४०॥

In the Amla form of indigestion, which is marked by the non-emission of semen, vertigo, swoonings, etc., the remedy con= sists in drinking cold water and inhaing cold air.

गात्रभंगं शिरोजाड्यं भक्तदोषादयो गदान्॥
तस्मिन्स्वापो दिवा कार्य्योलंघनं च विवर्जनम्॥ ४१॥
शूलगुल्मौ च विण्मूत्रस्थानविष्टम्भसूचकौ॥
विधेयं स्वेदनं तत्र पानीयं लवणोदकम्॥ ४२॥

In the indigestion of undigested lymph chyle (Rasa), which begests an aching pain in the limbs, with a numbed, confused feeling in the head and a distaste for food, the patient should be advised to forego all food and drink, and to take a sleep in the day. In the Viṣṭambha form of indigestion, which is marked by tympanites, colic, and suppression of stool and urine, diaphoretic measures should be employed, and solution of common salt should be internally administered.

आममम्लं च विष्टब्धं कफपित्तानिलैः क्रमात्॥
आलिप्य जठरं प्राज्ञो हिंगुत्र्यूषणसैन्धवैः ॥ ४३॥
दिवास्वप्नपं प्रकुर्वीत सर्वाजीर्णविनाशनम्॥
अहितान्नै रोगराशिरहितान्नं ततस्त्यजेत्॥ ४४॥

The three forms of indigestion (Āma, Amla and Viṣṭambha) should be regarded as respectively due to the actions of the deranged Kapha, Pittam, and Vāyu. A prudent man, (suffering from indigestion), should plaster his abdomen with a paste of Hiṅgu, Tryuṣaṇa, and rock salt, and enjoy a siesta in the day; inasmuch as these measures are found to be curative in all forms of indigestion. Hosts of bodily ailments result from the use of unwholesome food, hence one should refrain from taking any food that proves incongenial to one's system.

उष्णाम्बु वानुपानं च माक्षिकैः पाचनं भवेत्॥
करीरदधिमत्स्यैश्च प्रायः क्षीरं विरुध्यते॥ ४५॥
बिल्वः शोणा च गम्भारी पाटला गण्सिाकारिका॥
दीपनं कफवातघ्नं पञ्चमूलमिदं महत्॥ ४६॥

शालपर्णी पृश्निपर्णी बृहतीद्वयगोक्षुरम्॥
वातपित्तहरं वृष्यं कनीयः पञ्चमूलकम्॥४७॥

A potion of honey and warm water acts as a digestant, and milk is incompatible with Karīra, fish and milk-curd. The group of drugs, which is known as the major Paca Mūlam and which consists of Bilva, Śoṇyaka, Gāmbhārī, Pātalā, and Ganikarikā, is appetising, and subdues the deranged Vāyu and Kapha. The group of drugs, which is known as minor Pañca Mūlam, and which consists of Śālaparṇī, Pṛṣṇiparṇī, Gokṣ ura, Vṛati and Kaṇṭakārī, is restorative and subdues the deranged Vāyu and Pittam.

उभयं दशमूलं स्यात्सन्निपातज्वरापहम्॥
कासे श्वासे च तन्द्रायां पार्श्वशूले च शस्यते॥४८॥

Theses two groups of drugs jointly what is called Daśa Mūlam, which forms curative in Sānnipātika forms of fever, cough, asthma, aching pain at the sides, and somnolence.

एतैस्तैलानि सर्पीषि प्रलेपादल कां जयेत्॥
काथाच्चतुर्गुणं वादि पादस्थं स्याच्चतुर्गुणम्॥४९॥
स्नेहश्च तत्समं क्षीरं कल्कश्च स्नेहपादकः॥
संवर्त्तितौथैः पाको बस्तौ पाने भवेत्सम्॥
खरोऽभ्यंगे मृदुर्नस्ये पाकोऽपि संप्रकल्पयेत्॥५०॥

Medicated oils and Ghṛtas. cooked and prepared with the aforesaid Dasamalam, as well as Daśamūla plasters and pastes cure Sannipātika forms of diseases. Take water four times as much as the drugs, boil it down to its quarter part, add oil or Ghṛta, four times as much as this drugdecoction, and milk to the weight of the oil or Ghṛta, and drug-paste to a quarter weight of the latter, and cook it in the usual way. The medicated oil or Ghṛtam of Daśamūlam, properly prepared (neither over nor under-cooked, should be employed as potions and clysters; that, which is over-cooked, should be used as unguents, while that which is under-cooked should be used errhines. This is the usual practice.

स्थूलदेहेन्द्रियाश्चिन्त्याः प्रकृतियां त्वधिष्ठिता॥
आरोग्यमितितं विद्यादायुष्मन्तसुपाचरेत्॥५१॥

A cure denotes the restoration of the gross body and its internal organs to their normal condition or functions, and a patient, whose vital energy is not at its lowest ebb, should be alone medicinally treated.

यो गृह्णातीन्द्रियैरर्थान्विपरीतान्स मृत्युभाक्॥
भिषङ्मित्रगुरुद्वेषी प्रियागतिश्च यो भवेत्॥५२॥

A patient, who becomes hostilely disposed to his friends, elders, and physicians. and fondly attached to his enemies, and the functions of whose sense organs have become perverted, should be looked upon as on the point of death.

गुल्फजानुललाटं च हनुर्गण्डस्थैत व च॥
भ्रष्टं स्थाच्युतं यस्य स जहात्यचिरादसून्॥५३॥

A patient, who becomes hostilely disposed to his friends, elders, and physicians. and fondly attached to his enemies, and the functions of whose sense organs have become perverted, should be looked upon as on the point of death.

वामक्षिमज्जनं जिह्वा श्यामा नासा विकारिणी॥
कृष्णौ स्थानच्युतौ चोष्ठौ कृष्णास्यं यस्य तं त्यजेत्॥ ५४॥

A patient, the bones of whose ankles, kneejoints, fore-head, jaws and cheeks have become loose and look hung down, would soon give up his ghost. A black tongue, sunk eyes and nose, black hung down lips and a fetid exhalation from the mouth are the symptoms, which indicate an approaching death.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैद्यकशास्त्रपरिभाषा॰
नामाष्टषष्ट्यधिकशततमोऽध्यायः॥ १६८॥

अध्यायः १६९ / Chapter 169

धन्वन्तरिरुवाच

हिताहितविवेकाय अनुपानविधिं ब्रुवे॥
रक्तशालि त्रिदोषघ्नं तृष्णादमेदोनिवारकम्॥ १॥

Dhanvantari said :—For the knowledge of what is good or evil, I shall now discourse on the rules of food and drink. The red species of Bali paddy (rice) destroys the three Doṣas, allays thirst, and arrests perspiration.

महाशालि परं वृक्ष्यं कलमः श्लेष्मपित्तहा॥
शीतो गुरुस्त्रिदोषघ्नः प्रायशो गौरषष्टिकः॥ २॥

Mahāśāli is highly restorative, and Kalabha is anticholeric and phlegmagougic, while Ṣaṣṭika is heavy (of digestion) and cooling, and destroys the three Doṣas.

श्यामाकः शोषणो रूक्षो वातलः श्लेष्मपत्तिहा॥
तद्वत्प्रियंगुनीवारकोरदूषाः प्रकीर्त्तिताः॥ ३॥
बहुवारः सकृच्छीतः श्लेष्मपित्तहरो यवः॥
वृष्यः शीतो गुरुः स्वादुर्गोधूमो वातनाशनः॥ ४॥

Śyāmaka is parchifying, absorbant, anticholeric, and phlegmagougic, and generated Vāyu in the organism. The species of food grain such as Priyaṅgu, Nivāra and Koraduṣnas, etc., are possessed of the same properties as the latter (Śyāmaka), Nava (barley) is cooling, anti-choleric, phlegmagougic and highly Vāyu-generating, while wheat (Godhūma) is constructive, cooling, palatable and Vāyu-destroying.

कफपित्तास्रजिन्मुद्गः कषायो मधुरो लघुः॥
माषो बहुबलो वृष्यः पित्त श्लेष्मपित्तहरो गुरुः॥ ५॥

Mudga pulse is light, sweet, astringent, anticholeric, phlegmagougic and alterative. Mahapulse is heavy (of digestion), aphrodisiac, extremely strengthening and engenders the Pittam and Kapham.

अवृष्यः श्लेष्मपित्तघ्नो राजमाषोऽनिलार्त्तिनुत्॥
कुलत्थः श्वासहिक्काहृत्कफगुल्मानिलापहः॥ ६॥

The species known as Rājamāṣa is nonaphrodisiac and destroys the three Doṣas. Kulattha pulse cures dyspnoea, hic-cough and intestinal glands, and subdues the Vāyu and Kapham.

रक्तपित्तज्वरोन्माथो शीतो ग्राही मकुष्ठकः॥
पुंस्त्वासृक्कफपित्तघ्नश्चणको वातलः स्मृतः॥ ७॥

Kuṣṭhaka is cooling, astringent febrifuginous and styptic; and Canaka (gram) generates the Vāyu, destroys the Pittam, Kapha and blood (sic), and diminishes virile potency.

मसूरो मधुरः शीतः संग्राही कफपित्तहा॥
तद्वत्सर्वगुणाढ्यश्च कलायश्चातिवातलः॥ ८॥

Masūra (lentil) is sweet, cooling) in its potency), astringent, and subdues the Kapham and Pittam. Sathina pulse is extremely Vāyu-

आढकी कफपित्तघ्नो शुक्रजा च तथा स्मृता॥
अतसी पित्तला ज्ञेया सिद्धार्थः कफवातजित॥ ९॥

Ādhaki destroys Kapham and Pittam, Kapikaccha is highly spermatopoetic, Atasi is Pittagenerating; and Siddhārtha, Kapha and V āyudestroying.

सक्षारमधुरस्निग्धो बलोष्णपित्तकृत्तिलः॥
बलघ्ना रूक्षलाः शीता विविधाः सस्यजातयः॥ १०॥

Tila (seasame has a sweet and alkaline taste, and is emulsive, tonic, thermogenic and choleric. The rest of the seeds (lit. food grains) are parchifying or cooling in their potency and serve to impair the strength of the organism.

चित्रकेंगुदिनालीकाः पिप्पलीमधुशिग्रवः॥
चव्याचरणनिर्गुण्डीतर्कारीकाशमर्दकाः॥ ११॥
सबिल्वाः कफपित्तघ्नाः क्रिमिघ्ना लघुदीपकाः॥
वर्षाभूमार्करौ वातकफघ्नौ दोषनाशनौ॥ १२॥

Citraka, Iṅgudi, Nālika, Pippali, Madhu-Śigru, Caya, Nirguṇḍī, Tarkārī, Kāśamarda and Bilva are vermifuginous, appetising, light (of digestion), anti-choleric and phlegma-gougic, Varśābhu and Markara destroy the Vāyu, and Vāyu and Kapham in combination.

तिक्तरसः स्यादेरण्डः काकमाची त्रिदोषहृत्॥
चांगेरी कफवातघ्नी सर्षपः सर्वदोषदम्॥ १३॥
तद्वदेव च कौस्सुम्भं राजिका वातपित्तला॥
नाडीचः कफपित्तघ्नः चुचुर्मधुरशीतलः॥ १४॥

दोषघ्न पद्मपत्रञ्च त्रिपुटं वातकृत्परम्॥
सक्षारः सर्वदोषघ्नो वास्तुको रोचनः परः॥१५॥
तण्डुली योविषहरः पालङ्क्याश्च तथापरे॥
मूलकं दोषकृच्चामं स्विन्नं वातकफापहम्॥१६॥

Eraṇḍa is bitter and laxative, Kakamaci destroys the three Doṣas, Cāṅgerī destroys the Vāyu and Kapham, while Sarṣapa, like Kausumbha, aggravates all the Doṣas. Rājika engenders the Vāyu and Pittam, Nādīca destroys the Kapha and Pittam, Cuccu is sweet and cooling, Padmapatram destroys the Doṣas, Tripātam is extremely Vāyu-generating, Kākṣara destroys all the Doṣas, Vastuka is extremely relishing, Tāṇḍulīya, like Pālaṅkya and Coudrika, is antitoxic, raw Mūlakam generates the Doṣas and Mucous in the intestines, while cooked it destroys Vāyu and Kapham.

सर्वदोषहरं हृद्यं कंठ्यं तत्पक्वमिष्यते॥
कर्कोटक सवार्त्ताकं पटोलं कारवेल्लकम्॥१७॥
कुष्ठमेहज्वरश्वासकासपित्तकफापहम्॥
सर्वदोषहरं हृद्यं कूष्माण्डं बस्तिशोधनम्॥१८॥

Mature Karkoṭakam, like Vartakam, Patolm and Karabillam, destroys the three Doṣ as, is delicious, and improves the voice; Kuṣ māṇḍam is diuretic and relishing, destroys all the Doṣas, and proves curative in cutaneous affections, urinary complaints, fever, cough, asthma and diseases of the Kapham and Pittam.

कलिंगालाबुनी पित्तनाशिनी वातकारिणी॥
त्रपुषोर्वारुके वात श्लेष्मले पित्तवारणे॥१९॥
वृक्षाम्लं कफवातघनं जम्बीरं कफवातनुत्॥
वातघ्नं दाडिमं ग्राहि नागरंगफलं गुरु॥२०॥
केशरं मातुलुंगं च दीपनं कफवातनुत्॥
वातपित्तहरो माषस्त्वक्स्निधोष्णानिलापहः॥२१॥

Kaliṅga Ālāvunī is anti-choleric and Vāyugenerating, Trapusa and Ervāruka are anticholeric and generate the Vāyu and Kapham, Vṛkṣāmlam destroys the Kapham and Vāyu, and Jamvīra destroys the Kapham and Vāyu. Dāḍima (pomegranate) is astringent and Vāyu-destroying; Nagaranga phalam is heavy of digestion, while Keśara and Mātuluṅga are appetising and tend to destroy (the deranged) Kapham and Vāyu. Masa destroys the Vāyu and Pittam, while its rind is emolient, heat-making and Vāyu-destroying.

सरमामलकं वृष्यं मधुरं हृद्यमम्लकृत्॥
भुक्तप्ररोचका पुण्या हीतक्यमृतोपमा॥२२॥

Amalakam is sweet, relishing, constructive and aphrodisac; Haritakis relishing, appetising and favourably compares with the divine ambrosia.

स्रंसनी कफवातघ्नी हृक्षस्तद्वत्रिदोषजित्॥
वात श्लेष्महरं त्वम्लं स्रंसनं तिन्तिडीफलम्॥२३॥

Like Akṣa phalam, it is liquifacient and laxative, and tends to destroy all the Doṣas. Tintiḍīphalam (tamarind) is liquefacient, laxative, acid (in its flavour) and subdues the deranged Vāyu and Kapham.

दोषलं लकुचं स्वादु बकुलं कफवाजित्॥
गुल्मवाताकफश्वासकासघ्नं बीजपूरकम्॥२४॥

Lakucam is sweet and pathogenic, Vakulam, is Vāyu and Kapha-subduing, and Bījapurakam is antispasmodic, proving efficacious in intestinal glands, cough, bronchitis and diseases of the deranged Vāyu and Kapha.

कपित्थं ग्राहि दोषघ्नं पक्वं गुरु विषापहम्॥
कफपित्तकरं बालमापूर्णं पित्तवर्द्धनम्॥२५॥

Kapittham (horse-apple) is astringent, antitoxic, and anti-pathogenic, ripe Kapittham is heavy of digestion.

पक्वाम्रं वातकृन्मांसशुक्रवर्णबलप्रदम्॥
वातघ्नं कफ पित्तघ्नं ग्राहि विष्टम्भि जाम्बवम्॥२६॥

Immature Amram (mango) generates the Kapham and Pittam, raw-mango aggravates the Pittam, while ripe mango subdues the deranged Vāyu, and is tonic, cosmetic and spermatopoetic. Jamboline fruit is astringent, takes time to be digested, engenders the Vāyu and destroys the deranged Kapham and Pittam.

तिन्दुकं कफवातघ्नं बदरं वातपित्तहृत्॥
विष्टम्भि वातलं बिल्वं प्रियालं पवनापहम्॥२७॥

Tinduka is Kapha and Vāyu destroying, Badaram destroys the Vāyu and Pittam, Bilvam engenders the Vāyu, and continues long

undigested in the stomach, while Piyālam subdues the deranged Vāyu.

राजादनं फलं मोचं पनसं नारिकेलजम्॥
शुक्रमांसकराण्याहुः स्वादुस्निग्धगुरूणि च॥ २८॥

Talam, Rājādanam, Mocam, Panasam and Narikelam (cocoanut) are sweet, emolient, heavy (of digestion) tonic, and spermato.poetic.

द्राक्षामधूकखर्जूरं कुङ्कुमं वातरक्तजित्॥
मागधी मधुरा पक्वा श्वासपित्तहरा परा॥ २९॥

Drākṣā, Madhuka, Kharjūram and Kuṅkunni pacifies the enraged blood and Vāyu, while ripe Magadhis are sweet, laxative and curative of bronchitis and diseases of the deranged Pittam.

आर्द्रकं रोचकं वृष्यं दीपनं कफवातहृत्॥
शुण्ठीमरिचपिप्पल्यः कफवातजितो मताः॥ ३०॥

Ardrakam is relishing, appetising and subdues the deranged Kapha and Vāyu, while Śuṇṭhī, Marica and Pippalī conquer the deranged Kapham and Vāyu.

अवृक्ष्यं मरिचं विद्यादिति वैद्यकसम्मतम्॥
गुल्मशूलाविबंधघ्नं हिङ्गुवातकफापहम्॥ ३१॥

Marica is anti aphrodisiac, though several authorities attribute a contrary virtue to it. Hiṅgu (asafoetida) conquers Kapham and proves curative in colic, intestinal glands, and tympanites.

यवानीधन्यकाजाज्यः वात श्लेष्मनुदः परम्॥
चक्षुष्यं सैन्धवं वृष्यं त्रिदोषशमनं स्मृतम्॥ ३२॥

Yavāni (Ptychotis), Dhānyakam (corriander seeds and Ajāji (cumin seeds) are highly Vāyu and Kapha-destroying Saindhavam (Rock salt) is aphrodisiac, improves the eye-sight, and destroys the three Doṣas.

सौवर्चलं विबन्धघ्नमुष्णं हृच्छूलनाशनम्॥
उष्णं शूलहरं तीक्ष्णं विडङ्गं वातवनाशनम्॥ ३३॥

Saubarcal salt is heat making in its potency and cures tympanites and angina pectoris. Viḍsalt is sharp and heat making, anti-spasmodic and Vāyu subding.

रोमकं वातलं स्वादु रोचनं क्लेदनं गुरु॥
हृत्पाण्डुगलरोगघ्नं यवक्षारोऽग्निपनः॥ ३४॥

Romaka Salt is heavy, relishing and Vāyu- and leaves a slimy deposit in the vessels of the. body. Yavakṣāra (impure Nitrate of Potash) improves the digestive faculty, and proves curative in Jaundice in Jaundice and diseases of the heart and throat.

दहनो दीपनस्तीक्ष्णः सर्जिक्षारो विदारणः॥
दोषघ्नं नाभसं वारि लघु हृद्यं विषापहम्॥ ३५॥

Sarjikṣāra (barilla) is sharp, caustic, appetising, and is used in bursting absceses. Atmospheric water is light, refreshing, anti-toxic and Doṣa-destroying.

नादेयं वातलं रूक्षं सारसं मधुरं लघु॥
वात श्लेष्महरं वाप्यं ताडागं वातलं स्मृतम्॥ ३६॥

River water is parchifying (in its effect) and Vāyu-generating; tank-water, sweet and light; Vāpīwater Kapha and Vāyu-subding; and Taḍāga water, Vāyu-generating.

रौच्यमाग्निकरं रूक्षं कफघ्नं लघु नैर्झरम्॥
दीपनं पित्तलं कौपमौद्भिदं पित्तनाशनम्॥ ३७॥
दिवार्ककिरणैर्जुष्टं रात्रौ चैवेन्दुरश्मिभिः॥
सर्वदोषविनिर्मुक्तं तत्तुल्यं गगनाम्बुना॥ ३८॥

Fountain water is palatable, digestant, phlegmagougic, light and parchifying (produces a condition of parchedness in the organism); well water generates the Pittam and is appetising; water that springs up from beneath the soil is Pittasubduing;, water that is kept exposed to the sun, whole day, and is cooled by the moon beam, all night, acquires virtues identical with those of atmospheirc water.

उष्णं वारि ज्वरश्वासमेदोऽनिलकफापहम्॥
शृतं शीतत्रिदोषघ्नमुषितं तच्च दोषलम्॥ ३९॥

Hot (boiled water) is beneficial in fever, bronchitis, and corpulency, and subdues the Vāyu and Kapham. Water, which is boiled and subsequently cooled down, destroys the three Dops, while that, which is collected over night, generates or aggravates them (Dogs) in the system.

गोक्षीरं वातपित्तघ्नं स्निग्धां गुरु रसायनम्॥
गव्यादगुरुतरं स्निग्धां माहिषं वह्निनाशनम्॥ ४०॥

छागं रक्तातिसारघ्नं कासश्वासकफापहम्॥
चक्षुष्यं जीवन स्त्रीणां रक्तपित्ते च नावनम्॥४१॥

Cow's milk is heavy, emulsive, rejuvenating, and Vāyu and Pitta-subduing: that of a she-buffalo is heavier and more emulsive than the former, and impairs the digestive faculty that of a she-goat proves curative in blood-dysentery, cough bronchitis, asthma and diseases of the deranged Kapham. Woman's (breast) milk has a saline taste and proves beneficial in haemorrhage and diseases of the eyes.

परं वातहरं वृष्यं पित्त श्लेष्मकरं दधि॥
दोषघ्नं मन्थजातन्तु मस्तु स्त्रोतोविशोधनम्॥४२॥

Milk-curd it tonic, and aphrodisiac; it destroys the Vāyu and generate the Pittam and Kapham in the system. Cream, churned out of curdled milk, destroys the Doṣas and cleanses the ducts of the body (Srotoviśodhanam).

ग्रहण्यर्शोऽर्दितार्त्तिघ्नं नवनीतं नवोद्धृतम्॥
विकाराश्च किलाटाद्या गुरवः कुष्ठहेतवः॥४३॥
परं ग्रहणीशोथार्शः पाण्ड्वतीसारगुल्मनुत्॥
त्रिदोषशमनं तक्रं कथितं पूर्वसूरिभिः॥४४॥

Newly made butter cures lienteric diarrhoea (Graham), haemorrhoids, and faceal, paralysis, while preparations of stale butter are heavy of digestion and beget Keloid tumours and other cutaneous affections. Takram (a kind of whey), whose creamy substance has beenremoved, subdues the three Doṣas and cures lienteric diarrhoea, oedema, haemorrhoids Jaundice, dysentery and effects of any slow poison retained in the system.

वृष्यञ्च मधुरं सर्पिर्वातपित्तकफापहम्॥
गव्यं मेध्यञ्च चाक्षुष्यं संस्काराच्च त्रिदोषजित्॥४५॥

Clarified butter (Ghṛtam) is sweet, constructive, nerve-tonic, anticholeric and phlegmagougic; Ghṛtam made out of cow titter improves the intellect and eye-sight, while a properly prepared and medicated Ghṛtam serves to destroy the three Doṣas.

अपस्मारगदोन्मादमूर्च्छाघ्नं संस्कृतं घृतम्॥
अजादीनाञ्च सर्पीषि विद्याद्गोक्षहरसद्गणैः॥
कफवातहरं मूत्रं सर्वक्रिमिविषापहम्॥४६॥

Old Ghṛtaṃ proves curative in hysteria, insanity, and epileptic fits. Ghṛtam made out of goat's butter, or of any other butter should be regarded as possessing identical virtues with that milk. Urine is an antitoxic vermifuge and subdues the deranged Kapham and Vāyu.

पाण्डुत्वोदरकुष्ठार्शःशोथगुल्मप्रमेहनुत् ॥
वात श्लेष्महरं बल्यं तैलं केश्यं तिलोद्भवम्॥४७॥

Sesame oil is tonic, improves the growth of hair, subdues the deranged Vāyu and Kapham, and proves beneficial in Jaundice, Ascitis, cutaneous affections, haemorhoids, oedema, intestinal glands and urinary complaints.

सार्षपं कृमिपाण्डुघ्नं कफमेदोऽनिलापहम्॥
क्षौमं तैलमचक्षुष्यं पित्तहृद्वातनाशनम्॥४८॥

Mustard oil is anti-corpulent, vermifuginous, and phlegmagougic and cures Jaundice and the deranged Vāyu. Linseed oil impairs digestion, and destroys the Vāyu and Pittam.

अक्षजं कफपित्तघ्नं केश्यं त्वक्श्रोत्रतपर्णम्॥
त्रिदोषघ्नं मधु प्रोक्तं वातलञ्च प्रकीर्त्तितम्॥४९॥

Oil expressed out of Akṣa seeds is anti-choleric, and phlegmagoguic, it improves the growth of hair and soothes the skin and the eyes.

हिक्काश्वासकृमिच्छर्दिमेहतृष्णाविषापहम्॥
इक्षवो रक्तपित्तघ्ना बल्या वृष्याः कफप्रदाः॥५०॥

Honey destroys the three Doṣas, and generats Vāyu in the system, and proves curative in hiccough, bronchitis, vomiting, urinary complaints, thirst, intestinal worms and effects of poisoning. Sugarcane is tonic and constructive, generates the Kapharn, and cures haemorrhage, hymoptisis, etc.

फाणितं पित्तलं तीव्रं सुरा मत्स्यण्डिका लघुः॥
खण्डं वृष्यं तथा स्निग्धं स्वाद्वसृक्पित्तवाजित्॥५१॥

Phāṇitam (boiled sugarcane juice) is sharp and Pitta-generating, while Matsyaṇḍikā (surface layer of treacle) is white and light, and Khaṇḍa (a kind of unrefined sugar) is emoilent, constructive, and sweet. and proves curative in haemorrhages and disorders of the Vāyu.

वातपित्तहरो रूक्षो वातघ्नः कफकृद्गुडः॥
स पित्तघ्नः परः पथ्यः पुराणोऽसृक्प्रसादनः॥५२॥

Treacle is constructive, Kaphah-generating and Vāyu and Pitta-subduing. Old treacle is extremely wholesome, subdues the Pittam and soothes the blood.

रक्तपित्तहरा वृष्या सस्नेहा गडशर्करा॥
सर्वपित्तकरं मद्यमम्लत्वात्कफवाजित्॥५३॥

Treacle-sugar is constructive and cures haemorrhage, hymoptisis, etc. All kinds of urine generate the Pittam, which, through its acid taste, conquers the Kapham and Vāyu.

रक्तपित्तकरास्तीक्ष्णास्तथा सौवीरजातयः॥
पाचनो दीपनः पथ्यो मण्डः स्याद्भृष्ट तण्डुलः॥५४॥

Wines of the Sauvlra species are sharp and aggravate blood and the Pitta. Manda made of fried rice is appetising and digestant.

वातानुलोमनी लघ्वी पेया बस्तिविशोधनी॥
सतक्रदाडिमव्योषा सगुडा मधुपिप्पली॥५५॥
हन्तीयं सुकृता पेया कासश्वासप्रवाहिकाः।
पायसः कफकृद्बल्यः कृशरा वातनाशिनी॥५६॥

Peyā (gruel) is light, diuretic and restores the deranged Vāyu to its normal condition. Peyās made with whey, pomegranate, and Vyoṣa, or with treacle, Āmalā and Pippall prove curative in cough, bronchitis and diarrhoea. Pāyasa is tonic and phlegmagoguic, Kṛcchra, is Vāyu-destroying.

सुधौतः प्रस्नुतः स्निग्धः सुखोष्णो लघुरोचनः॥
कन्दमूलफलेहैः साधितो बृंहणो गुरुः॥५७॥

Soup being cooked in combination with bulbs, roots, fruit or Ghṛtam becomes heavy and constructive.

ईषदुष्णसेवनाच्च लघुः सूपः सुसाधितः॥
स्विननं निष्पीडित शाकं हितं स्नेहादिसंस्कृतम्॥५८॥

A Sūpa (salted soup), well-cooked and taken lukewarm, forms a light diet. Śākas, wellcooked and with their watery parts squeezed out, and seasoned with any oily or fatty substance, forms a uholesome dish.

दाडिमामलकैर्यूषो वह्निकृद्वा तपित्तहा॥
श्वासकासप्रतिश्यायकफघ्नो मलकैः कृतः॥५९॥

Juṣa (unsalted soup) made with Āmalaka and pomegranate improves digestion, destroys the Vāyu and Pittam; made with Mūlaka it proves efficacious in cough, bronchitis, catarrh and diseases of the deranged Kapham.

यवकोलकुलत्थानां यूषः कण्ठ्योऽनिलापहः॥
मुद्गामलकजो ग्राही श्लेष्मपित्तविनाशनः॥६०॥

Juṣa of barley, Kola and Kulattha pulse is beneficial to the voice and subdues the deranged Vāyu. Juice made with Amalaka and Muḍgapulse is astringent and conquers the deranged Kapha and Pittam.

सगुडं दधि वातघ्नं सक्तवो रूक्षवातुलाः॥
घृतपूर्णोऽग्निकारी स्याद्वृष्या गुर्वी च शष्कुली ॥६१॥

Milk-curd with treacle is Vāyu-destroying. fried barley-powder (Śaktu) is parchifying and Vāyu generating. Śuskalis (something like Kacauries) prepared with Ghṛtam are aphrodisiac and heavy (of digestion), and improve the digestive faculty.

बृंहणाः सामिषा भष्यपिष्ट का गुरवः स्मृताः॥
तैलसिद्धश्च दृष्टिग्नास्तोयस्विन्नाश्च दुर्जराः॥६२॥

Articles of fare made with cooked meat are constructive and tissue building; cakes are heavy of digestion, those, which are baked with oil, impair the eye sight, while those which are boiled with water are extremely hard to digest.

अत्युष्णा मण्डकाः पथ्याः शीतला गुरवो मताः॥
अनुपानञ्च पानीयं श्रमतृष्णादिनाशनम्॥६३॥

Warm Mandakas are extremely wholesome; cold they take a long time to be digested. Drinks and after potions (Anupinas) are refrigerant, and those, who follow the proper rules as regards drinks and Anupānas, know no disease and enjoy a sort of immunity from poisoning.

अन्नपानादिना रक्षा कृत्स्याद्रोगवर्जितः॥
अनुष्णः शिखिकण्ठाभो विषश्चैव विवर्णकृत्॥६४॥

The taste or touch of a cold poison, resembling the neck of a peacock in colour, produces mental anguish and discolouring of the complexion of a patient anywise handling it.

गन्धस्पर्शरसास्तीव्रा भोक्तुश्च स्यान्मनोव्यथा॥
आघ्राणे चाक्षिरोगः स्यादसाध्यश्च भिक्षग्वरैः॥
वेपथुर्जुम्भणाद्यं स्याद्विषस्यैतत्तु लक्षणम्॥६५॥

The smell of such a poison produces obstinate occular affections, yawning, shivering, etc., which baffle the skill of even the best of physicians.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे अनुपानादिविधिकथनं नामैकोनसप्तत्यधिकशततमोऽध्यायः॥ १६९॥

अध्यायः १७० / Chapter 170

धन्वन्तरिरुवाच

ज्वरोऽष्टधा पृथग्द्वन्द्वसंघातागन्तुजः स्मृतः ॥
मुस्तपर्पटकोशीरचन्दनोदीच्यनागरैः ॥
शृतशीतं जलं दद्यात्पिपासाज्वरशान्तये॥ १॥

Dhanvantari said :—There are eight forms of fever, in consideration of their Doṣa-born or traumatic nature, as well as of cases in which the deranged Vāyu, Pittam, and Kapha act in couples or in entire concert. Water cooked with Musta, Parpata, Uśira, Candana, Udici and Nāgara and subsequently cooled down should be given to a fever-patient for the alleviation of heat and thirst.

नागरं देवकाष्ठञ्च धान्याकं बृहतीद्वयम्॥
दद्यात्पाचनकं पूर्वं ज्वरिताय ज्वरापहम्॥ २॥

A febrifuge decoction of Nāgaram, Devadaru, Dhanyakam, Vṛhati and Kaṇṭakārī should be given to a fever patient.

आरग्वधाभयामुस्तातिक्ताग्रन्थिकनिर्मितः॥
कषायः पाचनः सामे सशूले च ज्वरेहितः॥ ३॥

A decoction (Pācanam) of the Aragvadha, Musta, Tikta, and Granthika proves efficacious during the immatuse stage of fever attended with colic.

मधूकसारसिन्धूत्थवचोषणकणाः समाः॥
श्लक्ष्णं पिष्ट्वाम्भसा नस्यं कुर्य्यात्संज्ञाप्रबोधनम्॥ ४॥

A compound of Madhuka pith, Sindhūtha, Vaca, Uṣana, and Kaṇā taken in equal parts and pounded together should be given as an errhine for rousing up the patient from an unconscious state.

त्रिवृद्धिशालात्रिफलाकटुकारग्वधैः कृतः॥
सक्षारो भेदनः क्वाथः पेयः सर्वज्वरापहः॥ ५॥

A purgative decoction of Trivṣda, Viśāla, Triphalā, Kaṭukā and Aragvadha, saturated with an alkali, proves curative in all types of fever.

महौषधामृतामुस्तचन्दनोशीरधान्यकैः ॥
क्वाथतृतीयकं हन्ति शर्करामधुयोजितः॥ ६॥

A decoction of Mahausadha, Amṛta, Musta, Candana, Uśīra, and Dhānyakam, administered with the addition of sugar and honey, cures tertian ague.

अपामार्गजटाकट्यां लोहितैः सप्ततन्तुभिः॥
बद्ध्वा वारे रवेर्नूनं ज्वरं हन्ति तृतीयकम्॥ ७॥

Clusters of Apārmārga flowers tied with seven strings of red thread round the waist of a patient on a Sunday, cures tertian ague (Tṛtīyakam).

गङ्गाया उत्तरे कूले अपुत्रस्तापसो मृतः॥
तस्मैतिलोदक दद्यान्मुञ्चत्यैकाहिको ज्वरः॥ ८॥

A recitation of the Mantra, "a sonless ascetic died on the north bank of the Ganges, I offer libations of water with sesame seeds unto him," proves curative in Aikāhika form of intermitent fever.

गूडूच्याः क्वाथकल्काभ्यां विफलावासकस्य च॥
मृद्वीकाया बलायाश्च सिद्धा स्नेहाज्वरिच्छदः॥ ९॥

A Ghṛtam properly cooked with the expressed juice and paste of Guḍūcī, Triphalā, Vṛsa, Mṛdvīkā and Valā acts as a good febrifuge. . x:11

धात्रीशिवाकणावह्रिक्वाथः सर्वज्वरान्तकः॥
ज्वरातिसारहरणसमौषधं प्रवदाम्यथ॥ १०॥

Similarly, a decoction of Dhātrī, Śivā, Kaṇā and Vanhi cures all forms of fever. Now hear me discourse on the drug-compounds, which prove remedial to Jvaratisāra (fever with dysentery).

पृश्निपर्णीबलाबिल्वनागरोत्पलधान्यकैः ॥
पाठेन्द्रयवभूनिम्बमुस्तपर्पटकैः शृताः॥
जयन्त्याममतीसारं सज्वरं समहौषधाः॥ ११॥

A decoction of Pṛṣṇī-parṇī, Valā, Vilva,

Nāgaram, Utpalam, Dhānyakam, Pāṭhā, Indrayava, Bhūnimba, Musta, Parpata and Mahauṣ adham cures fever with mucous dysentery.

नागरातिविषामुस्तभूनिम्बामृतवत्सकैः ॥
सर्वज्वरहरः क्वाथः सर्वातीसारनाशनः॥ १२॥

A decoction of Nāgaram Ativiṣā, Musta, Bhūnimva, and Vatsaka proves curative in all forms of fever and dysentery.

मुस्तकपर्पटकदिव्यशृङ्गवेरशृतं पयः॥
शालपर्णी पृश्निपर्णी बृहती कण्टकारिका॥ १३॥
बलाश्वदंष्ट्राबिल्वादि पाठानागरधान्यकम्॥
एतदाहारसंयोगे हितं सर्वातिसारिणाम्॥ १४॥

Water boiled and cooked with Musta, Parpaṭaka, Udīcya, and Śṛṅgavera, and subsequently cooled down, may be advantageously give as a drink in all forms of dysentery. Similarly, Śālaparṇ ī, Pṛṣṇīparṇ ī, the two kinds of Vṛhati, Kaṇṭakārikā, Valā, Śvadanṣ ṭrā, Bilva, Pāṭhā, Nāgara, and Dhānyakam may be administered with diet in all forms of the same disease.

बिल्वचूतास्थिक्वाथश्च खण्डं मध्वतिसारनुत्॥
अतिसारे हिता तद्वत्कुटजत्वक्कणायुता॥ १५॥

Bela fruits or the inner pulps of mangostones, taken with treacle or honey, or Kutaja bark taken with Kaṇā proves beneficial in dysentery.

वत्सकातिविपाविश्वकणाकन्दकषायकः॥
प्रयुक्तश्चामशूलाढ्ये ह्यतीसारे सशोणिते॥ १६॥

A decoction of Vatsaka, Ativisa, Vilva, Kaṇā and Kṣāyaka cures dysentery with bloody mucous stool, attended with an extreme griping pain.

चिकित्साथ ग्रहण्यास्तु ग्रहणी चाग्निनाशिनी॥
चित्रकाक्वाथकल्काभ्यां ग्रहणीघ्नं शृतं हविः॥
गुल्मशोथोदरप्लीहशूलार्शोघ्नं प्रदीपनम्॥ १७॥

Now hear me discourse on the therapeutics of Grahiṇī (lienteric diarrhoea) Grahiṇī results from the impairment of the digestive faculty. A medicated Ghṛtam cooked with the paste and decoctiong of Citrakam is appetising, and proves curative in intestinal glands, oedema, ascites, splenic enlargement, colic and haemorrhoids.

सौवर्चलं सैन्धवञ्च विडंगौद्भिदमेव च॥
सामुद्रेण समं पञ्चलवणान्यत्र योजयेत्॥ १८॥

The five kinds of salt such as the Sauvarcala, Saindhavam, Viḍaṅga, Audbhidam, and Sāmudram should be added to the foregoing medicine.

भेषजं शास्त्रक्षारान्यास्त्रिधा वै चार्शसां हरम्॥
विद्धि तच्चार्शसोघ्नंतु यद्धि तक्रं नवोद्धृतम्॥ १९॥

Medicines, surgical operations, and potential and actual cauteries are the four remedies to be resorted to for the purposes of curing piles. Newly made Takram (a kind of whey) proves remedial to piles.

गुडूचीं पिप्पलीयुक्तमभयां घृतभर्जिताम्॥
त्रिवृदर्शोविनाशार्थं भक्षयेदम्ललोणिकाम्॥ २०॥

Pippalī taken with treacle, Harītakīs fried with clarirfied butter, or Trivrt with acid Loṇikā may be used with advantage in piles.

तिलेक्षुरससंयोगश्चार्शःकुष्ठविनाशनः॥
पञ्चकोलं समरिचं सत्र्यूषणमथाग्निकृत्॥ २१॥

A compound of sugar-cane juice and sesame proves beneficial in piles and cutaneous affections. A decoction of the Mcakola group of drugs with Marica and Tryuṣaṇam improves the digestive faculty.

हरीतकी भष्यमाणा नागरेण गुडेन वा॥
सैन्धवोपहिता वापि सातत्येनाग्निदीपनी॥ २२॥

Haritakis, taken with Nagaram, treacle or rocksalt, are extremely appetising and stomachic.

फलत्रिकामृतावासातिक्ताभूनिम्बनिम्बजः॥
क्वाथः क्षौद्रयुतोहन्यात्पाण्डुरोगं सकामलम्॥ २३॥

A decoction of Triphalā, Amṛtā, Vasa, Tikta, Bhūnimba, and Nimbaja taken with honey cures Jaundice and Chlorosis.

त्रिवृच्च त्रिफला श्यामा पिप्पली शर्करा मधु॥
मोदकः सन्निपातान्तो रक्तपित्तज्वरापहः॥ २४॥

A confection prepared with Trivrt, Triphalā. Śyāmā, Pippalī, sugar and honey cures haemoptisis and Sānnipātika forms of fever.

वासायां विद्यमानायामाशायां जीवितस्य च॥
रक्तपित्ती क्षयी कासी किमर्थमवसीदति॥ २५॥
आटरूषकमृद्वीकापथ्याक्वाथः सशर्करः॥
क्षौद्राढ्यं कासनिःश्वासरक्तपित्तनिबर्हणः॥ २६॥

As long as there exists a Vāsā plant in this word, why should a haemoptisis, bronchitis, cough or pthisis patient despair of his life. A decoction of Āṭarūśaka, Mṛdvīkā, and Pathyā taken with sugar and honey proves remedial to cough, bronchitis, and haemoptisis.

वासारसः खण्डमधुयतः पीतोऽथ रक्तजित्॥
सल्लकीबदरीजम्बुप्रियालाम्रार्जुनं धवः॥
पीतं क्षीरञ्च मध्वाढ्यं पृथक्छोणितवारणम्॥ २७॥

The expressed juice of Vasa, taken with sugar and honey arrests haemorrhage. The expressed juice of Sallakī, Vadārī, Jambū, Priyāla, Āmra, Arjunam, and Dhava, severally taken with honey and alkali, execises a styptic virtue.

समूलफलपत्राया निर्गुण्ड्याः स्वरसैर्घृतम्॥
सिद्धं पीत्वा क्षयक्षीणी निर्व्याधिर्भाति देववत्॥ २८॥

A patient suffering from ulcerative endocarditis, by taking a Ghṛtam, cooked and medicated with the expressed juice of the bark and leaves of Nirguṇḍī, gets rid of the disease and acquires a godly health.

हरीतकी कणा शुण्ठी मरिचं गुडसंयुतम्॥
कासघ्नो मोदकः प्रोक्तस्तृष्णारोचकनाशनः॥ २९॥

A confection made of Harītakī, Kaṇā, hunt hi, Marīca and treacle, removes cough, thirst and a distaste for food.

कण्टकारिगुडूचीभ्यां पृथक्त्रिंशत्पले रसे॥
प्रस्थं सिद्धं घृतं स्याच्च कासनुद्वह्निदापनम्॥ ३०॥

A Prastha measure of Ghṛtam cooked with a thirty Pala weight each of the expressed juice of Kaṇṭakārī and Guḍūcī cures cough and improves the digestives faculty.

कृष्णा धात्री शिता शुण्ठी हिक्काघ्नी मधुसंयुता॥
हिक्काश्वासी पिबेद्भार्ङ्गी सविश्वामुष्णवारिणा॥ ३१॥

A decoction of Kṛṣṇā, Dhātrī, Sid and Śunṭhi, taken with honey, cures hic-cough, whereas a patient suffering from asthma should take Bhārgī and Viva through the medium of warm water.

तैलाक्तं स्वरभेदे वा खादिरं धारयेन्मुखे॥
पथ्यां पिप्पलिकायुक्तां संयुक्तां नागरेण वा॥ ३२॥

A person suffering from hoarseness, should keep catechu soaked in oil or powdered Pippalī and Pathya, or Pathyā and Nāgaram in his mouth.

विडङ्गत्रिफलाचूर्णं छर्दिहृन्मधुना सह॥
आम्रजम्बूकषायं वा पिबेन्माक्षिकसंयुतम्॥ ३३॥

A powdered compound of Viḍaṅga, Triphala and Viśvā taken with honey arrests vomiting. or a decoction of Amra or Jambū may be taken with Maksikam for that end.

छर्दिं सर्वां प्रणुदति तृष्णाञ्चैवापकर्षति॥
त्रिफला भ्रमूर्च्छाहृत्पीता सा मधुनापि वा॥ ३४॥

The last named compound allays thirst and arrests vomiting, Triphala taken with honey or milk conquers vertigo, epileptic fits, etc.

पञ्चगव्यं हितं पानादपस्मारग्रहादिनुत्॥
कूष्माण्डकरसो वाज्यं सयष्टिकं तदर्थकृत्॥ ३५॥

Potions of Pañcagavyam are remedial to hysteria and diseases due to the influences of malignant planets. Ghṛtam medicated with the expressed juice of Kūṣmāṇḍa and Yasthikam possesses the same efficacy.

ब्राह्मीरसवचाकुष्ठशङ्खपुष्पीभिरेव च॥
पुराणं सेव्यमुन्मादग्रहापस्मारद्घ्नुतम्॥ ३६॥
अश्वगन्धाकषाये च कल्के क्षीरे चतुर्गुणे॥
घृतपक्वंतु वातघ्नं वृष्यं मां साय पुत्रकृत्॥ ३७॥

Old Ghṛtam medicated with the addition of Vaca, Kuṣṭham, Śaṅkhapuṣpī, and the expressed juice of Brāhmī cures insanity and the nervous diseases known as Grahāpsmāra. A medicinal Ghṛtam cooked with the expressed juice of Aśvagandhā and four times as much milk is constructive, aphrodisiac, and remedial to nervous diseases and sterility.

नीलीमुण्डीरिकाचूर्णं मधुसर्पिःसमन्वितम्॥
छिन्नाक्वाथं पिबन्हन्ति वातरक्तं सुदुस्तरम्॥ ३८॥

Powders of Nīlī and Muṇḍarika taken with honey and clarfied butter, as well as the

decoction of Chinna creeper proves curative in the worst type of Vataraktam. '

सगुडाः पञ्च पथ्याश्च कुष्टार्शोवातसादनाः॥
गुडुचीस्वरसं कल्कं चूर्णं वा क्वाथमेव वा॥ ३९॥

Five Harītakīs taken with treacle cure nervous diseases and cutaneous affections; the paste, powder, or decoction of Guḍūcī possesses the same efficacy.

वातरक्तान्तकं कालागुडूचीक्वाथकल्कतः॥
कुष्ठव्रणादिशमनं शृतमाज्यं सदुग्धकम्॥ ४०॥

A medicinal Ghṛtam cooked with the expressed juice of Kāla, Guḍūcī and milk cures cutaneous affections, heat in the body and diseases of the deranged Vāyu.

त्रिफलागुग्गुलुर्वातरक्तमूर्च्छापहारकः॥
ऊरुस्तम्भविनाशाय गोमूत्रेण च गुग्गुलः॥ ४१॥

Triphalā taken with Guggula cures epilepsy and Vataraktam; Guggulu taken with cow's urine conquers that form of nervous disease which is known as Urustambha.

शुण्ठीगोक्षुरकक्वाथः सामवातार्त्तिशूलनुत्॥
दशमूलामृतैरण्डरास्नानागरदारुभिः ॥४२॥
क्वाथो हन्ति महाशोथं मरीचगुडसंयुतः॥
कासघ्नो मोदकः प्रोक्तस्तृष्णारोचकनाशनः॥ ४३॥
कण्टकारिगूडूचीभ्यां पृथक् त्रिंशत्पले रसे॥
प्रस्थसिद्धं घृतञ्चैव कासनुद्धदि दीपनः॥ ४४॥
कृष्णाधात्रीसिताशुण्ठीमरीचसैन्धवान्वितः॥
क्वाथ एरण्डतैलेन सामं हन्त्यनिलं गुरुम्॥ ४५॥
बला पुनर्नवैरण्डबृहतीद्वयगोक्षुरैः॥
सहिंगुलवर्णं पीतं वातशूलविमर्दनम्॥ ४६॥

A decoction of Daśamūla, Gokṣura, Śuṇṭ hi, Eraṇḍa, Rāsna and Nāgara proves curative in Rheumatism and an acting pain in the limbs. A decoction of Vala, Punarnavā, Eraṇḍa, Vrīhatī, Kaṇṭakārī and Gokṣura, taken with castoroil, subdues even the most vilurent cases of nervous disorders. A solution of common salt, taken with asafoetida, proves curative in flatulent coilc.

त्रिफलानिम्बयष्टीक कटुकारग्वधैः शृतम्॥
पाययेन्मधुना मिश्रं दाहशूलोपशान्तये॥ ४७॥

An infusion of Triphalā, Nimba, Yastika, Katuka and Aragvadha should be given with honey for the alleviation of colic, or of a burning sensation in the body.

त्रिफलापः सयष्टीकाः परिणामार्त्तिनाशनाः॥
गोमूत्रशुद्धमण्डूरं त्रिफलाचूर्णसंयुतम्॥
विलिहन्मधुसर्पिर्भ्यां शूलं हन्ति त्रिदोषजम्॥ ४८॥

Triphalā-water taken with Yaṣṭhikam cures the type of colic known as Pariṇāma hula. A lambative made of iron-rust purified with cow's urine and Triphalāpowder, honey, and clarified butter proves curative in all types of Śūla (Gastralgiay.

त्रिवृत्कृष्णाहरीतक्यो द्विचतुष्पञ्चभागिकाः॥
गुटिका गुडतुल्यास्ता विड्विबन्धगदापहाः॥ ४९॥

A pill consisting of two parts of Trivrt, four parts of Kṛṣṇā, and five parts of Haritaki, taken with an equal quantity of treacle, removes constipation of the bowels.

हरीतकीयवक्षारपिप्पलीत्रिवृतस्तथा ॥
घृतैश्चूर्णमिदं पेयमुदावर्त्तविनाशनम्॥ ५०॥

A compound consisting of powdered Harītakī, Yavakṣāra, Pippall and Trivṛt taken with clarified butter proves curative in Udāvarta (tympanites with suppression of the stool and urine).

त्रिवृद्धरीतकीश्यामाः स्नुहीक्षीरेण भाविताः॥
वटिका मूत्रपीतास्ताः श्रेष्ठाश्चानाहभेदिकाः॥ ५१॥

Pills consisting of Trivrt, powders of Harītakā and Śyāmā soaked with the expressed juice of Snuhī and then dried in the sun (Bhāvita), and taken with cow's urine, forms the best purgative and cures even the worst cases. of Ānāha.

त्र्यूषत्रिफलाधन्यविडंगचव्यचित्रकैः ॥
कल्कीकृतैघृतं सिद्धं संस्कारं वातगुल्मनुत्॥ ५२॥

A medicinal Ghṛtam, prepared with a paste of Tryūṣṇam, Triphalā, Dhānya, Viḍaṅga, Cavya and Citrakam, and taken with alkali, proves curative in the Vātaja form of Gulma.

मूलं नागरमानीतं सक्षीरं हृदयार्त्तिनुत्॥
सौवचलं तदर्द्धंतु शिवानांच घृतं पिबेत्॥ ५३॥

Roots of Nāgavalā taken with milk, as well

as Sauvarcala salt taken with half as much of Śivā-Ghṛtam should be regarded as a potent cure for all forms of diseases of the heart.

कणापाषाणभेदैर्वा शिलाजतुकचूर्णकम्॥
तण्डुलीभिर्गुडेनापि मूत्रकृच्छ्रीति जीवति॥५४॥

A compound consisting of powdered Kaṇā, Pāśāṇabheda. Elā and Śilājatu taken with treacle and washings of rice is a potent remedy for all forms of strangury.

अमृतानागरीधात्रीवाजिगन्धात्रिकण्टकाम्॥
प्रविबेद्वातरोगार्त्तः सशूलो मूत्रकृच्छ्रवान्॥५५॥

A decoction of Amrta, Nagara, Dhātrī, Vajigandha and Trikaṇṭakam may be given with advantage to patients suffering from strangury, colic, or any disease of the deranged Vāyu.

सितातुल्यो यवक्षारः सर्वकृच्छ्रनिवारणः॥
निदिग्धिकारसो वापि सक्षौद्रः कृच्छ्रनाशनः॥५६॥

Yavakṣāra (impure carbonate of potash) taken with an equal quantity of sugar is almost a specific for all forms of strangury, in which the expressed juice of Nidigedhika maybe also advantageously taken in combination with honey.

लवणं त्रिफलाकल्कैर्मूत्राघातहरं स्मृतम्॥
मूत्रे विरुद्धे कर्पूरचूर्णं लिंगे प्रवेशयेत्॥५७॥

Triphalā-paste taken with rock salt removes the suppression of urine in which disease a stick of camphor may be introduced into the urethra for inducing the flow.

क्वाथश्च शिग्रुमूलोत्थः कदूष्णोश्मानिपातनः॥
सर्वमेहहरो धात्र्या रसः क्षौद्रनिशायुतः॥
त्रिफलादारुदार्व्यष्टक्वाथः क्षौद्रेण मेहहा॥५८॥

Decoctions of Śigru-roots administered like warm lead to the disintegration and falling off of stones in the bladder, or of, urinary concretions. The expressed juice of Dhātrī and Nina taken with honey is almost a specific remedy for all forms of urinary complaints (Mehas). A decoction of Triphalā, Dāru, and Avja taken with honey proves beneficial in all types of Meha.

अस्वप्नं च व्यवायं च व्यायामाश्चिन्तनानि च॥
स्थौल्यमिच्छन्प परित्यक्तं क्रमेणाभिप्रवर्द्धयेत्॥५९॥
यवश्यामाकभोजी स्यात्स्थौल्यकृन्मधुवारिणा॥
उष्णमन्नं समण्डं वा पिबन्कृशतनुर्भवेत्॥६०॥
सचव्यजीरकं व्योषा हिंगुसौवर्चलामलाः॥
मधुना सक्तवः पीता मेदोघना सर्वदीपनाः॥६१॥

Wishing to be stout a person should renounce late hours, sexual congress, physical exercise, and anxiety. Food into the composition of which barley or Śyāmaka grains largely enter, as well as sweet drinks contribute to the stoutness of the body. Hot food or hot Manilas, or fried barleypowder taken with honey, or compounds made of Cavya, Rraka, Vyośa, Hiṅgu, Sauvarcala salt and Amala are anti-corpulent in their effects.

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकाणि च॥
कल्कैः सिद्ध घृत प्रस्थं सक्षीरं जठरी पिबेत्॥६२॥

A medicinal Ghṛtam duly cooked with four times as much water, twice as much Citrakam and Utpalam, and cow's urine should be internally administered to an Ascites patient.

क्रमवृद्ध्या दशाहानि दश पैप्पलिकं दिनम्॥
वर्द्धयेत्पयसा सार्द्धं तथैवापानयेत्पुनः॥६३॥

Ten Haritakis, successively increased, each day, and taken for ten days with milk, prove curative in Ascites.

क्षीरषष्टिकभोजी स्यादेवं कृष्णासहस्रकम्॥
बृंहणं मुद्गमायुष्यं प्लीहोदगविनाशनम्॥६४॥

Use of such a thousand Harītakīs while living on milk, Yaṣṭhikā, or rice diet prove curative in dropsy due to splenic enlargement. They are extremely constructive and life prolonging in their efficacy.

पुनर्नवाक्वाथकल्कैः सिद्धं शोथहरं घृतम्॥
गवा मत्रेण संसेव्यं पिप्पली वा पयोऽन्विताः॥
गुडन वाभयां तुल्यां विश्वं वा शोथरोगिणा॥६५॥

A medicinal Ghṛtam cooked with the admixture of the expressed juice of Punarnavā should be regarded as a potent cure for oedema and anasarca.

तैलमेरण्डजं पीत्वा बलासिद्धं पयोऽन्वितम्॥
आध्मानशूलोपचितामन्त्रवृद्धिं जयेन्नरः॥६६॥

An oedema or anasarca-patient should do well to take Pippalī through the vehicle of milk or cow's urine; or Abhyayā and treacle.

भ्रष्टोरुचकतैलेन कल्कः पथ्यासमुद्भवः॥
कृष्णासैन्धवसंयुक्तो बद्धिरोगहरः परः॥६७॥

Castor oil, taken with a decoction of Valā cures hernia, attended with distension of the abdomen and an aching pain. Oil of black Uravaka cooked with the paste of Pathyā and taken with Kṛṣṇā and rock salt proves efficacious in Vṛddhi Roga.

निर्गुंडीमूलनस्येन गण्डमाला विनश्यति॥
स्नुहीगण्डीरिकास्वेदो नाशयेदर्बुदानि च॥६८॥

The expressed juice of Nirguṇḍī roots used as an errhine cures Scrofula; fomentations with decoctions of Snuhī and Gambhīrikā leads to the resolution of tumours.

हस्तिकर्णपलाशस्य गलगण्डं तु लेपतः॥
धत्तूरैरण्डनिर्गुण्डीवर्षाभूशिग्रुसर्षपैः ॥६९॥
प्रलेपः श्लीपदं हन्ति चिरोत्थमतिदारुणम्॥
शोभाञ्जनपकसिन्धुत्थहिंगुं विद्रधिनाशनम्॥७०॥

Plasters of pasted Hastī-Karṇa and Palāśa prove curative in scrofula; plasters composed of Dhatūśra, Eranda, Nirguṇḍī, Varśābhu, Śigru and Sarsapa pasted together are known to cure cases of long-standing Elephantiasis. Plasters of Hiṅgu, Śobhāñjana and Sindhuttha cure Vidradhis (abcesses).

शरपुंखामधुयुता यात्सर्वस्व्रणरोपणी॥
निम्बपत्रस्य वा लेपः श्वयथुव्रणरोपणः॥७१॥

Plasters of Śarpuṅkha made with honey bring about the healing of an ulcer; plasters of Nimba leaves its asepcision.

त्रिफला खदिरो दार्वी न्यग्रोधो व्रणशोधनः॥
सद्यः क्षतं व्रणं वैद्यः सशूलं परिषेचयेत्॥७२॥

A wise physician should employ a decoction of Triphalā, Khadira, Dārvī, and Nyagrodha for washing all cuts, ulcers or Sadya Vraṇas attended with an aching pain.

यष्टमधुकयुक्तेन किञ्चिदुष्णेन सर्पिषा।
बुद्धागन्तुव्रणान्वैद्यो घृतक्षौद्रसमन्विताम्॥७३॥

Plasters of Yaṣṭhimadhu mixed with warm clarified butter would prove efficacious in all forms of traumatic ulcers.

शीतां क्रियां प्रयुञ्जीत पित्तरक्तोष्मनाशिनीम्॥
क्वाथो वंशत्वगेरण्डश्च दंष्ट्रावनिदाकृतः॥७४॥
सहिंगुसैन्धवः पीतः कोष्ठस्थं स्रावयेदसृक्॥
यवकोलकुलत्थानां निःस्नेहेन रसेन वा॥७५॥

In all traumatic ulcers (cults, wounds, etc.) cooling measures should be at once resorted to for alleviating the heat of the enraged blood and deranged Pittam of the locality, for which purpose the part may be washed with a decoction of Bamboobark, Eraṇda and Śvadanṣṭrā, mixed with honey; a solution of Hiṅgu with rock salt, or a decoction of Nava, Kola, and Kulatha pulse without the addition of Ghrttam, internally administered, lets out the blood incarcerated in any of the wounded Koṣṭas (chambers) or viscera of the body.

भुञ्जीतान्नं यवाग्वा वा पिबेत्सैन्धवसंयुतम्॥
करञ्जारिष्टनिर्गुण्डीरसो हन्याद्व्रणक्रिमीन्॥७६॥

Ariṣṭa (medicated wine) of Karañja, or the expressed juice of Nirguṇḍī proves curative in ulcers and worms in the intestines.

त्रिफलाचूर्णसंयुक्तो गुग्गुलुर्वटकीकृतः॥
निर्यन्त्रणो विबन्धघ्नो व्रण धनरोपणः॥७७॥

Pills made of powdered Triphalā and Guggulu remove constipation of the bowels and cure ulcers.

दूर्वास्वरससिद्धं वा तलं कम्पिल्लकेन वा॥
दार्वीत्वचश्च कल्केन प्रधानं व्रणरोपणम्॥७८॥

A medicated oil cooked with the expressed juice of Durvā grass, Kampilla, and the paste of Darvitvaca is one of the most potent healing remedies in ulcer cases.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरादिचिकित्सानिरूपणं नाम सप्तत्युत्तरशततमोऽध्यायः॥ १७०॥

अध्याय: १७१ / Chapter 171

धन्वन्तरिरुवाच

नाडीव्रणादिरोगाणां चिकित्सां शृणु सुश्रुत॥
नाडीं शस्त्रेण संपाट्य नाडीनां व्रणवत्क्रिया॥ १॥

Dhanvantari said :—Now hear me, O Suśruta, discourse on the nature of the medical treatment to be adopted in cases of sinus. Sinuses should be first opened with the knife, after which remedial measures mentioned in connection with ulcers should be employed.

गुगुलुत्रिफलाव्योषैः समांशैराज्ययोजितैः॥
नाडीदुष्टव्रणं शूलं भगन्दरमथो जयेत्॥ २॥

A medicated Ghṛtam cooked with the admixture of Guggula, Triphalā, Vyośa and Mānsa cures sinus,. fistula in ano, bad or malignant sores, as well as coilc.

निर्गुण्डीरसतस्तैल्लं नाडीदुष्टव्रणापहम्॥
हितं पामामयानां त पानाभ्यञ्जनावनैः॥ ३॥

A medicated oil cooked with the admixture of the expressed juice of Nirguṇḍī cures sinuses, and malignant ulcers; used both internally and externally this oil proves efficacious in Pima.

गुग्गुत्रिफलाकृष्णात्रिपञ्चैकांशयोजिता॥।
घुटि(गुडि) का शोथगुल्मार्शोभगन्दरवातां हिता॥ ४॥

Pills consisting of three parts of Guggulu, five parts of Triphalā, and one part of Kṛṣṇā prove curative in oedema, intestinal glands, haemorrhoids and fistula in ano.

ध्वजमध्ये शिरावधे विशुद्धिरुपदंशाके॥
पाको रक्ष्यः प्रयत्नेन शि श्नक्षयकरो हि सः॥५॥

In cutting of the vein of the penis, as well as in syphilis, suppuration of the sore is to be primarily guarded against in as much as suppuration in these cases may ultimately lead to the sloughing off of the organ.

पटोलनिम्बत्रिफलागुडूचीक्वाथमापिबेत्॥
सगुग्गुलुं सखदिरमुपदंशो विनश्यति॥ ६॥

A decoction of Guḍūcī, Maraca, Nimba and Paṭola leaves may be advantageously given with catechu and dellilium in Syphilis.

दहेत्कटाहे त्रिफलां सामसी(षी) मधसंयुताम्॥
उपदंशे प्रलेपोऽय सद्योरोपयते व्रणम्॥ ७॥

Burn down Triphalā to ashes in an iron pan, charred Triphalā applied with honey to spyhilitic sores brings about their healing almost that very day.

त्रिफलानिम्बकरञ्जखदिरादिभिः ॥
कल्कैः क्वाथैर्घृतं पक्वमुपदंशहरं परम्॥ ८॥

A medicated Ghṛtam cooked with the admixtur of a decoction or paste of Triphalā, Nimba, Bhūnimba, Karaña, and Khadira proves curative in syphilis and in diseases of syphilitic origin.

आदौ भग्नं विदित्वा तु सेचयेच्छीतलांबुना॥
पक्वेनालेपनं कार्य्यं बन्धनं च कुशान्वितम्॥ ९॥

In a case of fracture of the bone, the seat of the fracture should be first ascertained, which should be first washed with cold water then plastered with mire and bound with blades of Kuśā grass.'

माषं मांसं तथा सर्पिः क्षीरं यूषः सतीजलः॥
बृंहणं चान्नपानं स्यात्प्रदेयं भग्नरोगिणे॥ १०॥

Milk, clarified butter meat-essence, meat-soap of sesame seeds should form the diet of a fracturepatient.

रसोनमधुनासाज्यसिताकल्कं समश्नुता॥
छिन्नभिन्नच्युतास्थीनां सन्धानमचिराद्भवेत्॥ ११॥

A patient suffering from the dislocation, fracture, or crushing of any bone would do well to live on a regimen of garlic and fried paddy, mixed with honey and sugar.

अश्वत्थत्रिफलाव्योषाः सवरभिः समीकृतैः॥
तुल्यो गुग्गुलुना योज्यो भग्नसन्धिप्रसाध (कृत्)कः॥ १२॥

Take equal parts of Aśvattha, Triphala and Vyoṣa, and Guggulu equal to their combined wieght, and mix. This compound has the virtue of setting broken bones.

सर्वकुष्ठेषु वमनं रेचनं रक्तमोक्षणम्॥
वचावासापदोलानां निम्बस्य कलिनीत्वचः॥ १३॥

Bleeding, and use of emetics and purgatives are recommended in all forms of cutaneous affections. A decoction of Vaca, Vasa, Patola, and Nimba, or Phalinibārk taken with honey,

subdues the deranged Vāyu, and is a good constructive remedy.

कषायो मधुना पीतो वातहृन्मदनान्वितः॥
विरेचनं प्रयोक्तव्यं त्रिवृत्कर्णफलत्रिकैः॥१४॥

Purgings should be induced with the administration of a compund of Trivrt, Danti and Triphalā.

मनःशिलामरीचैस्तु तैलं कुष्ठविनाशनम्॥
सर्वकुष्ठे विलेपोऽयं शिवापञ्चगुडौदनम्॥१५॥

A medicated oil cooked with, the admixture of realgar and black pepper proves efficacious in all forms of cutaneous affections, and plasters composed of these two drugs may be used in all forms of Kuṣṭha (skin disease) with advantage in which the patient should take every day five Myrobalans in combination with treacle.

करंजैलगजैः कुष्ठं गोमूत्रेण प्रलेपतः॥
करवीरोद्वर्त्तनं च तैलाक्तस्य च कुष्ठहृत्॥१६॥

Plasters composed of Karanja, Tagara, and Kuṣṭham pasted together with cow's urine, and rubbing of the affected part with Karavīra after anointing it, prove curative in cutaneous affections.

हरिद्रा मलयं रास्ना गुडूच्येडगजंस्तथा॥
आरग्वधः करञ्जश्च लेपः कुष्ठहरः परः॥१७॥
मनःशिलाविडङ्गानि वागजी सर्षपास्तथा॥
करञ्जैर्मूत्रपिष्टोऽयं लेपः कुष्टहरोऽर्कवत्॥१८॥

Similarly, plasters composed of Haridrā, Malaym, Rāsna, Guḍūcī, Tagara, Aragbadha and Karaṇja, or of realgar, Vidanga, Vāguji, Karaja and Sarṣapa, pasted together with cow's urine, destroys cutaneous affections as the sun destroys darkness.

विडंगैडवचा कुष्ठनिशसिन्धूत्थसर्षपैः॥
मूत्राम्लपिष्टो लेपोऽयं द्रदूकुष्टविनाशनः॥१९॥
प्रपुन्नाटसुबीजानि धात्री सर्ज्जरसः स्नुही॥
सौवीरपिष्टं दद्रूणामेतदुद्वर्त्त नं परम्॥२०॥

A plaster composed of Viḍaṅga, Airagaja, Kuṣṭha, Niśā and Sindhuttha pasted together with cow's urine cures Ring-worm. Plasters composed of Prapunnāṭ-seeds, Dhātrī, Sarjjrasa and Sunhl pasted together with Sauvīra wine may be advantageously used in rubbing the patches in cases of Ring-worm.

आरग्वधस्य पत्राणि आरनालेने पेषयेत्॥
दद्रूकिट्टिम (भ) कुष्ठानि हन्ति सिध्मानमेव च॥२१।

Plasters composed of Aragavadha leaves pasted with Āraṇālam proves curative in ringworms; keloid tumours, and psoriasis.

उष्णा पीता वागुजी च कुष्ठजित्क्षीरभोजनः॥
तिलाज्यत्रिफलाक्षौद्रव्योषभल्लातशर्करा:॥
वृष्याः सप्त समा मेधयाः कष्टहाः कर्मचारिणः॥ २२॥

A compound to Tilam, Triphalā, Vyośa, Bhallātaka, sugar, honey and clarified butter taken in equal parts, is highly possessed of constructive and aphrodisiac properties, which may be given with benefit to patients, suffering from any form of cutaneous affections.

विडंगत्रिफलाकृष्णाचूर्णं लीढं समाक्षिकम्॥
हन्ति कुष्ठक्रिमिमेहनाडीव्रणभगन्दरान्॥ २३॥

A lambative consisting of Viḍaṅga, Triphalā, and Kṛṣṇā pounded and pasted together with honey covers urinary complaints (mehas), skin diseases, intestinal worms, sinuses, and fistula in ano within the range of its therapeutic application.

यः खादेदभयारिष्टामलकानिशाः॥
स यजेत्सर्वकुष्ठनिमासादूर्ध्वं न संशयः॥२४॥

He who takes Abhayāriṣṭam (urine of Myrobalan), or Amalaka and Niśā for a month, is sure toget rid of all kinds of skin deseases. Burn to ashes the sprouts of Amra and Khadira trees in an iron pot.

दह्यमानायुतः कुम्भे मूलके खदिरांकुरः॥
साक्षधात्रीरसः क्षौद्रो हन्यात्कुष्ठं रसायनम्॥२५॥

Ashes thus prepared together with powders of Akṣa, taken through the medium of honey and the expressed juice of Dhātrī, proves curative in all forms of cutaneous affections. This medicine is also posessed of a good rejuvenating efficacy.

धात्रीखदिरयोः क्वाथं पीत्वा वागजिसंयुतम्॥
शङ्खेन्दुधवलं श्वित्रं हन्ति तूर्णं नसंशयः॥२६॥

A decoction of Dhātrī and Khadira taken with Valgujā speedily cures even the most obestinate type of leucoderma.

पीत्वा भल्लात्कं तैलं मासाद्व्याधिं जयेन्नरः॥
सेवितं खादिरं वारि पानाद्यैः कुष्ठजिद्भवेत्॥ २७॥

Oil of Bhallātaka taken for a month cures all forms of leprosy; solution of catechu taken every day with food or drink cures all forms of skindiseases.

भावितं मलपूक्वाथैः सोमराजीफलं बहु॥
कर्षं भक्षेदलवणो ह्यक्षफल्गुश्रृतं पिबेत्॥ २८॥
हन्ति श्वित्रम साध्यं च लेपे योज्यापराजिता॥
वासा शुद्धा च त्रिफला पटोलं च करञ्जकम्॥ २९॥
निम्बाशनं कृष्णवेत्रं क्वाथकल्केन यद्धृतम्॥
वज्रकं तद्भवेत्कुष्ठं शतवर्षाणि जीवति॥ ३०॥

A medicated Ghṛtam cooked with a decoction and paste of VW, Guḍūcī, Triphalā, Patolam, Karañjakam, Nimba, Asanam, and Kṛṣṇa Vetaram proves curative in all forms of skin diseases, and enables its users to live up to a hundred years. This Ghṛtam is called Vajrakam Ghṛtam.

स्वरसेन च दूर्वायाः पचेत्तैलं चतुर्गुणम्॥
कच्छूर्विचर्चिका पामा अभ्यङ्गादेव नश्यति॥ ३१॥

Take the expressed juice of Dūrvā grass and four times as much oil, cook it in the usual officinial method; external applications of this oil cures itches, Pāmā. etc.

द्रुमत्वगर्ककुष्ठानि लवणानि च मूत्रकम्॥
गम्भारिकाचित्रकैस्तैस्तैलं कुष्ठव्रणादिनुत्॥ ३२॥
(अथाम्लपित्तचिकित्सा) धात्रीनिम्बफलं
तदद्गोमूत्रेण च चित्रकम्॥
वासामृतापर्पटिकानिम्बभूनिम्बमार्कैः(वैः)॥
त्रिफलाकुलत्थैः क्वाथः सक्षौद्रश्चाम्लपित्तहा॥ ३३॥

An oil duly cooked and prepared in combination with Druma-bark, Tvak, Trka, Kunṭ ham, rock salt, Gambīrikā, and cow's urine proves curative in ulcers and skin diseases. A decoction composed of Vāsā, Amrta, Parpatakam, Nimba, Bhonimba, Markara, Triphalā, and Kulattha pulse, taken with honey, cures Amlapittam (acidity).

फलत्रिकं पटोलं च तिक्तक्वाथः सितायुतः॥
पीतो यष्टीमधुयुतो ज्वरच्छर्द्यम्लपित्तजित्॥ ३४॥

A decoction to Triphalā, Paṭolam, and Tikta, taken with sugar and Yaṣṭimadhu cures fever, vomiting and acidity.

वासाघृत तिक्तघृतं पिप्पलीघृतमेव च॥
अम्लपित्ते प्रयोक्तव्यं गुडकूष्माडकं तथा॥ ३५॥

Visa-Ghṛtam, Tikta-Ghṛtam, Pippali-Ghṛtam and Guḍa-Kūṣmāṇḍam should be employed in Amlapitam.

पिप्पली मधुसंयुक्ता अम्लपित्तविनाशिनी॥
श्लेष्माग्निमान्द्यनुत्पथ्यापिप्पलीगुडमोदकः ॥ ३६॥

Pippalī taken with honey cures acidity a confection made of Pathyā, and treacle conquers impaired digestion and disases of the deranged Kapham.

पिष्ट्वाजाजीं सधन्याकां घृतप्रस्थं विपाचयेत्॥
कफपित्तारुचिहरं मन्दानलवमिं हरेत्॥ ३७॥

Cook a Ghṛtam in the usual way with a paste of Ajāli, and and Dhānyakam, This Ghṛtam cures impate digestion with a non-relish for food, as well as vomiting and diseases of the deranged Pittam and Kapham.

॥ इत्यम्लपित्तचिकित्सा॥

पिप्पल्यमृतभूनिम्बवासकारिष्टपर्पटैः ॥
खदिरारिष्टकैः क्वाथो विस्फोटार्तिज्वरापहः॥ ३८॥
त्रिफलारससंयुक्तं सर्पिस्त्रिवृतया सह॥
प्रयोक्तव्यं विरेकार्थं वीसर्पज्वरशान्तये॥ ३९॥

A decoction of Pippalī, Amṛta, Bhūnimba, Vāsaka, Arista. Parpata and Khadira proves curative in carbuncles with fever. Clarified butter in admixture with the expressed juice (Rasa) of Triphalā and Trivṛt should be given as a purgative in Erysipelas with fever.

खादिरात्रिफलारिष्टपटोलामृतवासकैः ॥
क्वाथोऽष्टकाख्यो जयति रोमांतिकमसूरिकाम्॥ ४०॥

A decoction of Khadira, Triphalā Ariṣṭa, Patolam, Amṛta, and Vāsaka, proves curative in measles and small pox.

कुष्ठवीसर्पविस्फोटकण्ड्वदीनां विघातकः॥
लशुनानांतु चूर्णस्य घर्षो मशकनाशनः॥ ४१॥

Dusting of the affected part with garlic-powder proves beneficial in carbuncles, Erysipelas, itches, Maśaka and other cutaneous affections.

चर्मकीलं जरुमणिं मशकांस्तिलकालकान्॥
उत्कृत्य शस्त्रेण दहेत्क्षारग्निभ्यामशेषतः॥४२॥

In Carmakīlas. Jarumaṇis, Maśaka (described before) the affected part should be first scarified and then cauterised with fire or alkali.

पटोलनीलीलेपः स्याज्जाल (ज्वाला) गर्दभरोगनुत्॥
गुञ्जाफलैः शृतं तलं भृङ्गराजरसेन तु॥
कण्ठ(ण्डु) दारुणकृत्कुष्ठवातव्याधिविनाशनम्॥४३॥

Plasters composed of Nīlī, and Paṭola leaves cures Pāshana-Gardhava (parotitis) oil cooked with Gūñjā berries and the expressed juice of Bhṛṅgarāja cures the from of cutaneous affection known as Kapāla Kuṣṭham.

अर्कास्थिमज्जात्रिफलानालीछा भृङ्गराजकम्॥
जीर्णे पक्वे लौहचूर्णं काञ्जिकं कृष्णकेशकृत्॥४४॥

A compound consisting of the inner pulps of mango stones, Triphalā, Nīla, Bhṛṅgaja, Kaṇḍupāka and iron dust mixed with Kāñjika imparts a black gloss to grey hair.

क्षीगत्सशर्करसाद्द्विप्रस्थो मधुकात्पले॥
तैलस्य कुडवं पक्वं तन्नस्यं पलितापहम्॥४५॥

Cook a Kuḍava measure of oil with two Prastha measures of the expressed juice of Parṇa leaves, milk, 19 and Arka. The oil thus prepared removes the greyness of hairs even of old men.

मुखरोगे तु त्रिफलागण्डूषपरिधारणम्॥
गृहधूम यवक्षान्पाठाव्योपरसाञ्जनम्॥४६॥

Gargles of Triphalā-decoction, or of one consisting of chamber soot, nitrate of potash, Pāṭhā, Byośa, and Rasāñjanam should be held in the mouth in stomatitis and affections of the mouth.

तेजोदं त्रिफलालोध्रं चित्रकं चेति चूर्णितम्॥
सक्षौद्रं धारयेद्वक्त्रे ग्रीवादन्तास्यरोगनुत्॥४७॥
पटोल निम्बम्बाग्रमालतीनवपल्लवाः॥
पञ्चपल्लवकः श्रेष्ठः कषायो मुखधावने॥४८॥

Honey saturated with powders of Lodhra, Triphalā, and Citrakam, held in the mouth, cures diseases of the throat and the teeth. Gargles consisting of a decoction of the five astringent leaves viz., Leaves of Patola, Nimba, Jāmvīra, Amra, and Mālati, should be regarded as the best in diseases of the mouth.

लाशुनार्द्रकशिग्रूणां पारुल्यां मूलकस्य च॥
रुदन्त्याश्च रसः श्रेष्ठः कदुष्णः कर्णपूरणे॥४९॥

The expressed juice of Lacuna, Ardrakam, Śigru, Pārula, Mūlakam or Kadali, administered luke worm, forms the best ear-drop in Otalgia.

तीव्रशूलोत्तरे कर्णे सशब्दे क्लेदवाहिनी ॥
बस्तमूत्रं क्षिपेत्कोष्णा सैन्धवेनावचूर्णितम्॥५०॥

In acute Otitis, attended with noise in the ears and a shiny discharge, the expressed juice of Snuhī should be poured into the tympanum, after dusting it with powdered rocksalt.

जातीपत्ररसे तैलंपक्वं पूतिककर्णजित्॥
शुण्ठीतैलं सार्षपं च कोष्णसं स्यात्कर्णशूलनुत्॥५१॥

Oil cooled with the expressed juice of Jātipatram, as well as Śuṇṭhi-oil, or warm mustard oil proves most efficacious in relieving earache.

पञ्चमूली शृतं क्षीरं स्याच्चित्रकहरीतकी॥
सर्पिर्गुडः षडंगश्च यूषः पीनसशान्तये॥५२॥

Milk cooked in combination with the drugs of the Pañcamūla group, as well as a compound of Citraka, Harītakī, and treacle, or a Saḍaṅga soup (yusa) proves curative in cases of catarrh.

अक्षिकुक्षिभवा रोगाः प्रतिश्यायव्रणज्वराः॥
पञ्चैते पञ्चरात्रेण प्रशमं यान्ति लंघनात्॥५३॥

By taking a light diet (lit. fasting) for five days in succession a man can get rid of the disorders of digestion, catarrh, fever, ulcer and inflammatory diseases of the eyes.

धात्रीरसानांच दृशः कोपं हरति पूरणात्॥
सक्षौद्रः सैनधवो वापि शिग्रुदार्वीरसाञ्जनम्॥५४॥

Drops of the expressed juice of Dhātrī, poured into the eyes, allay the local inflammation, and the same result may be obtained

by using honey and rocksalt with a solution of Śigru, Dārvī, and Rasāñjanam pasted together.

हरिद्रादारुसिन्धूत्थपथ्याजनवगैरिकैः ॥
पिष्टैर्दत्तो बहिर्लेपो नेत्रव्याधिनिवारकः॥५५॥

A plaster composed of Haridra, Dāru-Rasāñjanam Gairikam and rock-salt pasted together and applied around the eyes relives occular affections.

मृतभ्रष्टभयालेपात्त्रिफला क्षीरसंयुता॥
शुण्ठीनिम्बदलैः पिष्टः सुखोष्णैः स्वल्पसैन्धवैः॥
धार्य्यश्चक्षुषि संक्षेपाच्छोथकण्डूरुजापहः॥५६॥

Plasters of Abhayā fried with melted butter, or of Triphalā pasted with milk, or a Luke-warm solution of a paste of gukithl, Nimba leaves and an extremely small quantity of rocksalt poured into the eyes in the manner of an eye slave, proves efficacious un all forms of occular complaints.

अभयाक्षामृतं चैकद्विचतुर्भागिकं युतम्॥
मध्वाज्यलीढं क्वाथो वा सर्वनेत्ररुगर्दनम्॥५७॥
चन्दनत्रिफलापूगपलाशतरु मूलकैः॥
जलपिष्टैरियं वर्त्तिरशेषतिमिरापहा॥५८॥

A decoction of one part of Abhaya, two parts of Akṣa, and one part of Amṛtam, or a lambative of these drugs made with the admixture of honey and clarified butter,,and sticks made of Candana, Triphalā, Paga, Palāśa and Tarumūla pasted together with water cure all forms of Timira.

दध्नातिघृष्टं मरिचं रात्र्यान्ध्यापहमञ्जनम्॥
त्रिफलाक्वाथकल्काभ्यां सपयस्कं शृतं घृतम्॥ ५९॥

Plasters of Marica pasted with milk curd and applied in the manner of a collyrium cures all forms of Timira. A Ghṛtam cooked with the admixture of a paste and decoction of Triphala and milk, and taken at the evening, speedily cures all forms of Timira.

तिमिराण्यचिराद्धन्यात्पीतमेतन्निशामुखे॥
पिप्पलीत्रिफला द्राक्षालोहचूर्णं ससैन्धवम्॥ ६०॥
भृंगराजरसैर्घृष्टं घुटिकाञ्जनमिष्यते॥
आन्ध्यं सति मिरं काचं हन्त्यन्यान्नेत्ररोगकान्॥६१॥

Pills made of Pippalī, Drākṣā, iron powders and rocksalt, pasted with the expressed juice of Bhṛṅgarāja prove efficacious in haemorrhoids, cataract, urticaria and occular affections.

त्रिकटु त्रिफला नक्त सैन्धवं च मनःशिला॥
रुचकं शंखनाभिश्च जातीपुष्पाणि निम्बकम्॥६२॥
रसाञ्जनं भृंगराजे घृतं मधु पयस्तथा॥
एतत्पिष्ट्वा च वटिका सर्वनेत्ररुगर्दिनी॥६३॥

Pills made of Trikatu, Triphalā, rock-salt, Manaḥ-śila Keṭakam, Śaṅkhanābhi, Jāti flowers, Nimba, Rañjanam and Bhṛṅgarāja, pasted together with milk, honey and clarified butter, prove curative in all forms of occular affections.

दगधमेरण्डकं मूलं लेपात्काकिकपेषितम्॥
शिरोऽर्त्ति नाशत्याशु पुष्पं वा मुचुकुछदक(ज)म्॥६४॥
शतमूल्यैरण्डमूलचक्राव्याघ्रीपलैः शृतम्॥
तैलं नस्यमरु श्लेष्मतिमिरोर्ध्व (र्द्ध) गदापहम्॥६५॥

Eraṇḍa-roots or Mucukunda flowers, pasted with milk or Kāñjikam, and applied as plasters over the forebead, instantly cure head-ache. A medicinal oil cooked in combination with Śatānāga, Eraṇḍa roots, Ugra, Cakra, and Vyāghrī, each weighing a Pala weight, and used as an errhine, proves curative in Timira, in diseases of the deranged Vāyu and Kapha, and in diseases of super-clavicular regions.

नाचनं (लवणं) सगुडं विश्वं पिप्पली वा ससैन्धवा।
भुजस्तम्भादिरोगेषु सर्वेषूर्ध्वगदेषु च॥६६॥

A compound of Viśvam, Pippalī and rocksalt. taken with salt and treacle, proves curative in Bhujastambha (Ebb's paralyasis) and diseases of the superclavicular regions.

सूर्य्यावर्त्ते विधातव्यं नस्यकर्मादिभेषजम्॥
दशमूलीकषायं तु सर्पिः सैन्धवसंयुतम्॥
नस्यमंगविभेदघ्नं सूर्य्यावर्त्ताशिरोऽर्त्तिनुत्॥६७॥

Errhines should be freely employed in combating all forms of Sūryāvarta (a type of Cephalagia). A decoction of the druus of the Daśamūla-group mixed with rock-salt and clarified butter should be employed as an errhine in Sūryāvartam,

दध्ना सौवर्चलाजाजीमधूकं नीलमुत्पलम्॥

पिबेत्क्षौद्रयुतं नारी वातासृग्दरपीडिता॥६८॥

A woman suffering from an attack of leucorrhoea of the Vātaja type should take a compound of Sauvarcala salt, Ajāji, Madhukam, and Nilotpalam, pasted together with milk-curd, and sweetened with honey.

वासकस्वरसं पैत्ते गुडूच्या रसमेव वा॥
जलेनामलकीबीजं कल्कं वाससिता मधु॥७९॥
आमलक्या मधुरसं मूलं कार्पासमेव वा॥
पाण्डुप्रदरशान्त्यर्थं पिबेत्तण्डुलवारिणा॥७०॥

In the Pittaja form of leucorrhoea the expressed juice of Vāsaka, or Guḍūcī or Āmalaka seeds pasted with water and sweetened with honey and sugar should be administered. For the alleviation of PaWu type of leucorrhoea a woman should take the expressed juice of Amalakam, and honey, or that of the Kārpāsa roots in combination with the washings of rice.

तण्डुलीयकमूलं तु सक्षौद्रे सरसाञ्जनम्॥
तण्डुलोदकसंपीतं सर्वांश्चासृक्दराञ्जयेत्॥
कुशमूलं तण्डुलाद्भिः पीतं चासृक्दरं जयेत्॥७१॥

A paste of Tāṇḍulīyakam roots and Rasanjanam taken through the vehicle of ricewashings and honey cures all forms of leucorrhoea. Kuśa roots pasted with rice-washings and taken through the same medium conquer all fortes of leucorrhoea.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नाडीव्रणादिचिकित्सावर्णनं नामैकसप्तत्युत्तरशततमोऽध्यायः॥ १७१॥

अध्यायः १७२ / Chapter 172

धन्वन्तरिरुवाच

स्त्रीरोगादिचिकित्सां च वक्ष्ये सुश्रुत तच्छृणु॥
योनिव्यापत्सु भूयिष्ठं शस्यते कर्म वातजित्॥१॥

Dhanvantari said :—Now hear me, O Stigma, discourse on the threapeutics of diseases peculiar to the female sex. In all forms of Yonivyāpat (such as Vaginitis, etc.,) measures calculated to subdue the deranged Vāyu (soothe the irritated nerves) should be at once resprted to.

वचोपकुञ्चिकाजातीकृष्णावासकसैन्धवम्॥
अजमोदा यवक्षारं चित्रकं शर्करान्वितम्॥२॥
पिष्ट्वालोड्य जलाद्यैश्च खादयेद्धृभर्जितम्॥
योनिपार्श्वार्त्तिहृद्रोगगुल्मार्शो विनिवर्त्तयेत्॥३॥

A compound of Vaca, Upakuñcikā, Jāti, Kṛṣṇā, Vāsakam, rocksalt, Ajamodā, Citrakam and sugar pasted with water and well stitted, and fried with clarified butter, alleviates pain at the sides and in the vag, and remoyes haemorrhoids and intestinal glands (Gulmas).

बदरीपत्रसंलेपाद्योनिर्भिन्ना प्रशाम्यति॥
लोध्रतुम्बीफलालेपाद्योनेर्दार्ढ्यं करोति च॥४॥

A plaster of pasted Vadārī leaves applied to the affected locality proves curative in rupture of the perineum and vagnia; a plaster of Lodhra and Tumvīphalam gives firmness to the vaginal muscles.

पञ्चपल्लवपिष्टाह्वमालतीकुसुमैर्घृतम् ॥
रविपक्वमसृग्धारं योनिगन्धविनाशनम्॥५॥

A medicinal Ghṛtam prepared with the admixture of the expressed juice of Pañca-Yaṣṭi, Arka, and Mālatī flowers, heated in the sun, removes the bad odours of the vagina and cures leucorrhoea.

सकाञ्जिकं जपापुष्पपुष्पं ज्योतिष्मतीदलम्॥
दूर्वापिष्टं च संप्राश्य चित्रकं शर्करान्वितम्॥६॥

Javā flowers pasted with Kāñjika, a Prastha measure of Jyotiṣmatī leaves pasted with the same substance, Durvā grass pasted with water, Citrakam pasted with sugar and water, and powders of Dhātrī, Añjana and Abhayā taken with water arrest the catsmenial flow.

धात्र्यञ्जनाभयाचूर्णं तोयपीतं रजो हरेत्॥
सदुग्धा लक्ष्मणा पीता नस्याद्वा पुत्रदा ऋतौ॥७॥

Errhines or potions of milk and Lakṣaṇā-during the menstrual period (four to twelve days after the suppression of the flow) lead to the conception of a male child.

दुग्धस्यार्द्धाढकं चाज्यमश्वगन्धा च पुत्रदा।।
वन्ध्या पुत्रं लभेत्पीत्वा घृतेन व्योषकेसरम्।।८।।

A half Āḍakam measure of milk cooked with Aśvagandhā and clarified butter should be taken by a woman desiring male offspring; by taking Vyośa and Kesaram with clarified butter even a sterile woman may enjoy the pleasures of motherhood.

कुशकाशोरुचूकानां मूलैर्गोक्षुरकस्य च।।
शृतं दुग्धं सितायुक्तं गर्भिण्या शूलनुत्परम्।। ९।।

Milk cooked in combination with the roots of Kusa, Kāśa, Urubak and Gokṣura and sweetened with sugar should be employed for the alleviation of uterine of abdominal coilc of pregnant women.

पाठालाङ्गलिसिंहास्यमयूरकूटजैः पृथक्।।
नाभिबस्तिभगालेपात्सुखं नारी प्रसूयते।।१०।।

Plasters of Pāṭhā, Lāṅgali, Apāmārga, or Kuṭaja, applied to the surface of the reproductive organ of an *enciente* lead to a speedy and easy parturition.

सूताया हृच्छिरोबस्तिशूलमर्कन्द (क्वल्ल) संज्ञितम्।।
यवक्षारं पिबेत्तत्र मस्तु कोष्णोदकेन वा।।११।।
दशमूलीकृतः क्वाथः साज्यः सूतिरुजापाहः।।
शालितण्डुलचूर्णं तु सदुग्धं दुग्धकृद्भवेत्।।१२।।
विदारी कन्दस्वरसं मूलं कार्पासजं तथा।
धात्री स्तन्यविशुद्ध्यर्थं सुद्गयूपरसाशिनी।।१३।।

Potions containing Yavakṣāra and decoctions of Daśamūlam tend to remove all postparturient pain. Pbwders of gall rice taken with milk should be regarded as possessed of a highly galactogougic virtue. For the purification of the milk of wet nurse the expressed juice of Vidārī flowers or of Kārpāsa roots, or Mudga soup, which acts as an elixir, may be given with advantage.

कुष्ठा वचाभया ब्राह्मी मधुरा क्षौद्रसर्पिषा।।
वर्णा युःकान्तिजननं लेह्यं बालस्य दापयेत्।।१४।।

A lambative comosed of Kuṣṭhā, Vaca, Abhayā, Brāhmī, and Madhukam pasted together and mixed with honey and clarified butter should be given to a babe for the purpose of improving its intellect and complexion, and of increasing the duration of its life.

स्वन्या भावेपय श्छागं गव्यं वा तद्गुणं पिबेत्।।
स्वदेनं नाग्निशोफार्त्ते मृदा स्यादग्नितप्तया।।१५।।

In the absence of mother's milk, goat's milk or cow's milk may be safely given to a child; and a swelling about its umbilicus should be alleviated by fomenting the part with a piece of heated clay.

लेहो मुस्तविषयाश्च वमिकासज्वरे पिबेत्।।
मुस्तशुण्ठीविपाबिल्वकूटजैरतिसारनुत् ।।१६।।

A compound of iron, Mustakam, and ATiviṣā should be administered in fever with cough and vomiting; a decoction of Musta, Śuṇṭhi, Viśā, Aruṇa, and Kuṭaja proves curative in dysentery.

मधु व्योषं मातुलुंगं हिक्काच्छर्दिनिवारिणम्।।
कुष्ठेन्द्रयवसिद्धार्था निशा दूर्वा च कुष्ठजित।।१७।।
महामुण्डिकोदीच्यक्वाथैः स्नानं ग्रहापहम्।।

A compound of Vyośa, Mātuluṅga, and honey cures hic-cough and vomiting. A compound of Kuṣṭham Indra-yava, Siddhārtha, Niśā and Dūrvā proves efficacious in all forms of cutaneous affections; and a bath in a decoction of Mahāmuṇḍitikā and Udicyā proves beneficial in deseases due to the influences of malignant planets.

सप्तच्छदामयनिशाचन्दनैश्चानुलेपनम् ।।१८।।
शंखाब्जबीजरुद्राक्षवचालौहादिधारणम्।।
ॐ कं टं गं गं वैनतेयाय नमः।।
ॐ हों हां हः मन्त्रेण शान्तिर्वालानां मार्जनाद्बलिदानतः।।
ॐ ह्रीं बाल ब्रह्मद्बलिं गृह्णीत वालं सुञ्चत स्वाहा!।। १९।।

The body of such a patient should be smeared with a paste of Saptacchadā, Abhayā, Niśā, and Candanam, or he should be made to wear Vacā, Rudrākṣa, lotus seeds, Śaṅkha, or iron on his person. Magical practices and offerings etc., for the good health and well being of a child, should be done by reciting the Mantra, Oṁ, Kaṁ, Ṭam, Paṁ, gain, obeisance to Vainateya. Oṁ, Hauṁ, Hāṁ, Haḥ. Om, Hrirh, O ye malignant planets (disease-spirit), that afflict a child, graciously accept these

offerings and renounce your hold upon the child.

तण्डुलाद्भिः शिरीषस्य मलं पीतं विषापहम्॥
तण्डुलाद्भिश्च वर्षाभ्वाः शुक्लायाः सर्पदंशनुत्॥२०॥

Śirīṣa-roots taken with the washings of rice tend to neutralise the effects of an imbibed poison; while white Varṣābhu taken through the same medium proves curative in cases of snake-bite.

दध्याज्यं तण्डुलीयं च गृहधूमो निशा यथा॥
पिष्टं पानं तथा क्षौद्रं सिन्धूत्थस्य विषान्तकम्॥२१॥

A compound of Tāṇḍulīyam chambersoot, Niśā, and rock salt, pasted together with milk curd and taken with honey, anti-toxic remedy.

अङ्कोटमूलनिष्क्वाथः साज्यः पीतो विषान्तकः॥
यज्जराव्याधिविध्वंसि भेषजं तद्रसायनम्॥२२॥

The expressed juice of Aṅkoṭa roots mixed with clarified butter acquires a good anti-toxic virtue. A medicine, which arrests disease and decay, is called a Rasāyanam.

सिन्धूत्थशर्कराशुण्ठीकणामधुगुडैः क्रमात्॥
वर्षादिष्वभया सेव्या रसायनगुणैषिणा॥२३॥

Persons desiring to use a Rasāyanam should take Abhayā (Myrobalans) with rock salt, sugar, Śuṇṭhi, Rasna, honey and treacle respectively during the rains, autumn, winter, spring and summer.

ज्वरस्यान्तेऽभयां चैकां प्रभुङ्क्ते द्वे विभीतके॥
मुक्त्वा मध्वाज्यधात्रीणां चतुष्कं शतवर्षकृत्॥२४॥

A single Abhaya taken after the completion of digestion two Vibhītakīs taken immediately before eating, and four Dhātrīs taken with honey and clarified butter immediately after eating enable their users to live up to a hundredth year.

पीताश्वगन्धा पयसा घृतेनाशेष रोगनुत्॥
मण्डूकपर्ण्याः स्वरसा विदार्य्याश्चामृतोषमः॥२५॥
तिलधात्रीभृंगराजौ जरध्वा वर्षशती भवेत्॥

Aśvagandhā taken with milk and clarified butter conquers a host of bodily ailments. By taking the expressed juice of Maṇḍūkaparṇī, Vidārī, Amṛtī, as well as sesame, Dhātrī and Bhṛṅgarāja, one is able to live up to a hundredth year.

त्रिकटु त्रिफला वह्निर्गुडूची च शतावरी॥२६॥
विडंगलोहचूर्णं तु मधुना सह रोगनुत्॥

A compound of Trikatu, Triphalā, Vahnī, Guḍūcī, Śatāvarī, Viḍaṅga, and iron-powders (oxide of iron) taken with honey serves to kill a host of diseases.

त्रिफला च कणा शुण्ठी गुडूची च शतावरी॥२७॥
विडंगभृंराजादि भावितं सर्वरोगनुत्॥
चूर्णं विदाय्यर्सा मध्वाज्यं लीढ्वा दश स्त्रियो व्रजेत्॥२८॥

A compound of Triphalā, Kaṇā, Śuṇṭhī, Guḍūcī, and Śatāvarī, treated in the manner of a Bhāvanā with the expressed juice of Bhṛṅgarāja etc., acts as a general prophylaxis against disease. By daily taking Vidārī-powders with honey, a man is enable to visit ten women, each night.

घृतं शतावरीकल्कैः क्षीरैर्दशगुणैः पचेत्॥
शर्करापिप्पली क्षौद्रयुक्तं वा जारकं विदुः॥२९॥

A medicinal Ghṛtam cooked with the addition of ten times as much mills, or a Śatāvarī- taken with sugar, honey and Pippalī, acts as a good stomachic and digestant.

प्रतिमर्षोऽवीषडश्च नम्यं प्रवपनं तथा।
शिरोविरेचनं चेति पञ्चकर्म च कथ्यते॥३०॥

Massage, lubrication of the body with oil or Ghṛtam, and applications of errhines, emeties and purgatives constitute what is technically known as the Pañca Karma.

मासैर्द्विसंख्यैर्माघाद्यैः क्रमात्षड्तवः स्मृताः॥
अग्निसेवामधु क्षीरविकृतीः परिपेवयेत्॥३१॥

There are six seasons of the year, and each season last for a period of two months, in which warming one's self in fire or badking in the sun, and use of honey, milk or its modifications should be respectively used.

स्त्रीयुक्तः शिशिरे तद्वद्वसन्ते न दिवा स्वपेत्॥
त्यजेद्वर्षासु स्वप्नादीञ्छरदिन्दोश्च रश्मयः॥३२॥

Sexual congress is benefical in winter (December, January); day sleep is injurious in spring (April and May). Exposure to moon-beams in Śarat (October and November)

and excessive sleep during the rains should be avoided.

पथ्यानि शालयो मुद्गा वर्षाम्भः क्वथितं पयः॥
निम्बातसीकुसुम्भानां शिग्रुसर्षपयोस्तथा॥ ३३॥
ज्योतिष्मीमूलकानां तैलानि च हरन्ति हि॥
कृमिकुष्ठप्रमेहांश्च वात श्लेष्मशिरोरुजः॥ ३४॥

Śalī rice, Mudga pulse, rain water and boiled water are always wholesome. Oil expressed otu of Nimba, Atasī, Kusumbha, or Śigru seeds, as well as mustard oil, and Jyotiṣmati oil prove efficious in cases of intestinal worms, cutaneous affections, urinary and kidney complants and the type of Cephalagia due to the action of the deranged Vāyu and Kapham.

दाडिमामलकीकोलकरमर्दपिवालकम्॥
जम्बीरं नागरंगं च आम्रातककपित्थकम्॥ ३५॥
पित्तलान्यनिलघ्नानि कफोत्क्लेशकराणि च॥
जलं जीमूतकेक्ष्वाकुकुटजाकृतबन्धनम्॥ ३६॥
धामार्गवश्च संयोज्यः सर्वथा वमनेष्वमी॥
पूर्वाह्ने वमनायैते मदनेन्द्रयवौ वचा॥ ३७॥

Dāḍima, Āmalaki, Kola, Karmarda, Piyalakam. Jambīra, Nagaram, Amratakam, and Kapittham generate the Pittam, destroy the Vāyu and produce diseases, which are caused through the agency of the deranged Kapham. Kāla Jimūta, Ikṣvāku, Kutaja, Krtabadhanam, and Dhāmārgava combinedly form one of the most potent of emetic compounds, and should be always used for the purpose of inducing vomiting. A compound consisting. of Vaca, Indrayava and Madana may be used for emetic purposes in the morning.

मृदुकोष्ठश्च पित्तेनखरो वातकफाश्रयात्॥
मध्यमः समदोषे न्यात्रिवृत्तिते विरेचनम्॥ ३८॥

Easy (loose) motions of the bowels should be attributed to the action of the (deranged) Pittam, normal motions of the bowels indicate a state of normal equilibrium among the fundamental principles of the organism, while constipation of the bowels is brought about through the agency of the deranged Vāyu and Kapham. In cases, which indicate the predominance of the deranged Pittam, purgings should be induced with the help of Trivrt.

शर्करामधुसंयुक्तं सैन्धवं नागरं त्रिवृत्॥
हरीतकीविडंगानि गोमूत्रेण विरेचनम्॥ ३९॥

A compound consisting to Trivrt, Nagaram, and rock salt pounded together and taken with sugar and honey, or that composed of Harītakī and Viḍaṅga pounded together and administered through the vehicle of cow's urine acts as a purgative.

एरण्डतैलं त्रिफलाक्वाथश्च द्विगुणस्तथा॥
वातोल्वणेषु दोषेषु भोजायित्वाथ वामयेत्॥ ४०॥

Eraṇḍa oil in combination with a decoction of Triphala, twice as much as the former, asts as a good purgative. In diseases indicating an extreme predominance of the deranged Vāyu, the patient should be first fed and then caused to belch out the ingested food.

वंशादिनेत्रं कुर्वीत पडष्टद्वादशांगुलम्॥
कर्कन्धुफलवच्छिंद्र वस्तिरुत्तानशायिने॥ ४१॥

Hollow bamboo, stems, to the lengths of six, eight, and twelve fingers respectively, and with apertures to the girth of a Karkaṇḍu fruit, should be eut out and used for the purpose of applying enematas; the patient to be thus treated should be laid on his back during the application.

निरूहदानेऽपि विधिरयमेवमुदीरितः॥
अर्द्धत्रिषद्पले मात्रा लघुमधयोत्तमः क्रमात्॥ ४२॥

This rule should be likewise observed in applying enematas of the Niruha class. The full, middle, and small doses of clysters (fluid to be syringed into the rectum) must not exceed six, three, and a half Pala weights respectively.

पथ्याक्षधात्र्याएकद्वितुर्भागा सगर्दनाः॥
शतावर्य्यमृताभृङ्गसिन्धुवारादिभाविताः॥ ४३॥

One part of Pathyā, two parts of Akṣa, and four parts of Dhātrī pounded together and treated with the expressed juice of Śatāvarī and Bhṛṅgarāja in the manner of a Bhābanā cure all distempers of the body.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचाकाण्डे स्त्रीरोगाचिकित्सादिकथनं नाम द्विसप्तत्युत्तरशततमोऽध्यायः॥ १७२॥

अध्यायः १७३ / Chapter 173

धन्वन्तरिरुवाच

द्रव्याणि मधुरादीनि वक्ष्ये रोगहराण्यहम्॥
शालिषष्टिकगोधूमक्षीरं घृतं रसो मधु॥१॥
मज्जा शृङ्गाकटवयवकशेर्विर्वारुगोक्षुरस्॥
गम्भीरी पौष्करं बीजं द्राक्षा खर्जूरकं वला॥२॥
नारिकलेक्ष्वात्मगुप्ता विदारी च प्रियालकम्॥
मधूकं तालकष्मांडं मुख्योऽयं मधुरो गणः॥३॥

Dhanvantari said :—The group of drugs known as Madhurādi Gang, which are possessed of disease-killing properties, consists of Śāli, Yaṣṭhika, wheat, milk, clarified butter, honey, marrow, Śṛṅgātakam, barley corn, Erbāru, Gokṣuram, Gāmbhārī, lotus seeds, raisins, dates, Valā, cocoanut, Ātmagupā, Vidārī, Piyālakam, Madhukam, Tāla, and Kuṣmāṇḍam.

मूर्च्छादाहप्रशमनः पडिन्द्रियप्रसादनः॥
कृमिकृत्कफकृच्चैव एकोऽत्यर्थं निपेवितः॥४॥
श्वासकासाम्यमाधुर्य्यस्वरघातार्वुदानि च॥
गलगण्ड श्लीपदानि गुडलेपादि कारयेत्॥५॥

They alleviate epileptic fits and a burning sensation in the body, soothe the six organs, and being partaken of in exclusion of all other things, generate the Kapham, and worms in the intestines, and bring on cough, dyspnoea, with a sweet taste in the mough, hoarseness, tumours, goitres, and elephantiasis, etc.

दाडिमामलकाम्रं च कपित्थकरमर्दकौ॥
मातुलुङ्गाम्रातकं च बदरं तिन्तिडीफलम्॥६॥
दधि तक्रं काञ्जिकं च लकुचं चाम्लवे तसम्॥
अम्लो लोणः शुण्ठीयुक्तो जारणः पाचनो रसः॥७॥

Dāḍima, Āmalakma, Āmram, Kapittha, Katmarda, Mātuluṅga, Āmrātakam, Vadaram, Tiṇtiḍi, milk curd, whey Kāñjikam, Lakucam, Amla-Vetasam. and Amla-lona form the acid group. The last named one, taken with Śuṇṭhi, acts as a good digestant, and stomachic.

क्लेदनो वातकृद्धष्यो विदाही चानुलोमनः॥
अम्लोऽत्यर्थ सेव्यमानः कुय्याद्वै दन्तहर्षकम्॥८॥
शरीरस्य च शैथिल्यं स्वरकण्ठास्यहृद्दहेत्॥
छिन्नभिन्नव्रणादीनि पाचयित्वाग्निभावितः॥९॥

These acid fruits generate the Vāyu in the system, give rise to an increased secretion of the mucous membranes of the body, take a long time to be digested, and are, possessed of considerable constructive properties. The acid taste exclusively partaken of produces tooth-edge, looseness of the limbs a burning sensation in the heart and epiastrium, and establishes suppuration in excised or incised wounds, like a living fire.

लवणानि यवक्षारसर्जिकादिश्च लावणः॥
शोधनः पाचनः क्लेदी वि श्लेषसर्पणादिकृत्॥१०॥
मार्दवकृत्स एकः परिषेवितः॥
गात्रकण्डूकोष्ठशोथवैवर्ण्यं जनयेद्रसः॥
रक्तवातं पित्तरक्तं पुंस्त्वेन्द्रियरुजादिकम्॥११॥
व्योषशिग्रूमूलकं देवदारु च कुष्ठकम्॥
लशुनं वल्गुजी फलं मुस्तागुग्गुलुलाङ्गली॥१२॥
कटुको दीपनः शोधी कुष्ठकण्डूकफान्तकृत्॥
स्थौल्यालस्यक्रिमिहरः शुक्रमेदोविरोधनः॥
एकोऽत्यर्थः सेव्यमानः भ्रमदाहादिकृद्भवेत्॥१३॥

The different kinds of salt, Yavakṣāra (nitrate of potash) and barilla etc., form the saline group, which acts as a laxative, liquefacient and digestant agent, and gives rise to increased mucous secretion, and its potency readily expands through the whole organism. The saline taste exclusively partaken of tends to obsturct the vessels of the body, brings on resolution of tumours, and begets urticaria, oedema, erythematous, eruptions, discolouring of complexion, Rakta-Vātam, Pitta-Raktam, virile impotency and diverse kinds of pain in the body. Vyośa, Śigru, Melaka, Devadaru, Kuṣṭakam, Laguna, Valguja-phala, Musta, Guggulu, and Lāṅgali, are pungent, appetising, cleanse the system of the morbific diatheses (Śodhī, it may also mean laxative) and conquer itches, skindisease and the deranged Kapham. These things, exclusively taken, reduce corpulency, bring on physical lassitude, act as good vermifuginous agents, reduce the quantity of fat and semenin the system, and produce a burning sensation in the body.

कृतमालः करीराणि हरिद्रेन्द्रयवास्तथा॥
स्वादुकण्टकवेत्राणि बृहतीद्वयशङ्खिनी॥१४॥
गुडूची च द्रवन्ती च त्रिवृन्मण्डूकपर्ण्यपि॥
कारवेल्लकवार्त्ताकुकरवीरकावासकाः॥१५॥
रोहिणी शङ्खचूर्णं च कर्कोटो वै जयन्तिका॥
जीवावावारुणकं निम्बो ज्योतिष्मती पुनर्नवा॥१६॥
तिक्तो रस श्छेदनः स्याद्रोचनी दीपनस्तथा॥
शोधनो ज्वरतृष्णाघ्नो मूर्च्छाकण्ठार्तिकादिजित्॥१७॥

Kṛtamāla, Karīra, Haridrā, Indrayava, the sweet Kaṇṭakam, the sweet Vetram, the two kind's of Bṛhati, Śaṅkhinī, Guḍūcī, Dravanti, Trivṛt, Maṇḍūkaparṇī, Karavellakam, Vārtāku, Karavira, Vāsaka, Rohiṇī, Śaṅkhapuṣpī, Karkota, Jayantika, Jāti, Varuṇakam, Nimba. Jyotiṣmatī, and Punarnavā, are bitter in flavour, tend to set flow the arrested serum (free the venal circulation), are relishing, refrigerant, and laxative, improve the digestive capacity, and conquer fever, epileptic fits and itching sensations.

विण्मूत्रक्लेदसंशोषो हृत्यर्थं स च सेवितः॥
हनुस्तम्भाक्षेपकार्त्तिशिरःशूलब्रणादिकृत्॥१८॥

These drugs, exclusively taken, dry up the excrementitous matter of the organism, and prove remedial in cases of wryneck, convulsion. cephalagia and ucler.

त्रिफलासल्लकीजम्बु आम्रातवटादेकम्॥
तिन्दुकं वकुलं शालं पालङ्कीमुद्गचिल्लकम्॥१९॥

The group consisting of Triphalā, Śallakī, Jambū, Āmrātakam, Vata and its kindred species, Tindukam, Vakulam, Śālam, Pālaṅkam, Mudga, and Cillakam are astringent, and absorbant, arrest local secretions, and produce granulations in ulcers.

कषायो ग्राहको रोपी स्तम्भनक्लेदशोषणः॥
एकोऽत्यर्थं सेव्यमानो हृदये चाथ पीडकः॥
मुखशोषज्वराध्मानमन्यास्तम्भादिकारकः॥२०॥

Exclusively taken, these drugs beget pain at the chest, fever, parchedness of the mouth, distension of the abdomen, and wry neck.

हरिद्राकुष्ठलवणं मेष शृङ्गिबलाद्वयम्॥
कच्छुरा सल्लकी पाठा पुनर्नवा शतावरी॥२१॥
अग्नि मन्थो ब्रह्मदण्डी श्वदंष्ट्रैरण्डके तथा॥
यवकोलकुलत्थादिकर्षाशी दशमूलकम्॥
पृथक् समस्तो वातातोर्बहुपित्तहरस्तथा॥२२॥

Haridrā, Kugbam, salt, Meṣaśṛṅgī, the two kinds of Valā Kacchura, Śallakī, Punarnavā, Śatāvarī, Agnimantha, Brahmadaṇḍī, Śvadanṣṭrā, Eraṇḍa, Yava, Kola, Kulattha, Karṣāśī, and Daśamūlam, these drugs, whether severally or in combination, destroy the deranged Vāyu and subdue the deranged Pittam and Kapham.

शतावरी विदारी च बालकोशीरचन्दनम्॥
दूर्वा वटः पिप्पली च बदरी सल्लकी तथा ॥२३॥
कदली चोत्पलं पद्ममुदुम्बरपटोलकन्॥
अथ श्लेष्महरो वर्गो हरिद्रागुडकुष्ठकम्॥२४॥
शतपुष्पी च जाती च व्योषारग्वधलाङ्गली॥
सर्पिस्तैलवसामज्जाः स्नेहेषु प्रवरं स्मृतम्॥२५॥

The group consisting of such drugs as Śatāvarī, Vidāri, Vālakam, Uṣira, Candanam, Dūrvā, Vaṭa, Pippalī, Vadārī, Śallakī, Kadall, Utpatam, Padma, Audumbara and Paṭolakam acts as good phlegmagogue, Haridrā, treacle with Kuṣ ṭhakam, §atapuṣpī, Jāti, Vyośa, Āragvadha, and Lāṅgali are possessed of the same virtue as the foregning ones; clarified butter, oil, myosin and marrow are the best of all lardaceous substance.

तथा धीस्मृतिमेधाग्निकाङ्क्षिणां शस्यते घृतम्॥
केवलं पैत्तिके सर्पिर्वातिके लवणान्वितम्॥२६॥
देयं बहुकफे वापि व्योषक्षारसमायुतम्॥
ग्रन्थिनाडीकृमि श्लेष्ममेदोमारुतरोगिषु॥॥२७॥

Persons desiring toe improve their memory, intelligence and disgestive capacity should regularly take clarified butter; Ghṛram unmixed with any thing should be given in diseases of the deranged Pittam, in combination with salts in diseases of the deranged Vāyu, and in admixture with Vyośa or alkalis in glandular affections, sinuses, worms in the intestines, and diseases brought about through the agency of the deranged Vāyu, or thorugh the predominance of the deranged Kapham.

तैलं लाघवदार्ढ्याय क्रूरकोष्ठेषु देहिषु॥
वातातपाम्बुभारस्त्रीव्यायामक्षीणधातुषु॥२८॥

Oil which imparts lightness and firmness to the body, should be internally administered to patients suffering from extreme constipation of the bowels, to those whose fundamental organic principles have suffered a diminution through sexual excesses, carrying of inordinately heavy loads, excessive physical labour, and exposure to wind and water.

रूक्षक्लेशक्षयात्याग्निवाता वृतपथेषु॥
अथ दग्ध्वा शिराजालं योनिकर्म शिरोरुजि(जम्)॥२९॥

It should be used in vaginal enematas, after cauterising a vein, in obstruction of the vessels of the body, for removing a parched condition of the organism, after fatiguing physical labour, and for making up any loss in the system.

उत्तमस्य पलं मात्रा त्रिभिश्चक्षैश्च मध्यमे॥
जघन्यस्य पलार्द्धेन स्नेहाक्वाथौषधेषु॥३०॥

In connection with emulsive medicinal decoctions the full does of oil should be understood as a Palam weight; three Akṣa weight is the middling dose, and a half Palam weight is the smallest (Jaghanyam) .dose.

जलमुष्णं घृते देयं पृथक् तैले तु शस्यते॥
स्नेहे पित्ते तु तृष्णायां पिबेदुष्णोदकं नरः॥३१॥

Hot water should be given with Ghṛtam, while it should be separately given to a patients of whom oil may be prescribed. A man feeling himself thirsty after taking any kind of Ghṛtam or oil should drink hot water.

वातानुलोमं दीप्तांग्नेर्वर्च्चः स्निग्धस्य तन्मतम्॥
रूक्षस्य स्नेहनं कार्य्यमभिस्निग्धस्य रूक्षणम्॥३२॥

Measures calculated to restore the deranged Vāyu to its normal condition should be resorted to with the help of any emulsivesubstance in respect of patients of good diges tive capacity. Diaphoretic measures should be employed in respect of person of extremely parched temperament, while parchifying measures should be adapted in cases of over-dose of an oil or Ghṛtam.

श्यामाककोरदोषान्नतक्रपिण्याकसक्तुभिः॥
वात श्लेष्मणि वाते वा कफे वा स्वेद इष्यते॥
स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् ॥३३॥

A compound of Śāmaka, Koradusa, or boiled rice, or Pinyākam, pasted with whey and made warm, should be used in fomenting the body of the patient, in diseases of the deranged Vāyu and Kapham, or in those of the deranged Vāyu, or in those of the deranged Kapham. Extremely corpulent, or weak patients, as well as those of parched temperament, or suffering form epileptic fits should not be fomented at all.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे योगसारादिवर्णनं नाम त्रिसप्तत्युत्तरशततमोऽध्यायः॥ १७३॥

अध्यायः १७४ / Chapter 174

धन्वन्तरिरुवाच

घृततैलादि वक्ष्यामि शृणु सुश्रुत रोगनुत्॥
शंखपुष्पी वचा सोमा ब्राह्मी ब्रह्मसुवर्चला॥१॥
अभया च गुडूची च अटरूपकवागुजी॥
एतैरक्षसमैर्भागैर्घृतप्रस्थं विपाचयेत्॥२॥

Dhanvantari said :—Hear me, O Suśruta, who art well conversent with the nature of diseases, discourse on the preparations and efficacies of different medicinal oils and Ghṛtas. Cook a Prastha measure of clarified butter with an Akṣa measure of each of the following drugs. viz., Śaṅkhapuṣpī, Vacā, Soma, Brāhmī, Brahma, Suvarcalā, Abhayā, Guḍūcī, Ataruśaka and Vāgucī, in combination with a Prastha measure of the expressed juice of Kaṇṭakārī and the same quantity of milk.

कण्टकार्य्या रसप्रस्थक्षीरप्रस्थसमन्वितम्॥
एतद्ब्राह्मीघृतं नाम श्रुतिमेधाकरं परम्॥३॥
त्रिफलाचित्रकबलानिर्गुण्डी निम्बवासकः॥
पुनर्नवा गुडूची च बृहती शतावरी॥४॥

This Ghṛtam is called Brāhmī Ghṛtam. It improves the intellect and memory. Cook a Ghṛtam with Triphalā, Citrakam, Valā, Nirguṇḍī, Nimba, Vāsaka, Punarnavā, Guḍūcī, the two kinds of Vṛhatī and Śatāvarī, or with as many of them as are available.

एतैर्घृतं यथालाभां सर्वरोगविमर्दनम्॥
बलाशतकषाये तु तैलस्यार्द्धाढकं पचेत्॥
कल्कैर्मधूकमञ्जिष्ठाचन्दनोत्पलपद्मकैः ॥५॥
सूक्ष्मैलाप्पिलीकुष्ठत्वगेलागुरुकेसरैः ॥
गन्धाश्जीवनीयैश्च क्षीराढकसमाश्रितम्॥६॥

This Ghṛtam may be used with benefit in all forms of disease. Cook half an Āḍakam of oil with a decoction of a hundred Valās and a paste of Madhukam, Mañjīṣṭhā, Candana, Utpalam, Padmakam, Sukṣmailā, Pippalī, Kuṣṭham, Tvak, Elā, Aguru, Kesara, Aśvagandhā, and drugs of the Jīvanīya group. cook it over a gentle fire, and keep it in a silver pitcher after cooking.

एतन्मृद्वग्निना पक्वं स्थापयेद्राजते शुभे॥
सर्ववातविकारास्तु सर्वधान्वतराश्रयान्॥७॥
तैलमेतत्प्रशमयेद्बल्याख्यं राजवल्लभम्॥
शतावरीरसप्रस्थं क्षीरप्रस्थं तथैव च॥८॥
शतपुष्पं देवदारु मांसी शैलेयकं बला॥
चन्दनं तगरं कुष्ठं मनःशिला ज्योतिष्मती॥९॥

This Ghṛtam, which is named as Rājaballabham, proves highly efficacious in all diseases of the deranged Vāyu, no matter what fundamental principle of the organism it might have affected, as well as in diseases of the deranged Kapham. Cook a Prastha measure of clarified butter with a Prashtha measure of the expressed juice of Śatāvarī and a Prastha measure of milk, as well as with the addition of the paste of a Karṣa of each of the followings drugs, viz., Śatapuṣpā, Devadāru, Mimi, Śaileyakam, Vale, Valā and Tagaram.

एतैः कर्षसमैः कल्कैः घृतप्रस्थं विषाचयेत्॥
कुब्जवामनपंगूनां बधिरव्यंगकुष्ठिनाम्॥१०॥
वायुना भग्नगात्राणां ये च सीदन्ति मैथुने॥
जराजर्जरगात्राणां चाध्मानमुख शोषिणाम्॥११॥
त्वग्गताश्चापि ये वाता शिरास्नायुगताश्च ये॥
सर्वांस्तान्नाशयत्याशु तैलं रोगकुलान्तकम्॥१२॥

Hanchbacks, dwarfs, maimed persons, deaf ones, or those suffering from Vyaṅga or Kuṣṭham, as well as those who suffer from distortions of limbs in consequence of the enargement of the bodily Vāyu, or meet disappointment during the middle part of an act of sexual congress, persons suffering from the imbecilities, of old age, or from tympanites or dryness of the mouth, or from diseases affecting the skin, veins and ligaments have got a splendid remedy in this Nārāyaṇa Pailam, the killer of all diseases, the recipe of which was formerly disclosed by Viṣṇu himself.

नारायणमिदं तैलं विष्णु नोक्तं रुगर्दनम्॥
पृथक्तैल घृतं कुर्य्यात्समस्तैरौपधैः पृथक्॥१३॥
शतावर्य्या गुडूच्या वा चित्रकै गेचनान्वितैः॥
निर्गुण्ड्या वा प्रसारः स्यात्कण्टकार्य्या रसादिभिः॥१४॥
वर्षाभूबालया वापि वासकन फलत्रिकैः॥
ब्राह्मया चैरण्डकेनापि भृंगराजेन कुष्टिना॥१५॥

Oils or Ghṛtas may be separately cookes in admixture with each of the following drugs, viz. Śatāvarī, Guḍūcī, Citrakam, Vyośa, Nimba, the expressed juice of Nirguṇḍī, Prariṇī, or Kaṇṭakārī, Varṣābhu, Valā, Vāsaka, Phalatrikam, Brāhmī, Eraṇḍa, Yaṣṭhika, Bhṛṅgarāja, Musal, Daśamūlam, Khadira and Vaṭa.

मुसल्या दशमूलेन खदिरेण वटादिभिः॥
वटिका मोदको वापि चूर्णं स्यात्सर्वरोगनुत्॥१६॥
घृतेन मधुना वापि अद्भिः खण्डगुडादिभिः॥
लवणैः कटुकैर्युक्तं यथालाभं च रोगनुत्॥१७॥
चित्रकार्कत्रिवृद्वापि यवानीहयमारकम्॥
सुधां च बालां गणिकां सप्तपर्णसुवर्चिकाम्॥१८॥
ज्योतिष्मतीञ्च संभृत्य तैलं धीरो विपाचयेत्॥
एतन्निष्यन्दनं तैलं भृशं दद्याद्भगन्दरे॥१९॥

Confection, pills, or pulverised compounds of the foregoing drugs, taken with honey, sugar, and clarified butter, or with water, prove curative in all diseases. The intelligent one should cook a medicinal oil in combination with Citrakam, Trivṛt, Pāṭhā, Malapum, Hayamārakam, Sudhā, Vacā, Lāṅgalakim, Saptaparṇam, Suvarcikā, and Jyotiṣmāli. This oil is called Syandanam Tailam and should be employed for the purpose of asepsising and healing ulcers, and especially in fistula in ano.

शोधनं रोपणं चैव सर्ववर्णकरं परम्॥
चित्रकाद्यं महातैलं सर्वरोगप्रभांजनम्॥२०॥

अजमोदं ससिन्दूरं हरितालं निशाद्वयम्॥
क्षारद्वयं फेनयुतमार्द्रक सर (शव) लोद्भवम्॥२१॥
इन्द्रवारुण्यपामार्गकदलैः स्यन्दनैः समम्॥
एभिः सर्षपजं तैलमजामूत्रैश्च योजितम्॥२२॥

The medicinal oil of great efficacy, which is called Citrakādyam Tailam, cures all diseases; cook mustard oil in combination with Ajamodā, Sindūra, Haritālam, the two kinds of Niśā, the two kinds of Kṣāra, Phena, Ardrakam, Sarala, Indra-Vāruṇī, Apāmārga, Kadala and Kandala taken in equal parts with the addition of the usual quantity of goat's urine.

मृद्वग्निना पचेदेतद्रव्यक्षीरेण संयुतम्॥
अजमोदादिकं तैलं गण्डमालां व्यपोहति॥२३॥
विदग्धस्तु पचेत्पक्वं पक्वं चैव विशोधयेत्॥
रोपणं मृदुभावं च तैलेनानेन कारयेत्॥२४॥

This Tailam should be cooked over a gentle fire and with the admixture of cow-milk. The oil thus cooked and prepared is called Ajamodā Tailam, which proves highly efficacious in scrofula and scrofulous sores. It induces satisfactory suppuration in indurated or partially suppurated sores, and cleanse the suppurating ones. Healing, granulation and softening of ulcers may be brought .about with the help of this Ajamoda oil, which is one of the most efficacious of medicinal oils, and cures a host of bodily distempers.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्राह्मीघृतदिवर्णनं नाम चतुःसप्तत्युत्तरशततमोऽध्यायः॥ १७४॥

अध्यायः १७५ / Chapter 175

रुद्र उवाच

एवं धन्वन्तरिर्विष्णुः सुश्रुतादिनुवाच ह॥
हरिः पुनर्हरायाह नानायोगान्नृगर्दनान्॥१॥

Rudra said :—Thus the holy Dhanvantari, who is an incarnation of *Viṣṇu,* discoursed on many a medicinal compound of infallible potency, which (Hari) formerly disclosed to Hara.

हरिरुवाच

सर्वज्वरेषु प्रथमं कार्य्यं शङ्कर लङ्घनम्॥
क्वथितोदकपानं च तथा निर्वातसेवनम्॥२॥

Hari said :—O Śaṅkra, in all types of fever the patient should bemade to fast and kept in a room protected from the wind. Boiled water should be given to him for drink.

अग्निस्वेदाज्ज्वरास्त्वेवं नाशमायान्तिहीश्वर॥
वातज्वरः क्वाथो गूडूच्यो मुस्तकेन च॥३॥

Dry formenatitons prove efflcacious in all forms of fever; a decoction of Musta and Guḍūcī proves antidotal to the Vātaja type.

दुरालभैश्चैव घृतं पित्तज्वरहरः शृणु॥
शुण्ठीपर्पटमुस्तैश्च बालकोशीरचन्दनैः॥४॥

A decoction of Duralabhā cures Pittaja fever, and hear that, a decoction of Śuṇṭhī, Parpaṭa, Musta, Valaka, Uśira and Candana proves remedial in the same type.

साज्यः क्वाथः श्लेष्मजं तु सशुण्ठिः सदुरालभः॥
सवालकः सर्वज्वरं सशुण्ठिः सहपर्पटः॥५॥

A decoction of the Śuṇṭhi and Duralabhā taken with ghṛtam proves curative in the Kaphaja type or fever. A decoction of śuṇṭhi, Vālakam and Prapaṭam proves curative in all forms of fever.

किराततिक्तैर्नारीगुडूचीशुण्ठिमुस्तकैः ॥
पित्तज्वरहरः स्याच्च शृण्वन्यं योगमुत्तमम्॥६॥

A decoction of Taktā, Eraṇḍa, Guḍucī, Śuṇṭhī, and Mustaka cures Pittaja fever; now hear me enumerate the other medicinal compounds of infallible efficacy.

बालकोशीरपाठाभिः कण्टकारिकमुस्तकैः॥
ज्वरनुच्च कृतः क्वाथस्तथा वै सुरदारुणा॥७॥

A decoction of Vālaka, Uśira, Pāṭhā, Kaṇṭakārī, Mustaka, and Devadāru acts as a good febrifuge remedy.

धन्याकनिम्बमुस्तानां समधुः स तु शङ्कर॥
पटोलपत्रयुक्तस्तु गुडूचीत्रिफलायुतः॥८॥

O Śaṅkara, decoction of Dhānyakam,

Nimba and Musta taken with honey, or a decoction of Triphalā, Guḍucī, and Poṭola leaves, internally administered.

पीतोऽखिलज्वरहरः क्षुधाकृद्वातनुत्त्विदम्॥
हरीतकी पिप्पलीनामामलीचित्रकोद्भवम्॥ ९॥
चूर्णं ज्वरं च क्वथितं धान्य(धन्या) कोशीपपर्पटैः॥
आमलक्या गुडूच्या च मधुयुक्तं सचन्दनम्॥ १०॥

Acts as an appetising, Vāyu-subding, and febrifuge medicine. Powders of Harītaki, Pippalī, Āmalā and Citrakam taken with a decoction of Dhānyakam, Uśira and Parpatam, or a decoction of Amalaki, Guḍcī, and Candanam taken with honey proves curative in all forms of fever.

समस्तज्वरनुच्च स्यात्सन्निपातहरं शृणु॥
हरिद्रानिम्बत्रिफलामस्तकैर्देवदारुणा ॥ ११॥
कषायं कटुरोहिण्या सपटोलं सपत्रकम्॥

No hear me, discourse on the medicinal compounds, which have the efficacy of subduing the Sānnipātika forms of fever. A decoction of Haridrā, Nimba, Triphalā, Mustakam, Devadāru, Kaṭurohiṇi and Paṭola leaves destroys Sānnipātika fever.

त्रिदोषज्वरनुच्चस्यात्पीतं तु क्वथितं जलम्॥ १२॥
कण्टकार्य्या नागरस्य गुडूच्या पुष्करेण च॥
जग्ध्वा नागबलाचूर्णं श्वासकासादिनुद्भवेत्॥ १३॥

Powders of Nāgavalā, taken with a decoction of Guḍucī, Puṣkara, Nāgaram and Kaṇṭākarī subdues cough, asthma, etc. Hot water should be given for the alleviation of thirst in fever due to the action of the deranged Vāyi and Kapham. Cooked Śāli rice reduced to the consistency of a soup, rice gruel, or Mudga soup should be given to a fever patient for the subsidence of fever.

कफ वातज्वरे देयं जलमुष्णं पिपासिने॥
विश्वपर्पटकोशीरमुस्तचन्दनसाधितम् ॥ १४॥
दद्यात्सुशीतलं वारि तृट्छर्दिज्वरदाहनुत्॥
बिल्वादिप पञ्चमूलस्य क्वाथः स्याद्वातिके ज्वरे॥ १५॥

Water boiled with Viśva, Parpatakam, Uśira, and Candanam, and subsequently cooled down, should be given for the alleviation of fever thirst and vomiting. A decoction of the drugs of the Pañcamūlam group proves remedial to Vātaja fever.

पाचनं पिप्पलीमूलं गुडूचीविश्वभेषजनम्॥
वातज्वरे त्वं क्वाथो दत्तः शान्तिकरः परः॥ १६॥

A decoction of Pippalī-mūlam, Guḍucī, and Viśva-bheṣajam conquers Vātaja fever.

पित्तज्वरघ्नः समधुः क्वाथः पर्पटनिम्बयोः॥
विधाने क्रियमाणेऽपि यस्य संज्ञा न जायते॥ १७॥

A decoction of Nimba and Parpatakam, taken with honey, proves curative in Pittaja fever.

पादयोस्तु ललाटे वा दहेल्लौहशलाकया॥
तिक्तापाठा पर्पटाश्च विशाला त्रिफला त्रिवृत्॥
सक्षीरो भेदनः क्वाथः सर्वज्वरविशोधनः॥ १८॥

The forehead and soles of the feet of a fever patient, who can not be restored to consciousness even with the employment of ordinary restorative measures, should be cauterised with an iron rod. A purgative decoction consisting of Tiktā, Paṭhā, Parpata, Viśāla, Triphalā, and Trivṛt, taken with boiled milk, proves curative in all forms of fever.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ज्वरहरनानायोगादिवर्णनं नाम पञ्चसपतत्युत्तरशततमोऽध्यायः॥ १७५॥

अध्यायः १७६ / Chapter 176

श्रीभगवानुवाच

सप्तरात्रात्प्रजायन्ते खल्वाटस्य कचाः शुभाः॥
दग्धहस्तिदन्तलेपात्साज्जीक्षररसाञ्जनात् ॥ १॥

The Deity said :—Plasters of the ashes of elephant's tusks and Rasāñjanam pasted with goat's milk and applied for seven days in succession, contribute to the growth of beards and mustachios.

भृङ्गराजरसेनैव चतुर्भागेन साधितम्॥
केशवृद्धिकरं तैलं गुञ्जाचूर्णान्वितेन च॥ २॥

एलामांसीकुष्ठमुरायुक्तमभ्यङ्गतः शिवम्॥
गुञ्जाफलं समादेयं लेपनं चन्द्रलुप्तनुत्॥ ३॥

Oil, cooked with its quarter part of the expressed juice of Bhṛṅgarāja and Guñjā helps the growth of hair. For the cure of baldness (alopacea), first rub the scalp with a paste of Elā, Mānsī, Kuṣṭham, and Murā, and then apply a plaster of pasted Guñjā berries over it.

आम्रास्थिचूर्णलेपाद्वै केशाः सूक्ष्मा भवन्ति च॥
करंजामलकैलाललाक्षालेपोऽरुणापहः ॥४॥
आम्रास्थिमज्जामलकलेपात्केशा भवन्ति वै॥
बद्धमूला घना दीर्घाः स्निग्धाः स्युर्नोत्पतन्ति च॥५॥

Applications of plasters of the powdered pulps of mongo stones impart a thickness and silky gloss to the hairs and prevent their falling off.

विडंगगन्धपाषाणसाधितं तैलमुत्तमम्॥
सचतुर्गुणगोमूत्रं मनसः शिलमेव वा॥ ६॥
शिरोऽभ्यंगाच्छिराजन्मयूकालिख्याः क्षयं नयेत्॥
नवदग्धं शंखचूर्णं घृष्टसीसकलेपितम्॥ ७॥

Anointment of the head with a medicinal oil cooked with Viḍaṅga, Gandh-pāṣāṇa, and Manaḥ-Śilā and with the admixuture of cow's urine, four times its own weight, destroys lice and dandruff. O thou bull-riding deity, applications of freshly burnt conch-shell powders mixed with rubbings of lead and water to the scalf impart a raven like blackness to the hair.

कचाः श्लक्ष्णा महाकृष्णा भवन्ति वृषभध्वज॥
भृंगराजं लोहचूर्णं त्रिफला बीजपूरक॥८॥
नीली च करवीरं च गुडमेतैः समं शृतम्॥
पलितानीह कृष्णानि कुर्याल्लेषान्महौषधम्॥ ९॥

A hair dye composed of Bhṛṅgarāja, irondusts, Triphalā, Vījapurakanī, Nīlī and Karavīram boiled with an equal quantity of treacle make the grey hairs of old men black again.

आम्रास्थिमज्जा त्रिफला नी (ता) ली च भृंग राजकम्॥
जीर्णं पक्वं लोहचूर्णं कांजिकं कृष्णकेशकृतं ॥१०॥

Pulps of mango-stones, Triphalā, Nīlī, Bhṛṅgarāja, steel-powders, dissolved in Kāñjikā make a good hair-dye.

चक्रमर्दकबीजानि कुष्ठमेरण्डमूलकम्॥
अत्यम्लकांजिकं पिष्ट्वा लेपान्मस्तकरोगनुत्॥ ११॥

Plasters of Çakramards-seeds, Kuṣṭham and Eraṇḍa-roots pasted with warm Kāñjikam and applied to the scalp.prove curative in all diseases of the head (cephalagia).

सैन्धवं च वचा हिंगु कुष्ठं नागेश्वरां तथा॥
शतपुष्पा देवदारु एभिस्तैलं तु साधितम्॥ १२॥
गोपुरीपरसेनैव चतुर्भागेन संयुतम्॥
तत्कणभरणादुग्रकर्णशूलं क्षयं नयेत्॥ १३॥
मेषमूत्रसैन्धवाभ्यां कर्णयोर्भरणाच्छिव॥
कर्णयोः पूतिनाशः स्यात्कृमिस्रावादिकस्य च॥ १४॥

A medicinal oil cooked with its quarter part of cow's urine and with the addition of rock salt, Vacā, Hiṅgu, Kuṣṭham, Nāgeśvaram, Śata- and Devadāru, poured into the ears, relieves earache. Similarly, ear-drops composed of rock salt and lamb's urine prove beneficial in otalgia with a fetid discharge, and germination of parasites in the tympanum.

मालतीपुष्पदलयो रसेन भरणात्तथा॥
गोजलेनैव पूरेण पूयस्रावो विनश्यति॥ १५॥

Pourings of the expressed juice of the Mālati leaves, and cow's urine arrest fetid discharges from the ears.

कष्ठमाषमरीचानि तगरं मधु पिप्पली॥
अपामार्गोऽश्वगन्धा च बृहती सितसर्षपाः॥ १६॥

Rubbings of a plaster composed of Kuṣṭha, Māṣa, Marīcam, Tagaram, Pippalī, Apāmārga, Aśvagandhā, the two kinds of Vrhati, and mustard,

यवास्तिलाः सैन्धवं च पादिकोद्वर्त्तनं शुभम्॥
लिंगबाहुस्तनानां च कर्णयोर्वृद्धिकृद्भवेत्॥
कटुतैलं भल्लातकं बृहती फलदाड़िमम्॥ १७॥
वल्कलैः साधितैर्लिप्तं लिंगं तेन विवर्द्धते॥ १८॥

Yava, and Tilam pasted with honey and rocksalt remove the numbness of the penis and the arms. Mustard oil cooked with the

admixture of Bhallātakam, the two kinds of Vṛhati, and the fruit and barks of Dāḍima trees should be prescribed for the purpose of getting the male reproductive organ elongated.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे केशोत्पत्त्यादिवर्णनं नाम षट्सप्तत्युत्तरशततमोऽध्यायः॥ १७६॥

अध्यायः १७७ / Chapter 177

हरिरुवाच

सोभांजनपत्ररसं मधुयुक्तं हि चक्षुषोः॥
भ(च)रणाद्रोगहरणं भवेन्नास्त्यत्र संशयः॥१॥

Hari said :—The expressed juice of the leaves of Śobhāñjañam mixed with honey, and poured into the eyes, undoubtedly relieves all forms of occular affections.

अशीतितिलपुष्पाणि जात्याश्च कुसुमानि च॥
उषानिम्बामलाशुण्ठीपिप्पलीतंडुलीयकम्॥ २॥
छायाशुष्कां वर्टीं कुर्य्यात्पिष्ट्वा तण्डुलवारिणा॥
मधुना सहसा चाक्ष्णोरंजनातिमिरादिनुत्॥ ३॥

Make a pill with the flowers of black sesame, Jāti flowers, Uṣa, Nimba, Amalā, Śuṇṭhī, Pippalī, and Tāṇḍulīyakam pasted together with ricewashings and dried in the shade. Rub this pill with honey and reduce it to a paste, apply this paste to the eyes in the manner of a collyrium. It cures blindness (Timira).

बिभीतकास्थिमज्जा तु शंखनाभिर्मनःशिला॥
निम्बपत्रमरीचानि अजामूत्रेण पेषयेत्॥४॥
पुष्पं रात्र्यन्धंता हन्ति तिमिरं पटलं तथा॥
चतुर्भागानि शंखस्य तदर्द्धेन मनःशिला॥५॥

Take Bibhutakī, Śaṅkha, Manaḥ-Śīlā, black pepper and Nimba leaves, reduce them to a paste with the addition of goat's urine. It cures Timira, Patalam and night-blindness.

सैन्धवं च तदर्द्धेन त्वेतिपिष्ट्वोदकेन तु॥
छायाशुष्कां तु वटिकां कृत्वा नयनमंजयेत्॥६॥
तिमिरं पटलं हन्ति पिचिटं च महौषधम्॥
त्रिकटु त्रिफलां चैव करं जस्य फलानि च॥७॥

Take four parts of powdered conch-shell, two parts of realgar and one part of rock-salt, reduce them to a paste with the addition of cold water, make them into pills, and dry them in the shade. A pill, thus prepared, and pasted with water and applied along the eyes in the manner of a collyrium cures loss of sight, Paṭalam and agglutination of the eyes with slimy mucous (Picchitam).

सैन्धवं जनी द्वे व भृंगराजसेन हि॥
पिष्ट्वा तदंजनादेव तिमिरादिविनाशनम्॥८॥

A plaster composed to Trikaṭu, Triphalā, Karadja seeds, the two kinds of Rajanī, and rock salt pasted with the expressed juice of Bhṛṅgarāja and applied in the manner of a collyrium cures loss of vision, etc

आटरूषकमूलं तु कांजिकापिष्टमेव तु॥
तेनाक्षिभूमिलेपाच्च चक्षुःशूलं विनश्यति॥९॥

Aṭaruṣaka roots pasted with Kāññjikam and thickly plastered over the eyelids relieve aching sensations in the eyes.

सतक्रं बदरीमूलं पीतं वाक्षिव्यथां हरेत्॥
सैन्धवं कटुतैलं च अपामार्गस्य मूलकम्॥१०॥
क्षीरकांजिकसंघृष्टं ताम्रपात्रे तु तेन च॥
अञ्जनात्विञ्जटस्यैव नाशो भवति शंकर॥११॥

Decoctions of Śatadkram, and Vādārī roots internally administrated relieve pain in the eyes. An Añjanam composed of mustard oil, rock-salt and Apāmārga roots pasted together with milk and Kāñjikam and prepared in a copper vessel, and applied to the eyes in the manner of a collyrium, removes, O Śaṅkara, the agglutination of the eyelids with mucous.

ॐ दद्रु सर क्रों ह्रीं ठः ठः दद्रु सर ह्रीं ह्रीं
ॐ उं ऊ सर क्रां क्रीं ठः ठः॥
आद्या हि वशमायान्ति मन्त्रेणानेन चाञ्जनात्॥ १२॥

This Añjanam (eye-salve) applied by reciting the Mantra, Om, Dadru Sara, Krim, Hrim, Than, Than, Dadru Sara, Harīm, Hrīm, Om, Um, Um, Sara, Krām, Krīm, Ṭhah, Ṭhaḥ, brings the Ādayā under the control of the applier at all.

बिल्वकनीलिकामूलं पिष्टमभ्यञ्जनेन च॥
अनेनाञ्जितमात्रेण नश्यंति तिमिराणि हि॥१३॥

The application of eye-salve composed of Bilavam, and Nīlī-roots pasted together with water instantly cures the loss of vision.

कटुकं (पिप्पली) तगरं चैव हरिद्रामलकं वचा॥
खदिरापिष्टवात्तश्च अञ्जनान्नेत्ररोगनुत्॥१४॥

A stick made of Pippalī, Tagaram, Haridrā, Amalakam, Vacera and Khadira pasted together with water and applied to the eyes, proves curative in occular affections.

नीरपूर्णमुखो धौति बृहन्मानेन योऽक्षिणी॥
प्रभाते नेत्ररोगैश्च नित्यं सर्वैः प्रमुच्यते॥१५॥

Dash cold water over the eyes while holding water in the mouth at morning, each day. "his measure cures many an occular affection.

शुक्लैरण्डस्य मूलेन पत्रेणापि प्रसाधितम्॥
छागदुग्धसेकमौघ्ययाच्चश्शुषोर्वातशलनुत्॥१६॥

Formentations of the eyes with vapours of warm goat's milk cooked in combination with the roots and leaves of white Eraṇḍa prove curative in the Vātaja form of eye-diseases.

चन्दनं सैन्धवं वृद्धपालाशश्च हरीतकी॥
पटलं कुसुमं नीली च(व)क्रिकां हरतेऽञ्जनम्॥१७॥
गुञ्जामूलं छागमूत्रे घृष्टं तिमिरनुच्च तत्॥
रौप्यताम्रसुवर्णानां हस्तघृष्टशलाकया॥१८॥

A compound of Candanam, Saindhava, Vṛddha, Palāśa, Haritakī, Paṭola flowers, and Cakrika pasted together with water, or Guñjā- pasted with goat's urine and applied to the eyes in the manner of a collyrium removes blindness (Timram).

घृष्टमुद्वर्त्तनं रुद्र कामलाव्याधिनाशनम्॥
घोषाफलमपाघ्रतं पीतकामलनाशनम्॥१९॥

Lubrication of the body of a Chlorosis-patient with clarified butter containing rubbings of gold, silver and copper rods tends to bring about a cure. Smelling or eating of Ghośāphalam proves curative in chlorosis.

दूर्वादाडिमपुष्पं तु अलक्तकहरीतकी॥
नासार्शवातरक्तनुन्नस्याद्वै स्वरसेन हि॥२०॥

Errhines composed of a soluble compound of Harītakī, Alaktakam, Dūrvā and Dāḍima-pasted with their own expressed juice cure nasal polypi and Vātaraktam.

अपिष्ट्वा जाङ्गली भू(तू)लं तद्रसेन वृषध्वज॥
नस्यादाराद्विनश्येत नाशार्शो नीललोहित॥२१॥

O Thou blue and red bodied one, O Thou bull-riding deity, errhines composed of Jiṅgali-pasted with their own expressed juice lead of the falling off of nasal polypi.

गव्यं घृतं सर्ज्जरसं रुद्र धन्याकसैन्धवम्॥
धुत्तूरकं गैरिकं च एतैः साधितसिक्थकम्॥२२॥

A medicinal oil prepared with the admixture of Siktham saturated with the expressed juice of Dhutūram and Dhānyakam, and mixed with Sarjarasa, Gairikam, rock-salt and Ghṛtam made out of cow butter proves remedial in ulcers, as well as in sloughing and splintering of the lips.

सतैलं व्रणनुत्स्याच्च स्फुटितोद्धटिताधरे॥
जातीपत्रं च चर्वित्वा विधृतं मुखरोगनुत्॥२३॥

Jātipatram unmixed with Ghṛtam should be chewed by one, for the alleviation of the diseases of one's mouth; chewing of Kośa-seeds imparts a firmness even to loose teeth.

भक्षात्केसरबीजस्य दन्ताः स्युश्चलिताः स्थिराः॥
मुष्टकं कुष्ठमेला च यष्टिकं मधुवालकम्॥२४॥
धन्याकमेतददनान्मुखदुर्गन्धिनुद्धर ॥

Chewing of a compound consiting of Mustakam, Kuṣṭham, Elā, Yaṣṭikam, Vālakam, Dhanyakam and honey removes fetour in the mouth.

कषायं कटुकं वापि तिक्तशाकस्य भक्षणात्॥२५॥
तलयुक्तस्य नित्यं स्यन्मुखदुर्गन्धताक्षयः॥
दन्तव्रणानि सर्वाणि क्षयं गच्छन्त्यनेन तु॥२६॥

Daily ingestions of bitter, pungent, or astringent Śākas fried with oil remove the bad smell from the mouth and prove beneficial in cases of ulcerated gums.

काञ्जिकस्य सतैलस्य गण्डूषकवला स्थितिः॥
ताम्बूलचूर्णदग्धस्य मुखस्य व्याधिनुच्छिव ! ॥२७॥

Gargles of Kāñjikam mixed with oil, as well as those containing ashes of burnt betel lives prove curative in affections of the mouth.

परित्यक्तश्लेष्मणश्च शुण्ठीचर्वणतो यथा।
मातुलुंगदलान्येला यष्टी मधु च पिप्पली॥२८॥
जातीपत्रमथैषां च चूर्णं लीढ्वा तथा कृतम्॥
शेफालिजटायाश्च चर्वणं गलशुण्ठिनुत्॥२९॥
नासाशिरारक्तकर्षान्नश्येच्छंशकर जिह्विका ॥
रसः शिरीषबीजानां हरिद्रायाश्चतुर्गुणः॥ ३०॥
तेन पक्वेन भूतेश नस्यं मस्तकरोगनुत्॥
गलरोगा विनश्यंति नस्यमात्रेणतत्क्षणात्॥ ३१॥

Chewing of Śunṭhī, as well as eating of a compound of Mātuluga leaves, Ela, Yaṣṭimadhu, Pippalī and Jātipatram pounded together, leads to the secretion of mucous from the mouth. Chewing of the clustered sprouts (Jaṭa) of Śephālikā proves curative in Goitre; O Śaṅkara, errhines of the expressed juice of Jihvikā arrest haemorrhage from the nose or the brain. A medicinal oil cooked with the admixture of the expressed juice of Śirīṣa seeds, and Haridrā, four times as much as that juice, should be employed as errhines for the extinction of diseases of the head and throat.

दन्तकीटविनाशः स्याद्गुञ्जामूलस्य चर्वणात्॥
काकजंघास्नुहीनीलीकषायी मधुवाजितः॥ ३२॥
दन्ताकान्तान्दन्ताजाश्च कृमिन्नाशयते शिव॥

Chewing of Guñjā-roots leads to the extinction of worms in the teeth. A decoction of Kāka-Jaṅghā, Snuhī, and Nīlī, sweetened with the addition of honey, kills worms that might have originated in, or invaded the teeth.

घृतं कर्कटपादेनदुग्धोन्मिश्रेण साधितम्॥ ३३॥
तेनचाञ्जयांगितादन्ताः कुर्य्युः कटकटान्न हि॥
लिप्वी कर्कटपादेनकेवलेनाथ वा शिव॥ ३४॥

Rubbing of the teeth with a Ghṛtam cooked in combination with milk and the expressed juice of Karkaṭa-pāda prevent their gnashing (destroys the tendency of gnashing the teeth).

त्रिसप्ताहं वाः पिष्टानि ज्योतिष्मत्याः फलानि हि॥
शुक्लाभयामज्जलेपाद्दन्तस्यांककलङ्कनुत्॥ ३५॥

As an alternative, O Śiva, a paste of Karkaṭa-pada alone should be applied to the teeth, or Jyotiṣmatī fruits pasted with water alone should be applied to them for three weeks in succession or the pith (marrow) of white myrbalans pasted with water should be applied for removing the black or yellow colour (tan or tartar) of the teeth.

लोध्रकुंकुम्पमञ्जिष्ठालोहकालेयकानि च॥
यवतण्डुलमेतैश्च यष्टी मधुसमन्वितैः॥ ३६॥

A cosmetic composed of Lodhra, Kumkum, Mañjiṣṭhā, Loha, Kāleyakam, barley, rice, and Yaṣthimadhu pasted together with water should be used by ladies for beautifying their complexion.

वागिपिष्टैर्वक्त्रलेपः स्त्रीणां शोभनवक्रकृत॥
द्विभागं छागदुग्धेन तैलप्रस्थं तु साधितम्॥ ३७॥
रक्तचन्दनमञ्जिष्ठालाक्षाणां कर्षकेण वा॥
यष्टीमधुकुंकुमााभ्यां सप्ताहान्मुखकान्तिकृत॥ ३८॥

Cook a Prastha measure of oil with two parts of goat's milk and a Karp of each of the following drugs, *viz.*, Rakta-Candanam, Mañjīṣtha, Lākṣā, Yaṣṭimadhu, and Kuṁkum. This Tailam is highly possessed of cosmetic properties; a week's application will impart a beautiful tint to one's complexion.

शुण्ठीपिप्पलिचूर्णं तु गुडूची कंटकारिका॥
एभिश्च क्वथितं वारि पीतं चाग्निं करोति वै॥ ३९॥

A decoction of Śunṭhi, powdered Pippalī, Guḍūcī, and Kanṭakārikā, acts as a good digestant and stomachic remedy, and tends to allaviate, O Thou, the lord of benighted spirits, the aching (rheumatic) pain brought about through the agency of the deranged Vāyu.

वातशूलक्षयं चैव करोति प्रथमेश्वर॥
करञ्जपर्पटोशीरं बहती कटुरोहिणी॥ ४०॥
गोक्षुरं क्वथितंत्वकभिर्वारि पीतं श्रमापहम्॥
दाहं पित्तं ज्वरं शोष मूर्च्छां चैव क्षयं नयेत्॥ ४१॥

A decoction of Karañja, Karkaṭa, Uśiram, the two kinds of Vṛhatī, Kaṭu-Rohiṇī, and Gokṣuram, internally administered, tends to relieve the sense of exhaustion or fatigue, and proves curative in Pthisis, consumption, Epileptic fits and Pittaja fever with a burning sensation in the body.

मध्वाज्यपिप्पलीचूर्णं क्वथितं क्षीरसंयुतम्॥
पीतं हृद्रोगकासस्य विषमज्वरमुद्भवेत्॥४२॥

Milk cooked with powdered Pippali and taken in combination with honey, sugar and clarified butter cures cough, heart disease, and chronic intermittent fever.

क्वाथौपधीनां सर्वासां कर्षार्द्धं ग्राह्यमेव च॥
वयोऽनुरूपतोज्ञेयो विशेषो वृषभध्वज॥॥४३॥

A Karṣa measure of the combined drugs should be taken in preparing all kinds of drugdecoction; O thou bull-riding one, the does of such decoctions should be determined in consideration of the age of the patient under treatment.

दुग्धं पीतं तु संयुक्तं गोपुरीपरसेन च॥
विषमज्वरनुत्स्याच्च काकजंघारसस्तथा॥४४॥

The expressed juice of Kāka-Jaṅghā, as well as the serous fluid extrected from cow-dung, taken with warm milk, proves curative in chronic, intermittent fever.

सशुंठि कथितं क्षीरमजायां ज्वरनुद्भवेत्॥
यष्टीमधुकमुस्तं च सैन्धवं बृहतीफलम्॥४५॥

Milk cooked with Śuṇṭhi acts as a good febrifuge. Errhines composed of Yaṣṭimadhu, Musta, Bṛhatīphalam and rock salt pounded together is possessed of highly soporific properties.

एतैर्नस्यप्रदानाच्च निद्रा स्यात्पुरुषस्य च॥
मरीचप्रध्वश्चलालनम्यान्निद्रा भवेच्छिव॥४६॥

Similarly, errhines composed of Maraca pasted with honey, O Śiva, are possessed of the virtue of inducing sleep.

मूलं तु काकजंघाया निद्राकृत्स्याच्छिरम्थितम्॥
सिद्धं तैलं काञ्जिकेन तदा सर्ज्जरसेन च॥४७॥
शीतोदकसमायुक्तं लेषात्सन्तापनाशनम्॥
शोणितज्वरद्रोहभ्यो जातसन्तापनुत्तथा॥४८॥

O Śiva, Kāka-Juṅghā roots are possessed of good soporific properties, and a medicinal oil cooked in combination with Kāñjīkam and Sarjarasa, applied with the admixture of cold water, instantly allays heat and burning sensation, and shold be employed in alluviating the burning sensation of the body which characterises fever of contaminated blood (fever induced through bloodpoisoning or Septecimia).

शूकशैवालमन्थाश्च शुण्ठीपाषाणभेदकम्॥
शौवाञ्जनं गोक्षुरं वा वरुणाच्छन्नमेव च॥४९॥
सौभांजनस्य मूलं च एतैः क्वथितवारि च॥
दत्त्वा हिंगुयवक्षारं पीतं वातविनाशनम्॥५०॥

A decoction of Śāli, Śaivāla Agnimantha, Śuṇṭhi, Pāśāna-Bhedakam, janam, Gok$uram, Śobhāñjanam roots. or Varuṇa and Channam taken with Yavakṣāra and Hiṅgu, proves antidotal to diseases of the deranged Vāyu.

पिप्पली पिप्पलीमूलं तथा भल्लातकं शिव॥
वार्येतैः क्वथितं पीतं वरशूलापहारकृत्॥५१।

O Śiva, a decoction of Pippalī, Pippali-mūlam, and Bhallātakam, internally administered, proves curative in coilc and convulsions.

अश्वगन्धामूलकाभ्यां सिद्धा वल्मीकमृत्तिका॥
एतया मर्दनाद्रुद्र ऊरुस्तम्भः प्रशाम्वति॥५२॥

External applications of a plaster composed of the earth of an ant-hill cooked in combination with Aśvagandhā, Mūlakam and water alleviate the form of rheumatism known as Urustambha.

बृहतीकस्य वै मूलं संपिष्टमुदकेन च॥
पीतं संघातवातस्य विपाटनकृदेव च॥५३॥

Decoctions of Vṛhatī root internally administered cure Sanghāta-Vātam.

पीतं तक्रेण मूलं च आर्द्रम्य तगरस्य च॥
हरेत् झिञ्झिनीवातं ? वै वृक्षमिन्द्राशनिर्यथा॥५४॥

The expressed juice of the roots of Ardrakam and Tagaram, taken with whey, cures the front of neuresthesnia whose specific trait is a tingling sensation, O Śiva, as the thunder bolt of Indra cleaves a tree.

अस्थिसंहारमेकेन भक्तेन सह खादितम्॥
पीतं मांसरसेनापि वातनुच्चास्थिभङ्गनुत्॥५५॥

The expressed juice of Asthi-SamhArakam taken with a single meal, each day, or with meat soup cures nervous diseases and brings about the setting of broken bones.

घृतलिप्तं सशुष्कं च छागीक्षीरेण संयुतम्।
तल्लेपात्पादयार्नश्येत्सक्षेप्ये चात्र संशयः॥५६॥

Powders of fried barley corn reduced to a paste with the addition of goat's milk and clarified butter, and applied to the soles of the feet, tend to ally the burning sensation of those localities.

मध्वाज्यसैन्धवं सिक्थं गुडगैरिकगुग्गुलैः॥
ससर्जरसस्फुटितः क्लोमशुद्धिश्च लेपनात्॥५७॥
कटुतैलेन लिप्तो वै विधूमाग्नौ प्रतापितः॥
मृत्तिकाखादितः पादः समः स्याद्वृषभध्वज॥५८॥

Plasters composed of honey clarified butter, rock salt, treacle, Gairikam, Guggulu and Sarja rasa prove beneficial in cases of cracked soles of women and children O thou bull-riding deity, clayeasten soles of feet should be lubricated with mustard oil and heated over a smokeless fire.

सर्जरसाः सिक्थकं च जीरकं च हरीतिकी॥
उत्साधितघृताभ्यङ्गो ह्याग्निदग्धव्यथापनुत्॥५९॥

A medicinal Ghṛtam, cooked with the admixture of Sarjarasa, Siktham, Jīrakam and Harītaki, and applied to scalds or burns alleviates the incidental pain.

तिलतैलं चाग्निदग्धं यवभस्मसमन्वितम्॥
अग्निदग्धव्रणं नश्येद्बहुशः कृतलेपतः॥६०॥
नवनीत माहिषं च दग्धपिष्टतिलानि च॥
सभल्लाकं व्रणं नश्येद्धृच्छूलं नस्यलेपनात्॥६१॥
कर्पूरगव्यसर्पिर्भ्यां प्रहारः पूरितो हर॥
शस्त्रोद्भवः सबद्धश्च शुक्लवर्णेन शङ्कर!॥
पाकं च वेदना चैव संस्पृशेद्वृषभध्वज॥६२॥

Sesamum-oil saturated with the ashes of burnt barely corn proves remedial to belbs, blisters caused by a burn or scald. Plasters of Tilam, and Bhallātam pasted with milk and mixed with buffalo butter, prove beneficial in ulcer cases; applied over the chest, or employed as errhines they alleviate angina pectoris and cardiac colic. O Śaṅkara, bruises caused by blows of one's enemies are remedied by bandaging the spots with strips of clean linen saturated with cow-butter and powdered camphor.

आम्र (तस्य) मूलरसेनैव शस्त्रघातः प्रपूरितः॥
ढौकते शस्त्रघाताभ्यां निर्व्रणो घृतपूरितः॥६३॥

Sword cuts and arrow wounds, filled with the expressed juice of Āmra-roots, are adhesioned and united by the first instance without producing any pain, pus, or inflammation. Similarly, sprays of clarified butter poured into freshly madẹ swordcuts or wounds bring about their adhesion and asepsision.

शरपुङ्खा लज्जालुका पाठा चैषां तु मूलकम्॥
जलपिष्टं तस्य लेपाच्छस्त्रघातः प्रशाम्यति॥६४॥

Cuts and wounds are healed by applying plasters of Śarapuṅkhā, Lajjāluka, Pāṭhā, Casa (the Bengal edition reads Vāsā) and Mūlakam pasted with water.

मूलं च काकजङ्घायास्त्रिरोत्रणैव शोषितः॥
पाकपमूर्तिं वेदनां च हन्ति वै रोहितो व्रणे॥६५॥

The expressed juice of Kākajaṅghā, poured four three nights in succession in a granulating ulcer, brings about it asepsision and alleviates the inflammation, and prevents the production of of Pus in its cavity.

सजलं तिलतैलं च अपामार्गस्य मूलकम्॥
तत्सेकदा नान्नश्येच्च प्रहारोद्भववेदना॥६६॥
अभयां सैन्धवं शुण्ठीमेतत्पिष्ट्वोदकेन तु॥
भक्षयित्वा ह्यजीर्णस्य नाशो भवति शङ्कर! ॥६७॥

Rubbing of the body with water and the expressed juice of Apāmārga instantly alleviates the bruised pain caused by thrashing. O Śaṅkara, a compound of Abhayā, Śuṇṭhī, and rock salt pasted with water and internally administered cures all forms of indigestion.

कटिबद्धं निम्बमूलमक्षिशूलहरं भवेत्॥
शणमूलं सताम्बूलं दग्धमिन्द्रियकस्य(ल्प)हृत्॥६८॥
अन्नस्विन्नहरिद्रा च श्वेतसर्षपमूलकम्॥
बीजानि मातुलुङ्गस्य एषामुद्वर्त्तनं समम्॥
सप्तरात्रप्रयोगेण शुभदेहकरं भवेत्॥६९॥

Nimba roots tied round the waist relieves an aching pain in the eyes; dry Haridrā, white Sarṣapa, Mūlakam and Mātuluṅga seeds, pounded together, should be used in cleansing the skin of all its impurities, a week's use of

this compound imparts a brighter hue to the colour of the skin.

श्वेतापराजितापत्रं निम्बपत्ररसने तु॥
नस्यदानाड्डाकिनीनां मातृणां ब्रह्मरक्षसाम्॥
मोक्षः स्यान्मधुसारेण नस्याच्च वृषभध्वज॥७०॥

Errhines composed of the expressed juice, white Aparājitā leaves and Nimba leaves should be employed for the purpose of delivering patients from the influences Ḍākinīs, Mātṛikas and other malignant spirit O thou bull-ensigned deity, errhines of Madhuka pīthā are possessed of the same efficacy.

मूलं श्वेतजन्यत्याश्च पुष्यर्क्षे तु समाहृतम्॥
श्वेतापराजितार्कस्य चित्रकस्य च मूलकम्॥
कृत्वा तु वटिकां नारी तिलकेन वशी भवेत्॥७१॥

Cull the roots of white Jayantī, or white Aparājitā, Arka, Chitrakam or Mūlakam under the influence of the asterism Puṣyā, reduce them to a paste with the addition of water and divide the mass into pills, A pills thus prepared and applied as a Tilaka mark on the forehead of a man has the magical virtue of enthralling the hearts of young maidens.

पिप्पलीलोहचूर्णं तु शुण्ठीश्चामलकानि च॥
समानि रुद्र जानीयात्सैन्धवं मधुशर्करा ॥७२॥
उदुम्बरप्रमाणेन सप्ताहं भक्षणात्समम्॥
पुमांश्च बलवान्स स्याज्जीवेद्वर्षशतद्वयम्॥
ॐ ठ ठ ठ इति सर्ववश्यप्रयोगेषु
प्रयुक्तः सर्वकामकृत॥ ७३॥

Learn, O Rudra, that powders of " killed iron, Pippalī Śuṇṭhi, Śmalakam, rocksalt, sugar and honey, taken in equal parts, pasted together, and made into pills, to the seize of an Audmabara, should be taken for seven days in succession by a man, desiring a healthful life of a hundred years.

The Mantra, Om, Ṭha, Ṭha, Ṭha, should be employed in connection with all acts of charming.

संगृह्य विद्वान्काकस्य निलयं प्रदहेच्च तत्॥
चिताग्नौ भस्म तच्छत्रोर्दत्तं शिरसि शङ्कर॥७४॥

Collect the nest of a cow from a tree, burn that nest in the fire of a blazing funeral pile. The ashes of this burnt crow's nest cast on the head of a person makes him distracted and comples him to abandon his hearth and home. O Śaṅkara, hear me enumerate such other measures of black migic.

तमुच्चाटयते रुद्र शृणु तद्योगमुत्तमम्॥
निःक्षिप्तं च पुरीषं वै वनमूषिकचर्मणि॥७५॥
कटितन्तुनिबद्धं वै कुर्य्यान्मलनिरोधनम्॥
कृष्णकाकस्य रक्तेन यस्य नाम प्रलिप्य च॥७६॥

Let a man cast the excreta of his enemy on the skin of a wild rat and tie that skin round his waist, thereby he will be able to cause a suppression of his stool. A man or woman whose name is written on a mango-leaf with the blood of a raven .and is cast amidst heaps of filthy substances is sure to be devoured by crows.

च्युतदले मध्यमध्ये ततो निःक्षिप्यते हर !॥
स खाद्यते काकवृन्दैर्नारी पुरुष एव च ॥७७॥
शर्करामध्वजाक्षीरं तिलगोक्षुरकं समम्॥
स शत्रु नाशयेद्रुद्र! उच्चाटितमिदं हर ! ॥७८॥

O Hara, a compound consisting of goat's milk, Tilam, Gokṣuram sugar and honey taken in equal parts and internally administered, proves curative in cases of loss of manhood and virile impotency:

उलूककृष्णकाकस्य बिल्वस्याथ समिच्छतम्॥
रुधिरेण समायुक्तं ययोर्नाम्ना तु हूयते॥
तयोर्मध्ये महविरं भवेन्नास्त्यत्र संशयः॥७९॥

A hundred Bilva twigs soaked with the blood of a raven and an owl and cast in the fire by uttering the names of two different persons are sure to create a bitter animosity between them.

भावितं ऋक्षदुग्धेन मत्स्यस्य रोहितस्य च॥
मांसं तत्साधितं तैलं तदभ्यङ्गाच्च रोगनुत्॥
चन्दनोदकन स्यात्तु रोमोत्थानं भवेत्पुनः॥८०॥

A medicinal oil cooked with the addition of the flesh of a Jhaṣā and Rohita, treated with the milk of a she-bear in the manner of a Bhāvanā, may be prescribed for anointing the body of the patient in any kind of disease. Solutions of

Candanaṃ, employed as errhines, facilitate the re-appearance of hairs.

हस्ते लाङ्गलिकाकन्दं गृहीतं तेन लेपितम्॥
शरीरं येनस पुमान्वृद्धेर्दर्पं व्यपोहति॥८१॥

He, who holds a Lāṅgalikā bulb in his hand, or smears his body with a paste of that plant, is sure to break the arrogance of the strongbodied ones even in his old age.

मयूरुधिरेण्सौव जीवं संहरते शिव॥
ज्वलतां तु भुजङ्गानां बिलस्थानामपीश्वर॥८२॥

O Thou blissful one, peacock's blood is fatal even to snakes residing in their holes. Burn down to ashes the dead body of an Ajagar (Boa constrictor) in the fire of a cremation ground.

देहश्रिताग्नौ दग्धश्च सर्पस्यसाजगरस्य हि॥
तद्भस्म संमुखे क्षिप्तं शत्रुणां भङ्क्कृद्भवेत्॥८३॥

By casting these ashes before one's enemies one is sure to confound them, almost instantaneously.

मन्त्रेणानेन तत्क्षिप्तं महाभङ्ककरं रिपोः॥
ॐ ठ ठ ठ चाहीहिचाहीहि स्वाहा॥
ॐ उदरं पाहिहि पाहिहिस्वाहा॥८४॥

The *Mantra*, which should be recited on the occasion, runs as Om, Ṭha, Ṭha, Ṭha, Cāhī, Cahīhi, Svāhā, Om, Udaram, Pāhi Pāhi Svāhā.

सुदर्शनाया मलं तु पुष्यर्क्षे तु समाहृतम्॥
निःक्षिप्तं गृहमध्ये तु भुजंगा वर्जयन्ति तत्॥८५॥

Sudarśanā roots culled under the influence of the asterism Puṣyā and kept in a chamber drive the serpents from its inside and bar their reoccupation of the same site.

अर्कमूलेन रविणा अर्काग्निज्वलिता शिव॥
युक्ता सिद्धार्थतैलेन वर्त्तिर्मार्गाहिनाशिनी॥८६॥

Torches made of linen soaked with the expressed juice of Arka plants and lighted to illumine a road way serve to drive away all snakes from that road side.

मार्जारपललं विष्ठा हरितालं च भावितम्॥
छागमूत्रेण तल्लितो मूषिको मूषिकान्हरेत्॥८७॥

Smear the body of a rat with Haritalam soaked in the serum of a cat's excrta and pasted with goat's urine. The sight of such a rat is sure to scare away all its kindreds from that house.

मुक्तो हि मन्दिरे रुद्र नात्र कार्य्या विचारणा॥
विफलार्जुनपुष्पाणि भल्लातकशिरीषकम्॥८८॥
लाक्षा सर्जरसश्चैव विडंगश्चैव गुग्गुलुः॥
एतैर्धूपो मक्षिकाणां मशकाणां विनाशनः॥८९॥

For the extinction of mosquitos in a chamber, fumigate it with the vapours of a compound consisting of Triphalā, Arjuna, Bhallātakam, Śirīṣham, Viḍaṅga, shellac, resin, and bdellium pounded together and cast in a smokeless fire.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नेत्राञ्जनादिनिरूपणं नाम सप्तसप्तत्युत्तरशततमोऽध्यायः॥ १७७॥

अध्यायः १७८ / Chapter 178

हरिरुवाच

ब्रह्मदण्डीवचाकुष्ठं प्रियंगर्नागकेशरम्॥
दद्यात्ताम्बूलसंयुक्तं स्त्रीणां मन्त्रेण तद्वशम्॥
ॐ नारायण्यै स्वाहा॥१॥

Hari said :—Let a woman administer a compound of Brahmadaṇḍī, Vacā, Kuṣṭham, and Nāgakesaram, with a prepared betel leaf to a man she loves by repeating the *Mantra*, Om Nārāyaṇī Svāhā.

ाम्बूलं यस्य दीयेत स वशी स्यात्सुमन्त्रतः॥
ॐ हरिः हरिः स्वाहा॥२॥

The man to whom such a betel is given becomes the slave of its beautiful giver. After giving it (betel)let the woman recite the *Mantra*, Om, Hari, Hari, Svāhā.

गोदन्तं हरितालञ्च संयुक्तं काकजिह्वहा ॥
चूर्णीकृत्य यस्य शिरे दीयते स वशी भवेत्॥
श्वेतसर्षपनिर्माल्यं यद्गृहे तद्विनाशकृत॥३॥

The man on whose head is cast powders of dried crow's tongue and Godanta Haritālam is sure to be under the influence of their giver. This influence is neutralised by keeping a

garland of white mustard seeds hung in the chamber of such a hypnotised man.

वैभीतकं शाखोटकं मूलं पत्रेण संयुतम्॥
स्थाप्यते यद्गृहद्वारे तत्र वै कलहो भवेत्॥४॥

By placing Śākoṭaka and Vaibhataka branches with their leaves unstripped off at the door of one's house you can create dissensions, O Rudra, among its inmates.

खञ्जरीटस्य मांसं तु मधुना सह पेषयेत्॥
ऋतुकाले योनिलेपात्पुरुषो दासतामियात्॥५॥

Powders of dried Khañjarīṭa's (a kind of bird) flesh pasted with honey should be applied as a plaster to her own re-productive organ during the menstrual period by a woman, desiring to enslave her love.

अगुरु गुग्गुलं चैव नीलोत्पलसमन्वितम्॥
गुडेन धूपयित्वा तु राजद्वारेप्रियो भवेत्॥६॥

By fumigating one's body with the vapours of a compound consisting of Aguru, Guggulu, Nilotpalam and treacle one can become a favourite in a royal court.

श्वेताप राजितामूलं पिष्टं रोचनया युतम्॥
यं पश्येत्तिलकेनैव वशी कर्य्यान्नृपालये॥७॥

With a Tilak mark, on his forehead composed of white Aparājitā roots pasted with Gorocanā a man is sure to domineer the mind of the person he sees in a royal court.

काकजंघा वचा कुष्ठं निम्बपत्रं सुकुंकुमम्॥
आत्मरक्तसमां युक्तं वशी भवति मानवः॥८॥

A totem on the forehead composed, of Kākajaṅghā, Vacā, Kuṣṇham, Nimba leaves and Kumkum pasted together with one's own blood gives one a gift of fascination.

आरण्यस्य बिडालस्य गृहीत्वा रुधिरं शुभम्॥
करञ्जतैले तद्भव्यं रुद्राग्नौ कज्जलं ततः॥
पातयेत्पद्मपत्रेण ह्यदृश्यः स्यात्तदञ्जनात्॥९॥

Take a few drops of the blood of a wild cat, mix it with Karañja Tailam in the method of a Bhābanā. Prepare a collyrium therewith on a lotus leat over the fire of a burning funeral pile (Rudrāgni). By applying this collyrium to the eyes one can remain invisible to others.

ॐ नमः खड्गवज्रपाणये महायक्षसेनापतये स्वाहा॥
ॐ रुद्रं ह्रां ह्रीं वरशक्ता त्वरिताविद्या ॥
ॐ मातरः स्तम्भय स्वाहा॥
सहस्रं परिजप्यात्तु विद्येयं चौरवारिणी ॥
महासुगन्धिकामूलं शुक्रं स्तम्भेत्कटौ स्थितम्॥१०॥

The Mantra to be recited in connection with this charm reads as follows : Om obeisance to the Commander in Chief of the Yakṣas who wields a sword and a thunder bolt in his hands. Om Rudram, Hrām, Hrīm, the science of Tvaritā, the repository of all spiritual and occult power. Am, may the Mātrīs stupefy you all. Mahā- root tied round the waist arrests the emission of semen.

ॐ नमः सर्वसत्त्वेभ्यो नमः
सिद्धिं कुरु करु स्वाहा॥
सप्ताभिमन्त्रितं कृत्वा करवीरस्य पुष्पकम्॥
स्त्रीणामग्रे भ्रामयच्च क्षणाद्वै सा वशे भवेत्॥११॥

Karavīra flowers seven times enchanted with the recitation of the Mantra, Om Namaḥ SarvaSattavebhyo Namaḥ, Siddhim Kuru Kuru Svāhā. These flowers whirled round before a woman are sure to hypnotise her.

ब्रह्मदण्डीं वचां पत्रं मधुना सह पेषयेत्॥
अंगलेपाच्च वनिता नान्यं भर्त्तारमिच्छति॥१२॥

A compound of Brahmadaṇḍī, Vacā and Patram pasted together with honey, and applied, as a plaster to one's reproductive organ during an act of coitus will enthral the affections of the woman to such an extent that she will desire no other husband.

ब्रह्मदण्डीशिखा वक्रे क्षिप्ता शुक्रस्य स्तम्भनम्॥
मूलं जयन्त्या वक्रस्थतं व्यवहारे जयप्रदम्॥१३॥

Clumps of Brahmadaṇḍī kept in the mouth arrests the emission of semen. Jayantī root kept in the mouth imparts victory to a man in respect of an act of sexual congress.

भृंगराजस्य मूलं तु पिष्टं शुक्रेण संयुतम्॥
अक्षिणी चांजयित्वा तु वशी कर्य्यान्नरं किल॥१४॥

Bhṛṅgarāja roots pasted with semen and applied along the eye-lids in the manner of a collyrium exercises a fascinating influence.

अपराजिताशिखान्तु नीलोत्पलसमन्विताम्॥
ताम्बूलेन प्र(दाना) दद्याच्च वशीकरणमुत्तमम्॥ १५॥

Aparājitā clumps given with Nilotpalam to a man. through the medium of a prepared betel leaf serve to exercise of good fascinating (hypnotising) effect.

अंगुष्ठे च पदे गुल्फे जानौ च जघने तथा॥
नाभौ वक्षसि कुक्षौ च कक्षे कण्ठे कपोलके॥ १६॥
ओष्ठे नेत्रे ललाटे च मूर्ध्नि चन्द्रकलाः स्थिताः॥
स्त्रीणां पक्षे सिते कृष्णे ऊद्र्ध्वाधः संस्थिता नृणाम्॥
वामांगे दक्षिणांगे च क्रमादुद्र द्रवादिकृत्॥ १७॥

Toes, legs, calves of legs, knee-joints, thighs, umbilicus, breasts, sides of the abdomen (groins), arm-pits, neck, cheeks-lips, eyes, forehead, and head are the regions where the Candrakalā (erotic centres) are located in the organism. They are located in the right side of a male body and in the left side of a female one. By exciting these centres by tickling, etc., one can rouse up erotic propulsions. The different centres from the head downward should be respectively excited on the different days of a light fortnight, whereas the centres from the toes upward should be respectively excited on the different. days in a black one.

चतुःषष्टि कलाः प्रोक्ताः कामशास्त्रे वशीकराः॥
आलिंगनाद्या नारीणां कुमारीणां वशीकराः॥ १८॥

Sixty-four measures of fascination have been enumerated in the Kāma Śāstra (Erotic Science). Virgins of maidens may be fascinated by an embrace.

रोचनागन्धपुष्पाणि निम्बपुष्पं प्रियंगवः॥
कुंकमं चन्दनश्चैव तिलकेन जगद्वशेत्॥ १९॥

A totem composed of Rocanā, Gandha-puṣpā, Nimba leaves, Priyaṅgu, Kumkum and Candana pasted together with water and put on the forehead is potent enough to fascinate the whole world.

ओं ह्रीं गौरि देवि सौभाग्यं पुत्रवशादि देहि मे॥
ओं ह्रीं लक्ष्मि! देवि सौभाग्यं सर्वं त्रैलोक्यमोहनम्॥ २०॥

The Mantra to be recited in connection with this chaim runs as, Om Hrīm, O Thou, Goddess Gourl, grant me good fortune and secure me the obedience of sons, Om, Ham, O thou goddess, Lakṣmī, grant me all good fortune and the power to fascinate the three worlds.

सगन्धस्य हरिद्रायाः कुंकुमानां च लेपतः॥
वशयेद्रुद्र धूपश्च तथापुष्पसुगन्धयोः॥ २१॥

Smearing of the body with a paste of Sugandhā, Haridā, and Kumkum, O Rudra, as well as its fumigation with the vapours of burning Sugandhi flowers gives one the power of fascinating other people.

दुरालभा वचा कुष्ठं झुकुमञ्च शतावरी॥
तिलतैलन संयुक्तं योनिलेपाद्वशी नरः॥ २२॥

By applying a plaster of Durālabhā, Vacā, Kuṣṭham, Kumkum, Śatāvarī, pasted together with sesamem-oil, to her vaginal canal a woman is sure to enthral the affection of her lover.

निम्बकाष्ठस्य धूमेन धूपयित्वा भगं वधूः॥
सुभगाा स्यात्साति रुद्र पतिर्दोषो भविष्यति॥ २३॥

By fumigating her private part with the vapours of burning Nimba wood, a woman is enabled to become a favourite with her husband, and to captivate his affection for good.

माहिषं नवनीतञ्च कष्टञ्च मधुयष्टिका ॥
सौभाग्यं भगलेपास्त्यात् पातिर्दासो भवेत्तथा॥ २४॥
मधुयष्टिश्च गोक्षीरं तथा च कण्टकारिका॥

Similarly, a plaster composed of Yaṣṭi-madhu and Kuṣṭham pasted together with buffalo-butter and applied to the same organ brings good luck to a girl.

एतानि समभागानि पिबेदुष्णेन वारिणा।
चतुर्भागावशेषेण गर्भसम्भवमुत्तमम्॥ २५॥

Taka Yaṣthimadhu, Gokṣuram, and Kaṇṭakārikā in equal parts and boil them with water. This decoction boiled down to its quarter. part should be taken by a woman desiring concep-tion inasmuch as it is one of the most potent remedies that accelerate pregnancy in a woman.

मातुलुंगस्य बीजानि क्षीरेण सह भावयेत्॥
तत्पीत्वा लभते गर्भं नात्र कार्य्या विचारणा॥ २६॥

Soak Matuluṅga seeds in milk, by drinking this milk a woman is sure to conceive.

मातुलुंगस्य बीजानि मूलान्येरण्डकस्य च॥
घृतेनसह संयोज्य पाययेत्पुत्रकांक्षिणी॥ २७॥

A woman desiring the birth of male child should take Eraṇḍa-roots and Matuluṅga seeds in combination with clarified butter.

अश्वगन्धा घृतं दुग्धं क्वथितं सुवकारकम्॥
पलाशस्य त बीजानि क्षौद्रेण सह पेषयेत्॥
रजस्वला तु पीत्वा स्यात्पुष्पगर्भविवर्जिता॥ २८॥

Milk cooked in combination with a decoction of Aśvagandhā (acts an an agent) that leads to the conception of a male-child. A woman, desiring to get rid of menstruation and pregnancy, should take Palāśa-seeds pasted with honey, during the period of her monthly flow.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमशांख्ये आचारकाण्डेह्यष्टसप्तत्यधिा काशततमोऽध्यायः॥ १७८॥

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हरितालं यवक्षारं पत्राङ्गं रक्तचन्दनम्॥
जातिहिंगुलकं लाक्षां पक्त्वा दन्तान्प्रलेपत्॥ १॥
हरीतकीकषायेण मृष्ट्वा दन्तान्प्रलेपयेत्॥
दन्ताः स्युर्लोहिताः पुंसः श्वेता रुद्र न संशयः॥ २॥

Hari said :—Take Haritālam, Yavakṣāra, Patraṅga, Rakta-Candanam, Jati-flowers, Hiṅgulakam, and Lākṣā; pound them together and reduce the compund to the consistency of paste with the addition of boiled oil. First rinse the teeth, O Rudra, with a decoction of Harītaki, and after that, apply this plaster to the teeth whereby they would be tinged red.

मूलकं स्विद्य मन्दाग्नौ रसं तस्य प्रपूरयेत्॥
कर्णयोः पूरणात्तेन कर्णस्रावो विनश्यति॥ ३॥

Scorch a Mūlakaṁ in a slow fire, and squeeze out its juice. This juice poured into their cavities tends to arrest the discharge from the ears.

अर्कपत्रं गृहीत्वा तु मन्दाग्नौ तापयेच्छनैः॥
निष्पीड्य पूरयेत्कर्णौ कर्णशूलं विनश्यति॥ ४॥

Take Arka leaves, and warm them over a gentle fire. The juice squeezed out of these Arka leaves, being poured into the ears, cures earache.

प्रियंगुमधुका चैव धातक्युत्पलपंक्तिभिः॥
मञ्जिष्ठा लोध्रलाक्षाभिः कपित्थस्वरसेन च।
पचे तैल तथा स्त्रीणां नश्येत्क्लेदः प्रपूरणात्॥ ५॥

A medicinal oil cooked in combination with Priyaṅgu, Yaṣṭimadhu, Dhatakī, Utpalam-leaves, Mañjīṣṭha, Lohram, Lākṣā and the expressed juice of Kapittha, and employed as vaginal enemetas, arrests leucorrhic discharges.

शुष्कमूलशुण्ठनां क्षारो हिंगुमहौषधम्॥
शतपुष्पा वचा कुष्ठदारु शिग्र रसाञ्जनम्॥ ६॥
सौवर्चलं यवक्षारं तथा सर्जकसैन्धवम्॥
तथा ग्रन्थिर्विडं मुस्तं मधुयुक्तं चतुर्गुणम्॥ ७॥
मातुलुंगरसस्तद्वत्कदल्याश्च रसो हि तैः॥
पक्वतैलं हरेदाशु स्रावादींश्च न संशयः॥ ८॥
कर्णयोः कृमिनाशः स्यात्कटुतैलस्य पूरणात्॥

A compound of the ashes of dry Millakam and Śuṇṭhī, Hiṅgu, Mahauṣadham, Śatapuṣpa, Vaca, Kuṣṭham, Dāru, Śigru, Rasāyaṇam, Sauvarcalam, Yavakṣāra, Sarjakam, Saindhavam, Granthi, Viḍam, Mustatakam, with four times as much honey, as well as a medicinal oil cooked in combination with the expressed juice of Matuluṅga and Kadali, undoubtedly arrests all kinds of discharge. Pourings of mustard oil into the ears tend to destroy the local parasites.

हरिद्रा निम्बपत्राणि पिप्पलयो मरिचानि च॥ ९॥
विडंगभद्रं मुस्तञ्च सप्तमं विश्वभेषजम्।
गोमूत्रेण च पिष्ट्वैव कृत्वा च वटिकां हर!॥
अजीर्णहृद्द्रवेच्चैकं द्वयं विषूचिकापहम्॥ १०॥

O Hara, take Haridrā Nimba-leaves, Pippali, Viśvabheṣajam, Maricam, Vidaṅga, Bhadram and Musta, pound them together, reduce them to the consistency of a paste with the addition of cow's urine, and divide the mass into pills. One pill of this compound is potent enough to cure indigestion, two of these pills cure cholera.

पटोलं मधुना हन्ति गोमूत्रेण तथांबुदम्॥
एषा च शङ्करी वर्त्तिः सर्वनेत्रामया पहा॥११॥

Taken with honey these pills destroy Paṭola-roga; taken with cow's urine they prove beneficial in tumours. External applications of these pills, which are called Śāṅkarī Vartis, prove curative in all forms of occular affections.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकण्डे एकोनाशीत्यधिकशततमोऽध्यायः॥ १७९॥

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वचा मांसी च बिल्वञ्च तगरं पद्मकेसरम्॥
नागपुष्पं प्रियंगुञ्च समभागानि चूर्णयेत्॥
अनेन धूपितो मर्त्यः कामवद्विचरेन्महीम्॥ १॥

Hari said :—Take Vaca, Mānsī, Bilvam, Tagaram, Padmakesaram, Nīgapuṣpam and Priyaṅgu, in equal parts, pound them together, and make this compound int sticks with the addition of water.

कर्पूरं देवदारुञ्च मधुना सह योजयेत्॥
लिंगलेपाच्च तेनैव वशीकुर्य्यात्स्त्रियं किल॥ २॥
मैथुनं पुरुषो गच्छेद्गृह्णीयात्स्वकमिन्द्रियम्॥
वामहस्तेन वामञ्च हस्तं लिंपेत्तु यत्स्त्रियाः॥
आलिप्ता स्त्री वशं याति नान्यं पुरुषमिच्छति॥ ३॥

A man, who fumigates his body with a burning fumigating stick of this kind, is sure to roam, about in this world as Eros incarnate. A plaster composed of Devadāru-powders and camphor pasted with honey and applied to the male re-productive organ is sure to fascinate a woman during an act of sexual congress.

ओं रक्तचामुण्डे अमुकं मे वशमानय
आनय ओं ह्रीं ह्रौं ह्रः फट्॥
इमं जप्त्वायुतं मन्त्रं तिलकेन च शङ्कर॥
गोरोचनासंयुतेन स्वरक्तेन वशी भवेत्॥४॥

"Om, Rakta Caṇḍike, bring such and such a person under my control." O Śaṅkara, by puting a totem composed of Gorocanā, (ox-gall) pasted with one's own blood on one's forehead and by ten thousand times reciting the foregoing Mantra, one is sure to fascinate the whole world.

सैन्धवं कृष्णलवणं सौवीरं मत्स्यपित्तकम्॥
मधु सर्पिःसितायुक्तं स्त्रीणां तद्भगलेपनात्॥५॥

A plaster composed of Saindhava, Kṛṣna Lavaṇam, galls of fishes, and sugar paster together with honey and clarified butter may he applied by a woman to her own private parts before sharing the bed of a man.

यः पुमान्मैथुनं गच्छेन्नान्यां नारीं गमिष्यति॥
शङ्खपुष्पीं वचा मांसी सोमराजी च फल्गुकम्॥६॥
माहिषं नवनीतञ्च त्वकीकृत्य भिषग्वरः॥
समूलानि स पत्राणि क्षीरेणाज्येन पेषयेत्॥७॥

The man, who will known her thus, will never visit any other woman is his life. A plaster composed of Śaṅkhapuṣpī, Vaca, Mānsī, Somarāji, and Phalgukam pasted together with buffalo butter imparts a firmness to vaginal muscles and removes the flabbiness of the organ. Padmas, culled with their stems, should be pasted with milk and clarified butter and divided into pills.

गुटिकां शोधितां कृत्वा नारी योन्या प्रवेशयेत्॥
दशावारं प्रसूतापि पुनः कन्या भविष्यति॥८॥

A dry pill, thus prepared and inserted into the maternal passage of a mother of ten children, will again make her as a virgin.

सर्षपाश्च वचा चैव मदनस्य फलानि च॥
मार्जारविष्ठा धत्तूर स्त्रीकेशेन समन्वितः॥९॥
चातुर्थिकहरो धूपो डाकिनीज्वरनाशकः॥
अर्जुनस्य च पुष्पाणि भल्लातकविडङ्गके॥ १०॥

A fumigation with the vapours of a compound consisting of Sarṣapa, Vaca, Madana-phalam, cat's excreta. Dhusram and a woman's hair proves antidotal to fever due to the malignant influence of Ḍākinīs. Vapours of a compound consisting of Arjuna flowers, Bhallataka, Viṭatiga,

बाला चैव सर्जरसं सौवीरसर्षपास्तथा॥
सर्पयूकामक्षिकाणां धूमो मशकनाशनः॥११॥

Vala Sarjarasa, and Sarṣapa, pasted together with Sauviram and burnt in a room, destroys snakes, mosquitos, flees, and lice.

भूतलायाश्च चूर्णेन स्तम्भः स्याद्योनिपूरणात्॥
तेन लेपनतो योनौ भगस्तम्भस्तु जायते॥१२॥

Plasters of powdered Earth-warms applied to or introduced into, the reproductive organ of a woman, produce a paralysis of the vaginal walls.

॥ इतिश्रीगारुडे महापुरणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे अशीत्यधिकशततमोऽध्यायः॥ १८०॥

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हरिरुवाच

ताम्बूलञ्च घृतं क्षौद्रं लवणं ताम्रभाजने॥
तथा पयःसमायुक्तं चक्षुःशूलहरं परम्॥१॥
हरीतकी वचा कुष्ठं व्योषं हिङ्गु मनःशिला॥
कास श्वासे च हिक्कायां लिह्यात्क्षौद्रं घृतप्लुतम्॥२॥

Hari said :—The expressed juice of betel leaf, clarified butter, honey, salt and milk rubbed in a copper vessel relieve aching pain in the eyes. Vibhītaka seeds, Haritālam, and Manaḥ-śilā pasted together with goat's milk remove all kinds of occular affections. A collyrium made of Mālati flowers applied to the eyes instan-taneously cures the form of eyedisease known as Puṣpanāṣa. A lambative consisting of Harītakī, Vacā, Kuṣṭham, Hiṅgu and Manaḥ-śilā pasted together with aclarified butter and taken through the medium of honey proves efficacious in cough, hiccough and asthma.

पिप्पलीत्रिफलचूर्णं मधुना लेहयेन्नरः॥
नश्यते पीनसः कासः श्वासश्च बलवत्तरः॥३॥

A pulverised compound of Pippali and Triphalā taken with honey relieves cough, catarrh and acute brounchitis and asthma.

समूलचित्रकं भस्म पिप्पलीचूर्णकं लिहेत्॥
श्वासं कासञ्च हिक्काञ्च मधुमिश्र वृषध्वज! ॥४॥

O thou bull-ensigned deity, Pippali powders, and the ashes of Citrakam burnt with its roots, taken with honey, proves curative in asthma, cough, and hiccough.

नीलोत्पलं शर्करा च मधुकं पद्मकं समम्॥
तण्डुलोदकसंमिश्रं प्रशमेद्रक्तविक्रियाः॥५॥

The expressed juice of Nīlopalam taken with sugar, or Madhukam and Padma taken in equal parts and administered through the vehicle of rice-washings, arrests haemorrhage (lit. affection of blood).

शुण्ठी च शर्करा चैव तथा क्षौद्रेण संयुता॥
कोकिलस्वर एव स्याद्गुटिका भुक्तिमात्रतः॥६॥

Śuṇṭhi powders taken with sugar and honey instantaneously make one's voice sweet and clear.

हरितालं शङ्खचूर्णं कदलीदलभस्मना॥
एतद्द्रव्येण चोद्वर्त्त्य लोमशातनमुत्तमम्॥७॥

A compound of Haritālam, and conch-shell powders, and the ashes of the plantain bark pasted together with acts as a good hair-dilapidator.

लवणं हरितालञ्च तुम्बिन्याश्च फलानि च॥
लाक्षारससमायुक्तं लोमशातनमुत्तम्॥८॥

Rock-salt, Haritālam, and powdered Tumbi-fruit pasted together with the solution of Lākṣā forms a good hair-dilapidator.

सुधा च हरितालञ्च शङ्खभस्म मनःशिला ॥
सैन्धवेन सहैकत्र छागमूत्रेण पेषयेत्॥९॥

Take Sudhā, Haritālam, ashes of conch-shells, Manaḥ-śilā and rock-salt, pound them together and reduce them to the consistency of a paste with the addition of goat's urine.

तत्क्षणोद्वर्त्तनादेव लोमशातन मुत्तमम्॥
शङ्खमामलकं पत्रं धातक्याः कुसुमानि च ॥१०॥

The paste thus prepared acts as an instantaneous hair-dilapidator. Paste powders of conch-shells. Āmalakam Patram and Dhātaki flowers together with milk.

पिष्ट्वा तत्पयसा सार्द्धं सप्ताहं धारयेन्मुखे॥
स्निग्धाः श्वेताश्च दन्ताश्च भवन्ति विमलप्रभाः॥११॥

A weel's keeping of this compound in the mouth imparts a pearly lustre and whiteness to one's teeth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकाशीत्यधिकशततमोऽध्यायः॥ १८१॥

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हरिरुवाच

शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम्॥
हेमन्ते शिशिरे चैव वर्षासु दधि शस्यते॥१॥

Hari said :—The use of milk curd is forbidden in autumn, summer, and spring (computed according to the Ayurvedic calendar), whereas its use is recommended in fore-winter (Hemanta), winter and the rainy season.

भुक्ते तु शर्करा पीता नवनीतेन बुद्धिकृत्॥
गुडस्य तु पुराणस्य पलमेकन्तु भक्षयेत्॥
स्त्रीसहस्त्रञ्च संगच्छेत्पुमान्बलयुतो हर! ॥२॥

Butter and sugar, taken after a meal, tend to improve the intellect. O Hara, by taking a Palam of common treacle, each day, for a year, a man is enabled to visit a thousand women and to acquire an enormous bodily strength.

कुष्ठं संचूर्णितं कृत्वा घृतमाक्षिकसंयुतम्॥
भक्षयेत्स्वप्नवेलायां बलीपलितनाशनम्॥३॥

By taking kuslham powders, each night, at bed time, in combination with Ghṛtam and honey, a person is enabled to withstand the ravages of time such as grey hair and a shrivelled, wrinkled skin of the body.

अतसीमाषगोधूमचूर्णं कृत्वा पिप्पली॥
घृतेन लेपयेद्गात्रमेभिः सार्द्धं विचक्षणः॥
कन्दर्पसदृशो मर्त्त्यो नित्यं भवति शङ्करः ! ॥४॥

The intelligent man, who rubs his body with a cosmetic compound composed of Atasi, Māṣa and Godhitma pounded together and mixed with clarified butter, walks about charmingly, O Śaṅkara, like an incarnation of Cupid.

यवास्तिलाश्वगन्धा च मुशली सरला गुडम्॥
एभिश्च रचितां जग्ध्वा तरुणो तरुणो बलवान्भवेत्॥५॥

Pills composed of Yava, Tilam, Aśvagandhā, Musali, Sarala and Guḍam act as splendid rejuvenating and constructive remedies.

हिङ्गु सौवर्चलं शुण्ठीं पीत्वा तु क्वथितोदकैः॥
परिणामाख्यशूलञ्च अजीर्णञ्चैव नश्यति॥६॥

A decoction composed of Hiṅgu, Sauvarcalam and Śuṇṭhī boiled together with water cures indigestion and the type of Gastralgia known as Pariṇāma Śūlam.

धातकीं सोमराजीञ्च क्षीरेण सह पेषयेत्॥
दुर्बलश्च भवेत्स्थूलो नात्र कार्य्या विचारणा॥७॥

Make a paste by adding milk to powdered Dhātaki; by taking this medicine an emaciated person is sure to gain flesh and to be stout again.

शर्करामधुसंयुक्तं नवनीतं बली लिहेत्॥
क्षीराशी च क्षयी पुष्टिं मेधाञ्चैवातुलां व्रजेत्॥८॥

A strong person should lick a lambative composed of butter, sugar and honey; and person suffering from any kind of wasting disease should take a goodly quantity of milk whereby his health and intellect would be improved.

कुलीरचूर्णं सक्षीरं पीतञ्च क्षयरोगनुत्॥
भल्लातकं विडङ्गञ्च यवक्षारञ्च सैन्धवम्॥९॥
मनःशिला शङ्खचूर्णं तैलपक्वं तथैव च॥
लोमानि शातयत्येव नात्र कार्य्या विचारणा॥१०॥
मालूरस्य रसं गृह्यं जलौकां तत्र पेषयेत्॥
हस्तौ संलेपयेत्तेन त्वग्निस्तम्भनमुत्तमम्॥११॥

Powders of crab-shells taken with milk prove curative in Pthisis or consumption. A medicinal oil cooked in combination with Bhallatakam, Viḍaṅga, Yavakṣāra, Saindhava, Manaḥ-śilā, and powdered conch-shells acts as an infallible hair-dilapidator. Paste leeches with the expressed juice of Malūra; by applying this paste to the palms of one's hands one is enabled to hold fire in his hands.

शाल्मलीरसमादाय खरमूत्रे निधाय तम्॥
अग्न्यादौ विक्षिपेत्तेन ह्यग्निस्तम्भनमुत्तमम्॥१२॥

Take the expressed juice of Śālamali mixed with the urine of an ass; this compound; cast in the fire acts as a potent fire-extinguisher.

वायस्या उदरं गृह्य मण्डूकवसया सह॥
गुटिकां कारयेत्तेन ततोऽग्नौ संक्षिपेत्सुधीः॥
एवमतत्प्रयोगेण ह्यग्निस्तम्भनसुत्तमम्॥१३॥

Take the belly of a female crow, reduce it to

powder, and then into a paste with the addition of frog's blood. Beat this mass into pills.

मुण्डीत्वक्च वचा मुस्तं मरिचं तगरं तथा॥
चर्वित्वा च त्विमं वह्नो जिह्वयां ज्वलनं लिहेत्॥१४॥

By chewing a compound consisting of Munditakam, Vaca, Mustam Maricam or Tagaram, a person is able to lick the flame of a fire with his tongue.

गोरोचनां भृंगराजं चूर्णीकृत्य घृतं समम्॥
दिव्याम्भसः स्तम्भनं स्यान्मन्त्रेणानेन वै तथा॥
ओं अग्निस्तम्भनं कुरु कुरु ॥१५॥

By casting these pills in the fire, while repeating the Mantra, Om, Agnistambhanam, Kuru Kuru (paralyse this fire), the intelligent one is sure to neutralise (*lit.* benumb) its heat.

ओं नमो भगवते जलं स्तम्भय
सं सं सं केकः केकः चरचर॥
जलस्तम्भनमन्त्रोऽयं जलं स्तम्भयते शिव ! ॥१६॥

Rain may be arrested by reciting the mystic formula, which runs as, Om Namo Bhagavate Jalam Stambhaya, Stambhaya, Sam, Sam, Sam, Keka, Keka, Cara Cara.

गृध्रास्थिञ्च गवास्थिञ्च तथा निर्माल्यमेव च॥
अरेर्यो निखनेद्द्वारे पञ्चत्वमुपयाति सः॥१७॥

By burying a cow-bone, vulture's bone and Nirmālyam undeneath the threshhold of one's enemy, one is enabled to bring about his death.

पञ्चरक्तानि पुष्पाणि पृथग्जात्या समालभेत्॥
कुंकुमेन समायुक्तमात्मरक्तसमन्वितम्॥१८॥
पुष्येण तु समं पिष्ट्वा रोचनायाः पलैकतः॥
स्त्रिया पुंसा कृतो रुद्र ! तिलकोऽयं वशीकरः॥१९॥

A Tilak-mark composed. of five red flowers of different species; Kumkum, and one Palam of Rocana pasted together with his or her own blood, and put on his or her forehead by a man or woman, exercises a fascinating influence.

ब्रह्मदण्डी तु पुष्येण भक्ष्ये पाने वशीकरः॥
यष्टि मधु पलैकेन पक्वमुष्णोदकं पिबेत्॥२०॥
विष्टम्भिकाञ्च हृच्छूलं हरत्येव महेश्वर ! ॥
ओं ह्रुं जः ॥
मन्त्रोऽयं हरते रुद्र ! सर्ववृश्चिकजं विषम्॥२१॥

Brahmadaṇḍī administered through his food or drink to a person under the auspecies of the asterism Puṣya brings him under the control of the giver. A Palam of Yastimadhu taken with warm water, relieves, O thou the supreme deity, constipation of the bowels, as well as an aching pain in the chest. Recitations of the Mantra, which runs as Om, Hrum, Jah, destroy all kinds of scorpion poison.

पिप्पली नवनीतञ्च शृंगवेरं च सैन्धवम्॥
मरिचं दधि कुष्ठञ्च नस्ये पाने विषं हरेत्॥२२॥

Pippall, Śṛṅgavera, rock salt, and Mar-team mixed with butter and milk curd and employed as a potion on an errhine act as a potent anti-toxic remedy.

त्रिफलार्द्रककुष्ठं च चन्दनं घृतसंयुतम्॥
एतत्पाना लेपाच्च विषनाशो भवेच्छिव ! ॥२३॥

Decoctions of Triphalā, Adrakam, Kuṣṭham and Candana taken with clarified butter, or these drugs applied as plasters with the addition of the same substance tend to neutralise the effects of poison.

पारावतस्य चाक्षीणि हरितालं मनःशिला॥
एतद्योगद्विषं हन्ति वैनतेय इवोरगान्॥२४॥

A compound of Haritālam, Manaḥ-śilā and pigeons's eyes destroys the effects of a poison as Garuḍa destroys the serpents.

सैन्धवं त्र्यूषणं चैव दधिमध्वाज्यसंयुतम्॥
वृश्चिकस्य विषं हन्ति लेपोऽयं वृषभध्वज ! ॥२५॥

O thou bull-ensigned deity, a plaster composed of Saindhava and Tryūṣaṇam pasted with milk-curd and applied to the seat of the bite with the addition of honey and calarified butter, proves curative in a case of scorpion-bite.

ब्रह्मदण्डीतिलान्क्वाथ्य चूर्णं त्रिकटुकं पिबेत्॥
नाशयेद्रुद्र ! गुल्मानि निरुद्धं रक्तमेव च ॥२६॥

Trikaṭu-powders taken through the vehicle of a decoction of Tilam and Brahma dan4i prove remedial to Gulmas and tend to set flow the blood incarcerated or accumulated in any part or organ of the body.

पीत्वा क्षीरं क्षौद्रयुतं नाशयेदसृजःस्तुतिम् ॥
आटरूषकमूलेन भगं नाभिं च लेपयेत्॥
सुखं प्रसूयते नारी नात्र कार्य्या विचारणा॥२७॥

Milk taken with honey tends to arrest haemorrhage. Apply a plaster of paster Alan7sakam roots to the pelvis; umbilicus and exterior re-productive organ of a woman for the purpose of effecting a speedy and painless parturition.

शर्करां मधुसंयुक्तां पीत्वा तण्डुलवारिणा॥
रक्तातिसारशमनं भवतीति वृषध्वज ! ॥२८॥

O thou, bull-riding celestial, washings of rice, taken with honey and sugar, prove curative in blood-dysentery.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाडे द्व्याशीशत्यधिकशततमोऽध्याय:॥ १८२॥

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मरिचं शृंगवेरं च कुटजत्वचमेव च॥
पानाच्च ग्रहणी नश्येच्छशाङ्काङ्कितशेखर ! ॥१॥

Hari said :—O thou moon-crested deity, a decoction of Maricam, Śṛṅgaveram, Kuṭaja, and Tvacam, internally administered, cures lienteric diarrhoea (Grahiṇī).

पिप्पली पिप्पलीमूं मरिचं तगरं वचा॥
देवदारुरसं पाठां क्षीरेण सह पेषयेत्॥२॥
अनेनैव प्रयोगेण ह्यतिसारो विनश्यति॥
मरीचतिलपुष्पाभ्यां मञ्जनं कामलापहम्॥ ३॥

A compound consisting of Pippali, Pippali mūlam, Marīcam. Tagaram, Vacā, and Pāṭhā, pasted together with milk and the expressed juice of Devadāru, proves curative in cases of dysentery. An Añjanam composed of Maricam and sesame flowers pasted together and applied to the eyes cures chlorosis.

हरीतकी समगुडा मधुना सह योजिता॥
विरेचनकरी रुद्र! भवतीति न संशयः॥४॥

O Rudra, treacle and Haritaki, taken inequal parts and given in combination with honey, act as a good purgative remedy.

त्रिफला चित्रकं चित्रं तथा कटुकरोहिणी॥
ऊरुस्तम्भहरं ह्येतदुत्तमन्तु विरेचनम्॥५॥

A compound of Triphalā, Citrakam, Citram, and Kaṭu-Rohiṇī boiled together with water and internally administered forms a good purgative, and relieves the form of Rheumatism known as Urustambha.

हरीतकी शृंगवेरं देवदारु चन्दनम्॥
क्वाथयेच्छागदुग्धेन अपामार्गस्य मूलकम्॥
ऊरुस्तम्भं जयन्त्या वा सप्तरात्रेण नाशयेत्॥६॥

A decoction of Harītaki, Śṛṅgaveram, Devadāru, Candana, and Apāmārga-root boiled together with goat's milk, and taken for a week, undoubtedly alleviates a rheumatic aching pain in the thighs, and proves curative in Urustambha as well.

अनन्ता शृंगवेरस्य सूक्ष्मचूर्णानि कारयेत्॥
गुग्गुलं गुडतुल्यं च गुटिकामुपयुज्य च ॥
वायुः स्नायुगतं चैव अग्निमान्द्यं च नाशयेत्॥७॥

Reduce to fine powder Ananta and Śṛṅgavram, and add to it equal parts of treacle and bdellium. Beat it up into a mass and divide the mass into pills. These pills alleviate, stiffness and aching of the ligaments, and improve the digestive capacity.

शङ्खपुष्पीन्तु पुष्पेण समुद्धृत्य सपत्रिकाम्॥
समूलां छागदुग्धेन अपस्माहरं पिबेत्॥८॥

Cull a Śaṅkhapuṣpī creeper with its leaves, roots and flowers. Reduce it to a paste with the addition of goat's milk; by taking it one is relieved of hysteric fits.

अश्वगन्धाभये चैव उदकेन समं पिबेत्॥
रक्तपित्तं विनश्येत्तु नात्र कार्य्या विचारणा॥९॥

Take equal parts of Abhayā and Aśvagandhā through the medium of water, and rest assured of a redical cure of haemorrhage (Raktapittam).

हरीतकीकुष्ठचूर्णं कृत्वा आस्यं च पूरयेत्॥
शीतं पीत्वाथ पानीयं सर्वच्छर्दिनिवारणम्॥१०॥

Take a mouthful of a pulverised compound of Haritakī and Kuṣṭham, and gulp it down with water for the cure of vomiting.

गडूचीपद्मकारिष्टधान्याकं रक्तचन्दनम्॥
पित्त श्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमग्निकृत्॥
ओं हुं नम इति ॥११॥

A decoction of Guḍūcī Padmaka, Aristham, Dhānyakam and Rakta Candanam proves curative in the Pittaja type of fever, attended with thirst, vomiting and a burning sensation in the body.

श्रोत्रे बद्धा शंखपुष्पीं ज्वरं मन्त्रेण वै हरेत्॥
ओं जम्भिनी स्तम्भिनी मोहय सर्वव्याधीन्मे वज्रेण
ठः ठः सर्वव्याधीन्मे वज्रेण फट् इति॥१२॥
पुष्पमष्टशतं जप्त्वा हस्ते दत्त्वा नखं स्पृशेत्॥
चातुर्थिको ज्वरो रुद्र अन्ये चैव ज्वरास्तथा॥१३॥

Śaṅkhapuṣpī, maystically dynamised with the recitation of the Mantra, Om, Hum, Namaḥ, and tied round the ear of a fever-patient, acts as a sure febrifuge remedy. O Rudra, put into the hands of a fever-patient eight hundred flowers, each consecrated with the maystic formula, Om Jambhinī, Stambhinī (destroying and paralysing goddess), Mohaya (make spell bound) Sarva Vyādhin (all diseases) Me (or mine), Vajrena Ṭhaḥ Ṭhaḥ Sarva Vyādhin Vajrena (dissipate with the thunder, like mystic potency of "Ṭha" Mantra the morbi-fic energies of all diseases), Phat (obeisance), and touch the tips of his finger-nails. All forms of fever and specially quotidian ague may be destroyed by practising this fever-charm.

जम्बूफलं हरिद्रा च सर्पस्यैव तु कंचुकम्॥
सर्वज्वराणां धूपोऽयं हरश्चातुर्थिकस्य च॥१४॥

Fumigation of the body of the patient with the vapours of a burning febrifuge-stick composed of Jamboline fruits, Haridra and the cast off skin of a snake, pasted together and dried, proves curative, O Rudra, in all froms of fever, and in quotidian ague in special.

करवीरं भृङ्गपत्रं लवणं कुष्ठकर्कटे॥
चतुर्गुणेन मूत्रेण पचेत्तैलं हरेच्च तत्॥
पामां विचर्चिका कुष्ठमभ्यङ्गाद्धि व्रणानि वै॥१५॥

A medicinal oil cooked in combination with Karavira, Bhṛṅga-leaves, rock salt, Kuṣṭham. Karkaṭam, and cow's urine, four times, as much as its (oil's) actual weight, proves remedial to ulcers and Pāmā, Vicarcikā and other kindred diseases of the skin.

पिप्पलीमधुपानाच्च तथा मधुरभोजनात्॥
प्लीहा विनश्यते रुद्र तथा सूरणसेवनात्॥१६॥

O Rudra, Pippalis taken with honey, or the use of Sūraṇa and other sweet articles of diet would prove beneficial in cases of splenic enlargement.

पिप्पलीश्च हरिद्राश्च गोमूत्रेण समन्विताम्॥
प्रक्षिपेच्च गुदद्वारे अर्शांसि विनिवारयेत्॥१७॥

A compound of Pippalī and Haridrā pasted together with cow's urine and inserted into the rectum leads to the falling off of rectal haemorrhoids (piles).

अजादुग्धमार्द्रकश्च पीतं प्लीहादिनाशनम्॥
सैन्धवश्च विडङ्गानि सोमराजी तु सर्षपाः॥१८॥
रजनी द्वे विषश्चैव गोमूत्रेणैव पेषयेत्॥
कुष्ठनाशश्च तल्लेपान्निम्बपत्रादिना तथा ॥१९॥

Goat's milk admixtured with the expressed juice of Ardrakam should be prescribed for the cure of splenic enlargement. Plasters of Nimba leaves pasted with cow's urine, or of those composed of Saindhavam, Viḍaṅga, Somayāji Sarṣapa, Viṣam and the two kinds of Rajanī Haridrā and Dāru-Haridrā) pasted together with cow's urine, and applied to the skin, prove highly beneficial in all forms of cutaneous affections.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्र्यशीत्यधिकशततमोऽध्यायः॥ १८३॥

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रजनीकदलीक्षारलेपः सिध्मविनाशनः॥
कुष्ठस्य भागमेकन्तु पथ्याभागद्वयं तथा॥
उष्णोदकेन संपीय कटिशूलवि नाशनम्॥१॥

Hari said :—Plasters of Rajanī and the ashes of plantain bark pasted together with water, or one part of Kuṣṭham and two parts of Pathyā taken with hot water relieve an aching pain about the waist and sacrum.

अभया नवनीतञ्च शर्करापिप्पलीयुतम्।
पानादोहरं स्याच्च नात्र कार्य्या विचारणा॥२॥

Abhayā taken with water, or Pippall taken with sugar, cures rectal haemorrhoids.

आटरूषकपत्रेण घृतं मृद्वग्निना पचेत्॥
चूर्णं कृत्वा तु लेपोऽयं अर्शरोगहरः परः॥३॥

Cook a Ghritam with powders, and the expressed juice, of Āṭarūṣakam leaves. Plasters of this Ghṛtam are highly beneficial in cases of rectal haemorrhoids.

गुग्गुलुत्रिफलायुक्तं पीत्वा नश्येद्भगन्दरम्॥
अजाजी शृङ्गवेरञ्च दधा मण्डं विपाचयेत्॥४॥

Potions of Triphalā-decoctions taken with Guggulu will bring about the cure in a case of fistula in ano. The cream (surface layer) of milk curd cooked in combination with Ajāji and śṛṅgaveram and taken with salt removes strangury.

लवणेन तु संयुक्तं मूत्रकृच्छ्रविनाशनम्॥
यवक्षारं शर्करा च मूत्रकृच्छ्रविनाशकृत्॥५॥

Solutions of sugar and Yava-Kṣāram (impure carbonate of potash) prove remedial in strangury and suppression of urine.

चिताग्निः खंजरीटस्य बिष्ठा फेनो हयस्य च॥
सौभाञ्जनं वासनेत्रं नर एतैस्तु धूपितः॥
अदृश्यस्त्रिदशैः सर्वैः किं पुनर्मानवैः शिव॥६॥

Make a collyrium with the excreta of a Khañjana, Sobhāñjanan, and the foam of a horse's mouth over the fire of a cremation ground. By applying this colyrium to his eyes, a person remains invisible to the celestials, not to speak of purblind human beings.

तिलतैलं यवान्दग्ध्वा मषीं कृत्वा तु लेपयेत्॥
तेनैव सह तैलेन अग्निदग्धः सुखी भवेत्॥७॥

Plasters of burnt barley corn pasted with seasam oil relieve the burning sensation in cases of scald or burn. Plasters of Lajjālu and Śarapuṅkha pasted together with clarified butter relieve the heat in cases of scald or burn.

लज्जालोः शरपुंखाया लेपः साज्योऽग्निनाशनः॥
ॐ नमो भगवते ठ ठ छिन्धि छिन्धि ज्वलनं
प्रज्वलितं नाशय नाशय हुं फट्॥८॥
करे बद्धं तु निर्गुण्डया मूलं ज्वरहरं द्रुतम्॥

These plasters should be applied by reciting the mystic formula running as, Om Namo Bhāgavate, Ṭha, Ṭha, Chidhni Chindhi Jvalanam Prajvalitam Nāśaya Kenya, Hrūm Fuṭ, Nirgundītied round the wrist destroy fever.

मूलञ्च श्वेतगुञ्जायाः कृत्वा तत्सप्तखण्डकम्॥९॥
हस्ते बध्वा ना शयेच्च अर्शांस्येव न संशयः॥

A root of white Guñjā divided into seven pieces and tied round the arms of a patient undoubtedly cures rectal haemorrhoids.

विष्णुक्रान्ताजमूत्रेण चौरव्याघ्रादिरक्षणम्॥१०॥
ब्रह्मण्डयास्तु मूलानि सर्वकर्माणि कारयेत्॥
त्रिफलायास्तु चूर्णं हि साज्यं कुष्ठविनाशनम्॥११॥

Smearing of the body with a plaster composed of Viṣṇukrāntā pasted with goat's urine gives an immunity from the attacks of thieves and tigers. All magical acts may be practised with the help of a Brahmādaṇḍī—a root. Triphalā taken with clarified butter relieve all forms of cutaneous affections.

आज्यं पुनर्नवाबिल्वैः पिप्पलीभिश्च साधितम्॥
हरेद्धिक्कां श्वासकासौ पीतं स्त्रीणाञ्च गर्भकृत्॥१२॥

Powders of Punarnavā. Bilva and Pippall pounded together and taken with clarified butter remove cough, hiccough and asthma; administered to women they facilitate conception.

भक्षयेद्वानरीबीजं पयसाज्येन पाचितम्॥
घृतशर्करया युक्तं शुक्रः स्यादक्षपस्ततः॥१३॥

The foregoing drugs, cooked in combination with milk or clarified butter and taken with the same adjuncts, acquire a splendid spermatopoetic property.

विडंगं मधुकं पाठां मांसीं सार्ज्जरसं तथा॥
हरिद्रां त्रिफलाच्चैवमपामार्गं मनःशिलाम्॥ १४॥

Take Viḍaṅga, Madhukam, Pate, Mānsī, Sarjarasam, Haridrā, Triphalā, Apāmārga, Manaḥśilā.

उदुम्बरं धातकीञ्च तिलतैलेन पषेयेत्॥
योनिं लिंगं च म्रक्षेत स्त्रीपुंसोः स्यत्प्रियं मिथः॥ १५॥

Audumbara, and Dhātakī. Pound them together and reduce this pulverised compound to the consistency of a paste with the addition of sesame oil. By plastering their own reproductive organs with this paste, a man and a woman became extremely enamoured of each other.

नमस्ते ईश वरदाय आकर्षिणि
विकर्षिणि मुग्धे स्वाहा इति॥
योनिलिंगस्य तैलेन शंकर म्लक्षणात्ततः॥ १६॥

The lubrication of the organs should be followed by the recitation of mystic formula running as, Namaste Īśa Vardāya Ākarśiṇī, Vikarśiṇī Mugdha svāhā (obeisance to the god who is the grantor of boons, obeisance to the goddess who attracts draws and fascinates every creature).

पुनर्नवामृता दूर्वा कनकञ्चेन्द्रवारुणी॥
बीजे नैषां जातिकाया रसेन रसमर्द्दनम्॥ १७॥
मूषाया मध्यगं कृत्वा रसं मारणमीरितम्॥
मध्वाज्यसहितं दुग्धं वलीपलितनाशनम्॥ १८॥

Such enamoured pairs shall rub the palms of their hands with a compound of the seeds of Punarnavā, Amṛtā, Dūrvā, Kanakam, and Indravāruṇī, pasted together with the expressed juice of Jātika. The killing of Rasa (mercury) consists in rubbing the mineral with the seeds of the foregoiong drugs pasted together with the expressed juice of Jāti as described in the preceding line, and then in boiling it in closed crucible.

Milk taken in combination with honey and clarified butter arrests the advent of premature old age.

मध्वाज्यं गुडताम्रञ्च कारवेल्लरसस्तथा॥
दहनाच्च भवेद्रौप्यं सुवर्णकरणं शृणु॥ १९॥

Copper, burnt in combination with honey, clarified butter, treacle and the expressed juice of Kāravella, is soon converted into silver. Now hear me describe the method of converting a base metal into gold.

पीतं धत्तूरपुष्पञ्च सीप्तकञ्च पलं मतम्॥
लांगलिकायाः शाखा च स्वर्णञ्च दहनाद्भवेत्॥ २०॥

A Palam weight of lead burnt in combination with a Palam weight of yellow Dhatora flower and twigs of Lāṅgalikā is easily converted into pure gold.

धत्तूरबीजतैलेन दीपप्रज्वलनाद्धर॥
समाधावुपविष्टन्तु गगनस्थो न पश्यति॥ २१॥

By burning Dhastūra oil in a lamp while seated in Samādhi Yoga, a Yogin can remain invisible even to the sky-scaling divinities.

वृषस्य मृन्मस्यैव युक्तो भेको निगृह्यते॥
शंकरावयवैयुक्तो धूपं घ्रात्वा च गर्ज्जति॥
विस्मयं कुरुते चैव वृषवन्नात्र संशयः॥ २२॥

A clay figure of a bull, moulded in the attitude of killing a frog, O Śaṅkara, will commence to bellow as a living one, on being fumigated with the vapours of the aforesaid Dhustūra oil.

रात्रौ च सार्षप तैलं कीट खद्यो तनामकम्॥
ताभ्यां दीपं प्रज्वलितो वाग्मिज्वालाकलपवत्॥ २३॥

Mustard oil burned in a lamp tends to destroy fire-flies. Fire-flies and mustard oil burnt together ina lamp will produce a glaring light like a conflagration.

चूर्णं छुच्छुन्दरीदेह दग्ध्वा रुद्र प्रलेपयेत्॥
तप्यते तक्षणाद्दग्धो यदि सम्यक्प्रलेपयेत्॥
चन्दनेन भवेन्मोक्षः पानाल्लेपात्सुखी भवेत्॥ २४॥

Burn down the powders of the cropse of a deat rat; plaster any part of the body with this burnt powder, and it will be found to be burnt in its turn, which may be alleviated with plasters or potions of pasted sandal wood.

कुञ्जरस्य मदाक्तस्य स्वयं नेत्रे शिवांजयेत्॥
युद्धे विजयते सोऽपि महाशूरश्च जायते॥ २५॥

O Śiva, by personally applying a collyrium to the eyes of an infuriated elephant, a man is sure to win a victory in battle and turn out a valorous hero.

दन्तं डुण्डुभसर्पस्य मुखे संगृह्य वै क्षिपेत्॥
तिष्ठते च जलान्तस्तु निर्विकल्पं स्थले यथा॥ २६॥

By retaining the skin of a Ḍuṇḍubha snake in his mouth, a person can stay under water as canfortably as on land.

कुम्भीरनेत्रदंष्ट्राश्च अस्थीनि रुधिरं तथा॥
वसातैसमायुक्तमेकत्र तन्नियोजयेत्॥
आत्मानं म्लक्षयेत्तेन जले तिष्ठेद्दिनत्रयम्॥ २७॥

By smearing his body with a compound of the teeth, bones and eyes of a crocodile pasted with the blood and fat of that animal, a person may comfortably stay under water.

कुम्भीकरस्य नेत्राणि हृदयंकच्छपस्य च॥
मूषिकस्य वसास्थीनि शिशुमारवसा तथा।
एतान्येकत्र संलेषाज्जले तिष्ठेद्यथा गृहे॥ २७॥

By smearing his body with a compound consisting of the eyes of a crocodile, the heart of a tortoise and the bones of a rat pasted together with rat's lard and that of a tortoise, a man can stay under water as easily as in a chamber of his own house.

लोहूचूर्णं तक्रपीतं पाण्डुरोगहरं भवेत्॥
तण्डुलीयकगोक्षूरसूलं पीतं पयोन्वितम्॥ २९॥
कमलादिहरंपीतं मुखरोगहरं तथा॥

Powders of iron taken with whey prove curative in jaundice. Roots to Taṇḍulīyakam and Gokṣuram, pasted together and administered through the medium of milk, cure chlorosis and affections of the mouth.

जातीमूलं तक्रपीतं कोलमूलं त्वजीर्णनुत्॥ ३०॥
सतक्रं कुशमलं वा मर्कटी मूलमेव वा॥
कांजिकेन च वाकुच्या मूलं वै दन्तरोगनुत्॥ ३१॥

Jāti roots or Kola roots, taken with whey, reileve indigestion. Kuśa roots or Vākuci roots taken with Kāñjikam relieve diseases of the teeth.

तथेन्द्रवारुणीमूलं वारिपीतं विषादिहृत्॥
सुरभिकामूलपा नाद्वा तन्नशो भवेच्छिव॥ ३२॥

Roots of Indra-Vāruṇī taken with water exercise an antitoxic virtue; the roots of Surabhikā prove remedial to diseases of the nervoeus system.

शरोरोगहरां लेपाद्गुंजाचूर्णं सकांजिकम्॥
बला चातिबला यष्टी शर्करा मधुसंयुतां॥ ३३॥

Plasters of Guñjā-powders pasted with Kāñjikam and applied to the scalp prove remedial to diseases of the head (cephalagia). By a taking a compound (decoction) of Valā, Ativalā, and Yaṣ ṭi, sweetaned with the addition of Sugar and honey, even a sterile woman is sure to conceive.

वन्ध्यागर्भकरी पीता नात्र कार्य्या विचारणा॥
श्वेतापराजितामूलं पिप्पलीशुण्ठिकायुतम्॥ ३४॥

A plaster composed of white Aparājitā roots, Pippalī and Śuṇṭhī, pasted together with water and applied to the scalp, proves curative in Cephalagia (head-ache).

परिपिष्टं शिरोलेपच्छिरःशुलविनाशनम्॥
निर्गुण्डिका शिखां पीत्वा गण्डमालां विनाशयेत्॥ ३५॥

O thou blissful one, Guñjā-roots pasted with Kāñjikam and applied to the scalp, relieve headache, Aratnikā roots boiled with water impart a pleasant colour to the palate. Decoctions of clustered sprouts of Nirguṇḍikā prove curative in scrofula:

केतकीपत्रजं क्षारं गुडेन सह भक्षयेत्॥
तक्रेण शरपुंखा वा पीत्वा प्लीहां विनाशयेत्॥ ३६॥

Ashes of burnt Ketaki leaves taken with treacle, or Śarapuṅkhas taken with whey, cure splenic enlargement.

मातुलंगस्य निर्यासं गुडाज्येन समन्वितम्॥
वातपित्तजशूलानि हन्ति वै पानयोगतः॥
शुण्ठी सौवर्चलं हिंगु पीतं हृदयरोगनुत्॥ ३७॥

Exudations of Mātuluga taken with treacle and clarified butter relieve the type of colic (Gastralia) due to the actions of the deranged Vāyu, and Pittam. Decoctions of Śuṇṭhī taken with Sauvarcala and Hiṅgu prove antidotal to diseases of the heart.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैद्यशास्त्रे चतुरशीत्यधिकशततमोऽध्यायः॥ १८४॥

अध्यायः १८५ / Chapter 185

हरिरुवाच

ओं गणपतये इति अयं
गणपतेर्मन्त्रोधनविद्याप्रदायकः॥ १॥

Hari said :—Om, Ayaṁ Gaṇapataye Svāhā (obesiance to the lord of the Gaṇas)

इममष्टसहस्रञ्च जप्त्वा बद्ध्वा शिखां ततः॥
व्यवहारे जयः स्याच्च शतं जापान्नृणां प्रियः॥ २॥

By eight thousand times repeating this Mantram; and by tying up the tuft of hair on one's crown in a knot subsequent to that, one is sure to come victorious out of a royal court of justice and to be a favourite with kings.

तिलानां तु घृताक्तानां कृष्णानां रुद्र होमयेत्॥
अष्टोत्तरसहस्रन्तु राजा वश्यस्त्रिभिर्दिनैः॥ ३॥

O Rudra, a thousand and eight libations of clarified butter containing black sesame should be cast in the fire with the recitation of this opulencegiving (Gaṇapati) Mantra for acquring a mastery over the minds of kings and ladies.

अष्टम्याञ्च चतुर्दश्यामुपोष्याभ्यर्च्य विघ्नराट्॥
तिलक्षतानां जुहुयादष्टोत्तरसहस्रकम्॥
अपाजितः स्याद्युद्धे च सर्वे तञ्च सिषेविरा॥ ४४॥

Having fasted, and worshipped the lord of impediments under the auspices of the eighth or the fourteenth day of a lunar month, one should cast a thousand and eight oblations of sesame and white mustard seeds in fire, whereby oen would be invincible in battle, and all the inmates of the world would be brought under one's control.

जप्त्वा चाष्टसहस्रन्तु ततश्चाष्टशतेन हि॥
शिखां बद्ध्वा राजकुले व्यवहारे जयो भवेत्॥ ५॥

Having tied up the tuft of hair on his crown into a knot after eight thousand and eight hundred times repeating the Mantram sacred to this divinity, a man would return victorious from a royal court or tribunal.

ह्रींकारं सविर्गञ्च प्रातःकाले नरस्तु यः॥
स्त्रीणां ललाटे विन्यस्य वशतां नयति ध्रुवम्॥ ६॥

The man, who repeats the Hrīṅkāra Mantra appended with a Visarga, each morning, by psychically projecting and locating it in the forehead of a woman, is sure to bring her under his control.

सुसमाहिताचित्तेन विन्यस्य प्रमदालये॥
सोत्कामा कामिनीं कुर्यान्नात्र कार्य्या विचारणा॥ ७॥

By psychically projecting and locating the same Mantram in the reproductive organ of a woman, one can make her made with amorous propulsions.

जुहुयसादयुतंयस्तु शुचिः प्रयतमानसः॥
दृष्टिमात्रे सदा तस्य वश्यमायान्ति योषितः॥ ८॥

He, who in a pure and tranquil mind casts ten thousand libations of clarified butter in fire by repeating this Mantram, is sure to bring a woman under his control at the first sight.

मनः शिलापत्रकञ्च सगोरोचनकुंकुमम्॥
कृत एभिश्च तिलके वश्यमायांति योषितः॥ ९॥

A Tilaka mark composed of realgar, saffron, ox-gall and Patrakam pasted together and put on his forehead by a man enables him to fascinate the members of the softer sex.

भृंगराट् सहदेवा च वचा श्वेतापराजिता॥
तेनैव तिलकं कृत्वा त्रैलोक्यं वशतां नयेत्॥ १०॥

A Tilaka mark composed of white Aparājitā, Bhṛṅgarāja, Vacā and Sahadevā, pasted together and put on his forehead by a man enables him to charm the three worlds.

गोरोचना मीनपित्ताभ्याञ्च कृतवर्त्तिकः॥
यः पुमांस्तिलकं कुर्याद्वामहस्तकनिष्ठया॥
स करोति वशे सर्वं त्रैलोक्यं नात्रं संशयः॥ ११॥

A Tilaka mark composed of fishes gall and ox gall pasted together and put on his forehead by a man with the tip of his left small finger, enables him to fascinate the three worlds.

गोरोचना महादेव ! धातुशोणितभाविता॥
एतैर्वैतिलकं कृत्वा सा नरं यं निरीक्षते॥
तत्क्षणात्तं वशे कुर्य्या न्नात्र कार्य्या विचारणा॥ १२॥

A Tilaka mark composed of ox-gall treated with her catamenial blood in the manner of a

Bhāvanā and impressed on her forehead by a woman enables her to fascinate a man at the first sight. .

नागेश्वरञ्च शैलेयं त्वक्पत्रञ्च हरीतकी॥
चन्दनं कुष्ठसूक्ष्मैलारक्तशालिसमन्विता॥ १३॥

O thou supreme deity, a fumigation of the body with the vapours of a (burning) fumigating compound composed of Nāgeśvaram, Śaileyam, Tvak, Patram, Haritaki, Candanam, Kuṣṭham, red Śāli and small Elā pounded together gives a man the power of fascination.

एतैर्धूपो वशकरः स्मरबाणैः स्मरार्दनः॥
रतिकाले महादेव पार्वतीप्रिय शंकर॥ १४॥
निजशुक्रं गृहीत्वा तु वामहस्तेन यः पुमान्॥
कामिनीचरणं वामं लिंपेत्स स्यात्स्त्रियाः प्रियः॥ १५॥

O thou supreme deity, O thou beloved of Pārvati, let a man, during an act of sexual congress, take his own seed, and smear the left leg of the woman therewith with his left hand, whereby he is sure to bring her under his control.

सैन्धवञ्च महादेव पारावतमलं मधु॥
भिर्लिप्ते तु लिंगे वै कामिनीवशकृद्भवेत्॥ १६॥

O thou supreme deity, the application of a plaster composed of pigeon's dung and rock-salt pasted together with honey by a man, before an act of coitus, to his own reproductive organ, enables him to bring the woman under his control.

पुष्पाणि पञ्चरक्तानि गृहीत्वा यानि कानि च॥
तत्तुल्यञ्च प्रियंगुञ्च पेषयेदेकयोगतः॥
अनेन लिप्तलिङ्गस्य कामिनीवशतामियात्॥ १७॥

Take five red flowers of different species, and Priyaṅgu, equal in weight with these flowers and paste them together. The plastering of his reproductive organ with this paste, before an act of sexual union, given a man the power of fascinating the woman.

हयगन्धा च मञ्जिष्ठा मालतीकुसुमानि च॥
श्वेतसर्षप एतैश्च लिप्तलिङ्गः स्त्रियाः प्रियः॥ १८॥

A plaster composed of Aśvagandhā. Mañjīṣṭhā, Mālati-flowers and white Sarṣapa pasted together and applied as the preceding one makes its applier endeared of women.

मूलन्तु काकजंघाया दुग्धपीतन्तु शोषनुत्॥
अश्वगन्धानागबलागुडमाषनिषेविणः॥
रूपं भवेद्यथा तद्वन्नवयौवनाचारिणाम्॥ १९॥

Kākajaṅghā roots taken with milk prove curative in pulmonary consumption. By regularly taking a compound of Aśvagandhā. Māṣa pulse and treacle, an old man may be young over again.

लौहचूर्णसमायुक्तं त्रिफलाचूर्णमेव वा॥
मधुना सेवितं रुद्र परिणामख्यशूलनुत्॥ २०॥

O Rudra, powders of Triphalā and iron, taken with honey, relieve the type of Gastralgia known as Parināma Śūla.

क्वथितोदकपानन्तु शम्बूकक्षारकं तथा॥
मृग शृङ्गं ह्यग्निदग्धं गव्याज्येन समन्वितम्॥
पीत हृत्पृष्ठशूलानां भवेन्नाशकरं शिव॥ २१॥

Use of boiled water containing alkalis made of burnt Śambūka (a species of mollusc) shells, or of the ashes of a burnt stag-horn through the vehicle of clarified butter, proves efficacious, O Śiva, in cases of aching (neuralgic) pain at the chest and back.

हिङ्गु सौवर्चलं शुण्ठी वृषध्वज महौषधम्॥?॥
एभिस्तु क्वथितं वारि पीतं वै सर्वशूलनुत्॥ २२॥

O thou bull-ensigned deity, water boiled with Hiṅgu, Sauvarcalam Śuṇṭhī, and Mahauṣadham relieves and forms of cloic.

अपामार्गस्य वै मूलं सामुद्रलवणान्वितम्॥
आस्वादितमजीर्णस्य शूलस्य स्याद्विमर्दनम्॥ २३॥
वटरोहङ्कुरो रुद्र तण्डुलोदकघर्षितः॥
पीतः सतक्रोऽतीसारं क्षयं नयति शङ्कर॥ २४॥
अङ्कोटमूलं कर्षार्धं पिष्टं तण्डुलवारिणा ॥
सर्वातीसारग्रहणीं पीतं हरति भूतप॥ २५॥

Apāmārga roots taken with sea-brine cures all forms of indigestion and colic. O Rudra, O thou blissful one, sprouts of a Vaṭa tree rubbed with the washings of rice should be administered for the purpose of curing any form of dysentery. A half Karṣa measure of Aṅkata roots taken with the washings of rice relieves all forms of dysentery.

मरीचशुण्ठिकुटजत्वक्चूर्णञ्च गुडान्वितम्॥
क्रमात्तद्द्विगुणं पीतं ग्रहणीव्याधिनाशनम्॥ २६॥

A compound consisting of Maricam, Śuṇṭhi, twice as much as Maricam, and Kuṭaja twice as much as Śuṇṭhi, taken with treacle, tends to allevite all froms of dysentery.

श्वेतापराजितामूलं हरिद्रासिक्थतण्डुलाः॥
अपामार्गत्रिकटुकमेषाञ्च वटिका शिव॥
विषूचिकामहाव्याधिं हरत्येव न संशयः॥ २७॥

O Śiva, pills composed of Haridra, Taṇḍulam Apāmārga, Trikaṭu, and the roots of white Aparājitā pasted together with Siktham, undoubtedly alleviate all forms of cholera.

त्रिफलागुरु भूतेश शिलाजतु हरीतकी॥
एकैकमेषां चूर्णन्तु मधुना च विमिश्रितम्॥
पीतं सर्वञ्च मेहन्तु क्षयं नयति शङ्कर॥ २८॥
अर्कक्षीरप्रस्थमेकं तिलतैलं तथैव च॥
मनः शिलामरीचानां सिन्दूरस्य पलं पलम्॥ २९॥
चूर्णं कृत्वा ताम्रपात्रं त्वातपैः शोषयेत्ततः॥
पीतं स्नुहीगतं दुग्धं सैन्धवं शूलनुद्भवेत्॥ ३०॥

A compound consisting of Trikaṭu, Triphalā, Śilājatu, and Harītakī pounded together and taken with honey, proves curative, O Śaṅkara, in all forms of urinary complaints (Meha). 'fake one Palam of Manaḥ-śilā, one Palam of Maricam, and one Palam of Sindūram; pound them together and keep them soaked in a Prastha measure of sesame oil and the milky exudations of Arka plants in a copper vessel. Dry this compound in shade; this compound, as well as rocksalt taken with the milky exudations of a Snuhī plant, would be found to be highly efficacious in relieving all forms of colic (and neuralgic pain as well).

त्रिकटुत्रिफलानक्तं तिलतैलं तथैव च॥
मनःशिला निम्बपत्रं जातीपुष्पमजापयः॥ ३१॥
तन्मूत्रं शङ्खनाभिश्च चन्दनं घर्षयेत्ततः॥
एभिश्च वार्त्तिकां कृत्वा त्वक्षिणी चाञ्जयेत्ततः॥ ३२॥

Take Trikaṭu, Triphalā, Alaktam, sesame oil, Realgar, Nimba leaves, Jātī flowers, goat's milk, śaṅkha-nābhi, Candana, and goat's urine, mix them together and make the mass into a stick. An application of this stick, pasted with water, to the eyes in the manner of a collyrium, cures loss of vision, cataract, and kindred occular affections.

नश्यते पटलं काचं पुष्पञ्च तिमिरादिकम्॥
विभीतकस्य वै चूर्णं समधु श्वासनाशनम्॥ ३३॥
पिप्पलीत्रिफलचूर्णं मधुसैन्धवसंयुतम्।
सर्वरोगज्वरश्वासशोषपीनसहृद्भवेत् ॥ ३४॥

Powders of Vibhfaka seeds taken with honey relieve all forms of asthma; a compound of Triphalā, Pippalī and rock-salt pounded together and taken with honey proves beneficial in all forms of fever, cough, catarrh, asthma (brounchites) and Pthisis.

देवदारोश्च वै चूर्णं अजामत्रेण भावयेत्॥
एकविंशतिवारंवैत्वक्षिणी तेन चाञ्जयेत्॥
रात्र्यन्धता पटलता नश्येन्निर्लोमता तथा॥ ३५॥

Soak Devadāru .powders with goat's urine, and dry them in shade, to this twenty-one times in succession; the application of this medicine to the eyes in the manner of a collyrium proves, curative in night-blindness, loss of vision, and falling off of the eye-lashes.

पिप्पलीकेतकं रुद्र हरिद्रामलकं वचा॥
सर्वाक्षिरोगा नश्येयुः सक्षीरादञ्जनात्ततः॥ ३६॥

O Rudra, a compound consisting of Pippalī, Ketakam, Haridra. Āmlakam and Vacā pounded together and applied to the eyes with the addition of milk proves beneficial in all forms of occular affections.

काकजंघाशिग्रुमूले मुखेन विधृते शिव॥
चर्वित्वा दन्तकीटानां विनाशो हि भवेद्ध्रुव॥ ३७॥

O Śiva, roots of Śigru and Kākajaṅghā kept in the mougth or chewed together tend of relieve all diseases of the teeth.

॥ इति श्रीगारुडे महापुराणे पूर्वखंडे प्रथमाशांख्ये आचारकाण्डे मन्त्रतन्त्रवैद्यप्रयो॰ पञ्चाशीत्यधिशततमोऽध्यायः॥ १८५॥

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पीतः सारो गुडूच्याश्च मधुना च प्रमेहनुत्॥
पीतं गोहालि कामूलं तिलदध्याज्यसंयुतम्॥ १॥
निरुद्धमूत्रं क्वथितं निवर्त्तयति शङ्कर॥
तथा हिक्का हरेत्पीतं सौवर्चयुतञ्च वै॥ २॥

Hari said :—The expressed juice, or sulphate of, Guḍūcī, taken with honey, cures all forms of Meha (urethral or urinary complaints). A decoction of Gohālikā roots and sesame, taken through the vehicle of milkcurd and clarified butter, tends to set flow the suppressed urine. The same docoction taken with Sauvarcalā salt

गोरक्षकर्कटीमूलं पिष्टं शीतोदकेन च॥
पीतं दिनत्रयेणैव नाशयेद्रुद शर्कराम्॥ ३॥

Roots of Gorakṣa and Karkaṭi pasted with Vāsya water and taken for three days in succession relieves caries of the teeth and Danta-Śarkarā.

पिष्ट्वा वै मालतीमूलं ग्रीष्मकाले समाहितम्॥
साधितं छागदुग्धेन पीतं शर्करायान्वितम्॥
हरेन्मूत्रनिरोधञ्च हरेद्वै पाण्डुशर्कराम्॥ ४॥

Mālatī roots (called in summer) and pasted, with goat's milk should be administered for inducing urination, as well as for the cure of Chlorosis and urinary concretions.

द्विजयष्ट्याश्च वै मूलं पिष्टं तण्डुलवारिणा॥
गण्डमालां हरेल्लेपादसाध्यं गलगण्डकम्॥ ५॥

Plasters of Brahmadaṇḍī pasted with ricewashings should be applied to scrotal tumours, scrofulous glands, and goitres.

रसाञ्जनं हरीतक्याश्चूर्णं तेनैव गुण्ठनात्॥
नाशयेत्पुरुषो व्याधीन्नात्र काय्र्या विचारणा॥ ६॥

This plaster mixed with the powders of Harītakī and Rasāñjanam should be applied tothe genitals in cases of loss of manhood, or of virile impotency.

करवीरमूललेपाद्वै लेपात्पूगफलस्य च॥
पुंव्याधिर्नश्यते रुद्र योगमन्य रुद्र योगमन्यं वदाम्यहम्॥ ७॥

O Rudra, a plaster composed of Pūga Phalam and Karavīra roots pasted together withester would remove virile impotency.

दन्तीमूलं हरिद्रा च चित्रकं तस्य लेपनात्॥
भगन्दरविनाशः स्यादन्यं योगं वदाम्यहम्॥
जलौकाजग्धरक्तञ्च भगन्दरमुमपाते॥ ८॥
त्रिफलाजलघृष्टञ्च मार्जारास्थि विलेपितम्॥
ततो न प्रस्रवेद्रक्तं नात्रा कार्या विचारणा॥ ९॥

A plaster composed of Danti roots, Haridrā, and Citrakam pasted together should be employed for the cure of fistula in ano. In treating a case of fistula in ano, first apply leeches to the affected part, then wash it with a solution of Triphalā, and then apply a plaster of pasted cat's bone to it, whereby the discharge of blood from the locality would be undoubtedly arrested.

हरिद्रोऽनेकवारञ्च स्नुहीक्षीरेण भाविता ॥
वटिकाऽर्शोविनाशाय तल्लेपाद्वृषभध्वज॥
घोषाफलं सैन्धवञ्च पिष्ट्वा चार्शोहरं परम्॥ १०॥

O thou bull-ensigned diety, soak Haridrā with the milky exudations of Snuhī plants and dry them in shade, do this may times in succession. Applications of plasters of such Haridrās pasted with water to the polypi prove curative in cases of rectal haemorrhoids. A plaster composed of Haridrā and Ghostphalam pasted together proves highly. efficacious in removing rectal haemor rhoids.

गव्याज्यं साधितं पीतं पलाक्षारवारिणा॥
त्रिगुणेन त्रिकटुकं अर्शांसि क्षपयेच्छिव॥ ११॥

O thou blissful one, Trikalukam taken with thrice as much ashes or Alkali treated with clarified butter and dissolved in water speedily leads to the falling off of rectal polypi.

बिल्वस्य च फलं दग्धं रक्तार्शःप्रविनाशनाम्॥
जग्ध्वा कृष्णातिलानेव नवनीतयुतानपि॥ १२॥

Pulps of burnt Bilva fruits prove highly efficatious in cases of bleeding piles. Black sesame taken with butter proves efficacious in the same disease.

शुण्ठीचूर्णं यवक्षारयुक्तं तुल्यगुडान्वितम्॥
अग्निवृद्धिं करोत्येव प्रत्यूषे वृषभधवज॥ १३॥

O thou bull-ensigned deity, a lambative composed of Yavakṣāra, Śuṇṭhī powders and treacle, taken in equal parts and pasted together, and licked, each morning, improves the digestive capacity.

शुण्ठ्या च क्वथितं वारि पीतं चाग्नि करोति वै।।
हरीतकीं सैन्धवञ्च चित्रकं रुद्र पिप्पली।।१४।।

O Rudra, decoctions of Śuṇṭhī, or of Citrakam, Pippali and Harītaki, taken with rocksalt, proves as a good digestant and stomachic remedy.

चूर्णमुष्णोदकेनैषां पीतं चातिक्षुधाकरम्।।
साज्यं सूरकमांसं वै पीतं चातिक्षुधाकरम्।।१५।।

Powders of the foregoing drugs taken with water, as well as bacon cooked with clarified butter tends to give an acute appetite.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे षडशीत्यधिकशततमोऽध्यायः।। १८६।।

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हस्तिकर्णपलाशस्य पत्राणि? चूर्णयेद्धर।।
सर्वरोगविनिर्मुक्तं चूर्णं पलशतां शिव।।१।।
सक्षीरं भक्षितं कुर्यात्सप्ताहेन वृषध्वज।।
नरं श्रुतिधरं रुद्र मृगेन्द्रगतिविक्रमम्।।२।।

O Thou dissipator of woes, take Hastikarṇa roots, and reduce them to powder. O Thou blissful one, a hundred Palam weight of powdered Hastikarṇa roots, taken with milk in the course of a week, will make its user a prodigy of memory and enable him to cope with a lion in prowess and swiftness of motion.

पद्मरागप्रतीकाशं युक्तं दशशतायुषा।।
षोडशाब्दाकृतिं रुद्र सततं दुग्धभोजनात्।।३।।

Taken with milk, for sixteen days in succession, these powders will impart a rubylike glow to the complexion of their user and enable him to live for a thousand-years.

मधुसर्पिस्समायुक्तं दुग्धमायुष्करं भवेत्।।
तज्जग्धं मधुना सार्द्धं दशवर्ष सहस्रिणम्।।४।।

Taken with honey and clarified butter, they tend to increase the duration of life; taken only in combination with honey, these powers make their users extremly endearing to woman and enable them to live up for another ten thousand years.

कुर्य्यान्नरं श्रुतिधरं प्रमदाजनवल्लभम्।।
दध्ना नित्यं भक्षितन्तु वज्रदेहकरं भवेत्।।५।।
केशराजिसमायुक्तं नरं वर्षसहस्रिणम्।।

Taken with milk curd they impart a thunder-like hardness to the muscles; taken with the expressed juice of Keśarāji, they enable their users to live for a thousand years.

तच्च कांजिकसंयुक्ते नरं कुर्य्याच्च भक्षितम्।।६।।
शतवर्षं दिव्यदेहं वलपिलतवार्जितम्।।

By using these powders through the medium of Kāñjikam, a man is enabled to live for a century without anywise suffering form the ravages of time.

जग्धं त्रिफलया क्षौद्रं चक्षुष्मन्तं करोति वा।।७।।
अन्धः पश्येत्तु चूर्णस्य साज्यस्यैव तु भक्षणात्।।

Taken with Triphalā, they tend to improve the eye-sight; by taking them through the vehicle of clarified butter even blind persons may regain their sight.

महिषीक्षीरसंयुक्तस्ल्लेपः कृष्णकेशकृत्।।८।।
खल्वाटस्य च वै केशा भवन्ति वृषभध्वज।।
तैयुक्तेन चूर्णेन वलीपलितनाशनम्।।९।।

A plaster of these powders pasted with buffalo milk and applied to the head, imparts a sable colour to the hair. O thou bull-ensigned deity, applications of these powders with oil to the head remove baldness and help a luxurious growth of hair.

तदुद्वर्त्तनमात्रेण सर्वरागः प्रमुच्यते।।
सच्छागक्षीरचूर्णेन दृष्टिः स्यान्मासतोऽञ्जनात्।।१०।।

Rubbing of the body with these powders pasted with oil removes wrinkles of the skin and premature greyness of the hair, and grants a sort of immunity from disease. These powders pasted with goat's milk and applied to the eyes,

in the manner of a collyrium, for a month, improve the eye-sight.

पलाशस्य च बीजानि श्रावणे वितुषाणि च॥
गृहीत्वा नवनतिने तेषां चूर्णं रच भक्षयेत्॥११॥
कर्षार्द्धमेकं सेवेत नत्वा नित्यं हरिं प्रभुम्॥
पुराणसाषष्टिधान्यस्य पथ्यमम्बु पिबन्हर॥
जीवेद्वर्षसहस्त्राणि वलीपलितवर्जितः ॥१२॥

Gather Palāśa seeds in the month of Śrāvana. Reduce these seeds of powder, with their capsules off, and take this powder for six months, living on a rice and milk regimen, and abjuring the use of water. By taking this powder in the way as prescribed, a man is enabled to live for a thousand years, free from disease and decay.

भृङ्गराजस्य वै मूलं पुष्यर्क्षे तु समाहृतम्॥
विधाय तस्य चूर्णं वै ससौवीरञ्च भक्षयेत्॥१३॥

Cull Bhṛṅga-rāja roots under the auspices of the asterism Puṣyā. Take a Vioapadam weight of this root with barley-wine for thirty days in succession.

मासमात्रप्रयोगेण वलीपलितवर्जितः॥
शतानि पञ्च जीवेच्च नरो नागबलो भवेत्॥
भवेच्छ्रुतिधरो रुद्र पुष्यर्क्षे चैव भक्षणात्॥१४॥

Thereby a man will be able to live for five hundred years in the possession of an elephantlike strength of the body and free from disease and premature decay, and a prodigy of memory.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आयुष्करयोगो॰ सप्ताशीत्यधिकशततमोऽध्यायः॥ १८७॥

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निर्व्रणः स्यात्पूयंहीनो प्रहारो घृतपूरितः॥
अपामार्गस्य वै मूलं हस्ताभ्याञ्च विमर्दितम्॥
तद्रसेन प्रहारस्य रक्तस्त्रावो न पूरणात्॥१॥

Hari said :—A cut, or a lacerated wound, filled with melted butter, will-heal up at the first instance without producing any pus or inflammation. The juice of Apāmāga, squeezed out with finger and poured into the cavity of a cut or wound will at once arrest the bleeding.

रुद्र लाङ्गलिकामूलं चेक्षुदर्भस्तथैव च॥
तेन व्रणमुखं लिप्तं शल्यं निःसरति व्रणात्॥
चिरकालप्रवष्टोऽपितेन मार्गेण शङ्कर॥२॥

O Rudra, a plaster of Hijjala roots and Lāṅgalikā roots pasted together and applied to the mouth of a wound will spontaneously expel any foreign substance, through the passage of its penetration, that might have been lodged therein, no matter how long it might have remained thus imbedded.

बालमूलं मेषशृङ्गीमूलं वा वारिघर्षितम्॥
तेन लिप्तं जातं व्रणं नाड्याः प्रशाम्यति॥३॥

Applications of plasters composed of Vāna roots and Meṣaśṛṅgī roots pasted together with water will bring about the healing of sinuses.

जग्धं माहिषदध्ना च युक्तं कोद्रवभक्तकम्॥
हिङ्गुमूलस्य वै चूर्णं दत्तं नाडीव्रणापहम्॥४॥

A sinus may be healed by dusting it with powders of Kaṅku-roots; the patient shall be enjoined to live on curdled buffalo milk and cooked Kodrava grain during the period of treatment.

ब्रह्मयष्टिफलं पिष्टं वारिणा तेन लेपितम्॥
तेन घृष्टं रक्तदोषः प्रणश्यति न संशयः॥५॥

Plasters of Brahmadaṇḍī seeds pasted with water prove remedial to skin diseases due to the vitiated condition of the blood.

यवभस्म विडङ्गञ्च गन्धपाषाणमेव च॥
शुण्ठिरेषाञ्चैव चूर्णं भावितं रुधिरेणवै॥६॥
कृकलासस्य तल्लिप्तं विद्रधिं नाशयेच्छिव॥

Take ashes of burnt barley corn, Viḍaṅga, Gandhapāśāṇam and Śuṇṭhī; pound them together, and soak this pulverised compound with lizard's (Kṛkalāsa) blood and dry it in the sun in the manner of a Bhāvanā saturation. Apply this plaster, O diva, to abscesses and carbuncles and wonder at the result.

सौभाञ्जनस्य बीजानि त्वतसीमसिना सह॥७॥
गौरसर्षपयुक्तानि सर्वाण्येतानि शङ्कर॥
पिष्टान्यनम्लतक्रेण ग्रन्थिकं नाशयेद्धि वै॥८॥

Take Śobāñjanam roots, burnt linseed, and white mustard seeds; pound them together, O Śaṅkara, and reduce the compound to the consistency of a paste with the addition of whey, which is not acid in its flavour. Plasters of this pasted compound prove curative in Granthikam.

श्वेतापराजितामूलं पिष्टं तण्डुलवारिणा॥
तेन नस्यप्रदानात्स्याद्भूतवृन्दस्य विद्रवः॥९॥

For the exorcism of a maligant spirit, an errhine composed, of white Aparājitā roots pasted with rice-washings should be given to the possessed person.

अगस्त्यपुष्पनस्यं वै समरीचं तु शूलहृत ॥
भुजङ्गवर्मवै हिङ्गु निम्बपत्रं तथा यवाः॥
गौरसर्षप एभिः स्याल्लेपो भूतहरः शिव॥१०॥

Errhines of the expressed juice of Agastya flowers, saturated with the powders of black pepper, relieve colic pain. O diva, plasters of snake-skins, Hiṅgu, Nimba-leaves, Yava, and white Sarṣapa pasted together have the virtue of exercising ghosts.

गोरोचना मरीचानि पिप्पली सैन्धवं मधु॥
अञ्जनं मृतमेभिः स्याद्ग्रहभूतहरं शिव॥११॥

Añjanams composed to Gorocanā, Marīcam, Pippalī and rock salt, pasted together with honey have the virtue of warding off the influnces of malignant stars and spirit.

गुग्गुलूलूकपुच्छाभ्यां धूपो ग्रहहरो भवेत्॥
चातुर्थिकज्वरैर्मुक्तो कृष्णवस्त्रावगुण्ठितः॥१२॥

For relieving quotidian ague and warding of the influences of maliganant, planets, the patient should be wrapped with a black cloth and fumigated with the vapours of a compound consisting of Guggulu, and owl's feathers pounded together.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे व्रणचि॰ माष्टाशीत्यधिकशततमोऽध्यायः॥ १८८॥

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श्वेतापराजितापुष्परसेनाक्ष्णोश्च पूरणे॥
पटलं नाशमायाति नात्र कार्य्या विचारणा॥१॥

Hari said :—The expressed juice of the white Aparājita flowers dropped into the eyes tend to destroy the eye disease known as Paṭola-raga.

मूलं गोक्षुरकस्यैव चर्वित्वा नीललो हित॥
दन्तकीटव्यथा नश्येत्सुरासुरविमर्दन ॥२॥

O thou blue end red bodied one, O thou, the destroyer of the demon of darkness, by chewing Gokṣura roots, a man may destroy the parasties lodged in his teeth and may get rid of tooth-ache in consequence.

नारी पुष्पदिने पीत्वा गौक्षीरेणोपवासतः॥
श्वेतार्कस्य तु वै मूलं तस्यास्तद्गुल्मशूलनुत्॥३॥

By applying a plaster composed of white Arka roots pasted with cow-milk to her private parts, while observing a fast, durign er flow, a woman may get rid to th pain of Gulma.

श्वेतार्कपुष्पं विधिना गृहीतं पूर्वमन्त्रितम्॥
ऋतुशुद्धा च ललना कटौ बद्ध्वा प्रसूयते॥४॥

O thou bull-ensigned deity by wearing a white Arka flower consecrate with the aforesaid Mantra round her waist during an act of sexual congress, after the suppression of her monthly flow, a woman is sure to conceive a male child.

हस्तबद्धं पलाशस्य अपमार्गस्य वा हर॥
मूलं सर्वज्वरहरं भूतप्रेतादिनुद्भवेत्॥५॥

O Hara, Palāśa-roots or Apāmārga roots, tied round the wrist of a patient, act as good frebrifuge remedies and tend toward off the evil influences of malignant ghosts.

पीतं वृश्चिकमूलञ्च प्रातः पर्युषिताम्बुना॥
सार्द्धं विनाशयेद्दाहज्वरञ्च परमेश्वर॥६॥

O thou supreme divinity, Vṛścika roots pasted with water collected over night and

given to a fever-patient instantaneously allay, the heat, and burning sensation in his body.

शिखायाञ्चैव तद्वद्धं भवेदैकादिनुद्भवेत्॥
पीतं पर्युषिताद्भिश्च भवेत्सर्वविषापहृत्॥७॥
यस्य लज्जालुकामूलं दीयते च स्वरेतसा॥
सार्द्धं स वैरं संयाति पुमान्स्त्री वा न संशयः॥८॥
पिष्ट्वा गव्यघृतेनैव पाठामूलं पिबेत्तु यः॥
सर्वं विषं विनश्येच्च नात्र कार्य्या विचारणा॥९॥

The same roots tied with the tuft of hair on the crown of a patient proves curative in daily intermittent fever; taken with Kāñjikam they prove efficacious in fever and in the type of Kuṭham, due to the vitiated condition of blood. Taken with Vāsyam water they exercise an antitoxic virtue. A bitter animosity is created between him and one, whether male or female, to whom he administers Lajjāluka roots pasted with his own seed. By taking Pāṭhā roots pasted with melted cow-butter one is relived of all effects of a poison.

मूलं पर्युषि तोदेन शिरीषस्य यथा तथा॥
रक्तचित्रकमूलस्य रसस्य भरणाद्धर॥
कर्णयोः कामलाव्याधिनाशः स्यान्नात्र संशयः॥१०॥

Śirīṣa roots taken in combination with Vasyam water act as good antitoxic remedies. The expressed juice of the roots of red Chitrakam poured into the ears (of patient) proves curative in Clorosis.

श्वेतकोकिला क्षमूलं छागीक्षीरेण संयुतम्॥
त्रिसप्ताहेन वै पीतं क्षयरोगं क्षयं नयेत्॥११॥
नारिकेलस्य वै पुष्पं छागक्षीरेण संयुतम्॥
पिबेच्च त्रिविधस्तस्य रक्तवातो विनश्यति॥१२॥

The expressed juice of white Kokilākṣa roots taken with goat's milk for three days in succession tends to cure Pthisis. Cocoanut flowers taken in combination (pasted) with goat's milk prove remedial to the three types of Vāta Raktam.

कुर्य्यात्सुदर्शनामूलं माल्येन सुसमाहृतम्॥
कण्ठबद्ध त्र्याहिकादिग्रहभूतविनाशनम्॥१३॥
पुष्यं धवलगुंजाया गृहीतं मूलमेव च॥
मुखे तु निहितं रुद्र हरेन्नानाविषं बहु॥१४॥

A garland of Sudarśana roots tied round the neck proves curative in tertian ague and tends to ward off the influences of malignent Ghosts and planets. Roots of white Guñjā plants culled under the auspices of the asterism Puṣyā, and kept in the mouth, act as a good prophylaxis against a variety of poisons.

हस्ते बद्धं कांडयुक्तं कंठे बद्धं ग्रहादिहृत्॥
कृष्णायान्तु चतुर्दश्यां कटिबद्धं समाहृतम्॥
सिंहादिश्वापदाद्भीतिं हरेच्च नीललोहित॥१५॥

Tied around the wrist or the neck, the same roots tend to ward off the influences of malignant planets. O thod red and blue bodied one, these roots tied round his waist by a man under the auspices of the fourteenth day of the moon's wane grant an immunity from attacks by lions and other wild beasts.

विष्णुक्रान्तामूलमीश कर्णबद्धन्तु धारयेत्॥
पट्टसूत्रेण भूतेश मकरादिभयं न वै॥१६॥

O thou supreme deity, Viṣṇukrāntā roots. tied round the ears by a person act as prophylasis against attacks by crocodiles.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकोननवत्यधिकशततमोऽध्यायः॥ १८९॥

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हरिरुवाच

अपराजिताया मूलञ्च गोमूत्रेण समन्वितम्॥
पीतञ्चाशु हरत्येव गण्डमालां न संशयः॥१॥

Hari said :—Pasted Aparājitā roots taken with cow's urine cure scrofula.

अथेन्द्रवारुणीमूलं विधिनां पीतमीश्वर॥
जिंगिण्यैरण्डकं रुद्र शूकशिम्ब्या समन्वितम्॥
शीतोदकञ्च तन्यस्तं बाहुग्रीवाव्यथां हरेत्॥२॥

O Rudra, Indra-vāruṛī roots taken with cold water, as well as errhines of solutions of Eraṇḍa, Jiṅganī and Śuka Śīmbī pasted together tend to alleviate the pain in the neck and the arms.

माहिषं नवनीतञ्च अश्वगन्धा च पिप्पली॥
वचा कुष्ठद्वयं लेपो लिंगस्त्रोतस्तना समन्वितम्॥३॥

An application of a plaster composed of Aśvagandhā or Pippalī, or of Vacā and Kuṣṭam.

pasted together with buffalo butter, alleviates pain in the mammae and the urethral canal.

कुष्ठनागबलाचूर्णं नवनीतसमन्वितम्॥
तल्लेपो युवतीनाञ्च कुर्य्याद्वृत्तोजकौ शुभौ॥४॥

A plaster composed of Kuṣṭham and Nāgavalā pasted together with butter and applied to the breast acts as a good breast-developer and. imparts a graceful contour to the breasts of youthful maidens.

इन्द्रवारुणिकामूलं यस्य नाम्ना सुदूरतः॥
निक्षिप्यते समुत्पाट्य तस्य प्लीहा निवश्यति॥५॥

The patient, by mentioning whose name an IndravarunI root is thrown from a distance, is sure to be relieved of his splenic enlargement.

पुनर्नवायाः शुक्लाया मूलं तण्डुलवारिणा।
पीतं विद्रधिनुत्स्याच्च नात्र कार्य्या विचारणा।६॥

Roots of white Punarnavā taken pasted with rice washings undoubtedly prove curative in abscess.

कदलीदलक्षारन्तु पानीयेन प्रसाधितम्॥
तस्यादनाद्विनश्यन्ति उदरव्याधयोऽखिलाः॥७॥

Ashes of burnt plaintain barks administered through drinks relieve all forms of Ascites. ill

कदल्या मूलमादाय गुडाज्येना समन्वितम्॥
अग्निना साधितं जग्धमुदरस्थक्रिमीन्हरेत्॥८॥

Plantain roots cooked in combination with treacle and clarified butter over a gentle fire act as good vermifuge remedies.

नित्यं निम्बदलानाञ्च चूर्णमामलकस्य च॥
प्रत्यूषे भक्षयेच्चैव तस्य कुष्ठं विनश्यति॥९॥

Daily use of a compound of Nimba leaves and Āmlakam pounded together, in the morning, undoubtedly cures Kuṣṭham (cutaneous affection).

हरीतकीविडंगञ्च हरिद्रा सितसर्षपाः॥
सोमराजस्य मूलानि करञ्जस्य च सैन्धवम्॥
गोमूत्रपिष्टान्येतानि कुष्ठरोगहराणि वै॥१०॥

A plaster composed of Haritaki, Viḍaṅga, Haridrā, white Sarṣapa, Somarāja-seeds (roots according to Benares Edition), Karaja seeds and Saindhavam, pasted together with cow's urine, proves efficacious in all forms of cutaneous affections.

एकश्च त्रिफलाभागस्तथा भागद्वयं शिवा॥
सोमराजस्य बीजानां जग्धं पथ्येन दद्रुनुत्॥११॥

One part of Triphalā and two parts of Somarāja seeds taken in combination with powdered Pathyā cure ring-worms.

अम्लतक्र सगोमूत्रं क्वथितं लवणान्वितम्॥
कांस्यघृष्टं खरं लेपात्कुष्ठदद्रुविनाशनम्॥१२॥

A plaster composed Kharam rubbed in a vessel of Indian bell metal, pasted with cow's urine, cooked in combination with rock-salt and acid whey (Takram), prove curative in all forms of cutaneous affections.

हरिद्रा हरितालश्च दूर्वागोमूत्रसैन्धवम्॥
अयं लेपो हन्ति दद्रुं पामानं च गरं तथा॥१३॥

A plaster composed of Haridrā, Haritālam, Dūrvā grass and rock-salt pasted together with cow's urine proves remedial in cases of Pāmā and ring-worm.

सोमराजस्य बीजानि नवनीतयुतानि च॥
मधुनास्वादितानि स्युः शुक्लकुष्ठहराणि वै॥
तक्रान्नपानतो रुद्र नात्र कार्य्या विचारणा॥१४॥

Somarāja seeds taken in combination with butter and honey prove curative in all forms of leucoderma. O Rudra, the cure is almost certain through the administration of the foregoing compound, but the patient must live on a whey rice regimen during the period of treatment.

श्वेतापरा जितामूलं वर्त्तितं चास्य वारिणा॥
तल्लेपो रुद्र मासेन शुक्लकुष्ठविनाशनः॥१५॥

Plasters, composed of white Aparajita roots pasted with Sārivā and applied to the affected region, for a month, tend to cure all forms of leucoderma.

माहिषं नवनीतञ्च सिन्दूरं समरीचकम्॥
पामा विलेपनान्नश्येद्दुर्नामा वृषभध्वज॥१६॥

O thou bull-ensigned deity, applications of plasters composed of Maricam and Sindaram paster together with buffalo-butter would certainly cure Pama and dyspnoea.

विशुष्कगाम्भीरामूलं पक्वं क्षीरेण संयुतम्॥
भक्षितं शुक्लपित्तस्य विनाशकरमीश्वर॥१७॥

O thou supreme diety, dry Gāmbhārī roots cooked in combination with milk prove antidotal to Śukla-Pittam.

मूलकस्य तु बीजानि ह्यपा मार्गरसेन वै॥
पिष्टानि तेन लेपेन सिध्मकं रुद्र नश्यति॥१८॥

Plasters of Mūlaka seeds pasted with the expressed juice of Apāmārga and applied to the affected part, prove, efficacious in Śilhika.

कदलीक्षारसंयुक्तहरिद्रा सिध्मकापहा॥
रम्भाषामार्गयोः क्षार एरण्डने वि मिश्रितः॥
तदभ्यङ्गान्महादेवः ! सद्यः सिध्म विनश्यति॥१९॥

O thou supreme deity, ashes of burnt plantain bark and Apāmārga twigs pasted together with the expressed juice of Eraṇḍa and applied to the affected patches prove curative in Siddhma.

कूष्मांडनालक्षारश्च सगोमूत्रश्च तत्त्वतः॥
जलपिष्टा हरिद्रा च सिद्धा मन्दानलेनहि॥२०॥

O thou supreme deity, O thou bullensigned one, burn the ashes of a Kuṣmāṇḍa creeper, mixed with the bark of its stem pasted with cow's urine, and Haridrā pasted with water, in a closed crucible luted and plastered with buffalo-dung.

माहिषेण पुरीषेण वेष्टिता वृषभध्वज॥
अस्या उद्वर्त्तनं कुर्य्यादंगसौष्ठवमीश्वर॥२१॥
तिसर्पपसंयुक्तं हरिद्राद्वयकुष्टकम्॥
तेनोद्वर्तितदेहः स्याद्दर्गन्धः सुरभिः पुमान्।२२॥

By rubbing his body with this burnt compound, a man is sure to acquire a brilliant complexion. Rubbing of the body with a compound consisting of Haridrā, Dāru-Haridrā, and Kuṣṭham pasted together with water tends to impart a brilliant glow to the complexion and a fragrant smell to the skin.

मनोहरश्चानुदिनं दूर्वाणां काकजंघाया॥
अर्जुनस्य तु पुष्पाणि जम्बूपत्रयुतानि च॥
सलोघ्राणि च तल्लेपो देहदुर्गन्धतां हरेत्॥२३॥

Plastering of the body with Dūrvā, Kākajaṅghā, leaves of Arjuna and Jambū and Lodhram pasted together with water tends of remove the bad odours of the skin.

युक्तं लोध्रभवैर्नीरैश्चूर्णन्तु कनकस्य च॥
तेनोद्वर्त्तितदेहस्य न स्याद्ग्रदीष्मप्रबाधिका॥२४॥

Solutions of Lodhram saturated with the powers of Kuṁkam form the most cooling and agreeable paste for smearing the body in summer.

दुग्धेनोषसि सेकश्च धर्मदोषश्च नश्यति॥
काकजंघोद्वर्त्तनन्तु ह्यंगरागकरं भवेत्॥२५॥

Washing of the body with milk, in the morning, tends to remove the evils of perspiration; rubbing of the body with pasted Kākajaṅghā acts as an agreeable cosmetic plaster.

मधुयष्टी शर्करा च वासकस्य रसो मधु॥
एतत्पीतं रक्तपित्तकामलापाण्डु रोगनुत्॥२६॥

The expressed juice of Vāsaka and Yaṣṭimadhu, taken with honey and sugar, proves curative in Jaundice, Chlorosis, Haemoptisis, and Haemorrhage.

रक्तपित्तं हरेत्पीतो वासकस्यरसो मधु॥
प्रातःकाले तोयपानात्पीनसं दारुणं हरेत्॥२७॥

Even a most acute attack of catarrh may be cut short by taking cold water in the morning.

बीभीतकस्य वै चूर्णं पिप्पल्याः सैन्धवस्य च॥
पीतं सकांजिकं हन्ति स्वरभेदं महेश्वर॥२८॥

O thou, supreme deity, a pulverised compound of Pippalī, rock salt and Vibhītakam pounded together and taken with Kāñjikam removes hoarsness.

चूर्णमामलकं सेव्यं पीतं गव्यपयोऽन्वितम्॥
मनःशिला बलामूलं कोलपण च गुग्गुलः॥२९॥
जातिपत्रं कोलपत्रं तथा चैव मनःशिला॥
एभिश्चैव कृता वर्त्तिर्बदय्यग्नौ महेश्वर ॥
धूम्रपानं कासहरं नात्र कार्य्या विचारणा॥३०॥

Amalakam-powder administered through the vehicle of clarified butter, or a compound consisting of Manaḥ-śilā, Valā roots, Kola-leaves and Guggulu pasted together, or inhalation of the vapours of a fumigation stick, composed of Jātipatram, Kola leaves and Manaḥ-śilā pasted together and burnt in a fire

of Kola-wood charcoal would undoubtedly relieve cough.

त्रिफलाप्पिलीचूर्णं भक्षितं मधुना युतम्॥
भोजनादौ हि समधु पिपासाज्च(त्व)रितं हरेत्॥ ३१॥

Triphalā and Pippalī powders taken with honey, before the midday meal, relieve thirst and fever.

बिल्वमूलञ्च समधुगुडूचीक्वथितं जलम्॥
पीतं हरेच्च त्रिविधं छर्दिं नैवात्र संशयः॥
पीता दूर्वा छर्दिनुत्स्यात्पिष्टा तण्डुलवारिणा॥ ३२॥

The expressed juice of Bilva foots or a decoction of Guḍūcī taken with honey arrests the three types of vomiting. Dūrvā pasted with ricewashings proves antidotal to vomiting.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवयधिकशततमोऽध्यायः॥ १९०॥

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हरिरुवाच

पुनर्नवाया मूलञ्च श्वेतं पुष्ये समाहृतम्॥
वारि पीतं पार्श्वे भवनेषु न पन्नगाः॥ १॥

Hari said :—Serpents leave the house of him, who takes Punarnavā roots pasted with water under the auspices of the asterism Puṣyā.

तार्क्ष्यमूर्त्ति वहेद्यो वै भल्लूकदन्तनिर्मिताम्॥
स पन्नगैर्न दृश्येत यावज्जीवं वृषध्वज॥ २॥

O thou bull ensigned deity, he, who carries an image of Garuḍa, made of bear's teeth, on his person, remains invisible to snakes all through his life.

पिबेच्छल्मलिमूलं यः पुष्यर्क्षे रुद्र वारिणा॥
तस्मिन्नपास्तदाशना नागाः स्युर्नात्र संशयः॥ ३॥

O Rudra, snakes avoid the presence of one, who takes Śālmali roots pasted with water under the auspices of the asterism Puṣyā.

पुष्ये लज्जालुकामूले हस्तबद्धे तु पन्नगान्॥
गृह्णीयाल्लेपतोवापिनात्र कार्य्या विचारणा॥ ४॥

By tying Lajjālukā roots his hands, or by smearing them with pasted Lajjālukā, a man is enabled to catch hold of snakes without anywise imperiling his life.

पुष्ये श्वेतार्कमूलन्तु पीतं शीतेन वारिणा।
नश्येतु दंशकविषं करवीरादिजं विषम्॥ ५॥

Roots of white Arka plants, taken pasted with water, under the auspices of the asterism Puṣyā, prove antidotal to Dank" (a large kind of mosquito) poison; Karavīra roots similarly taken are found to exercise a similar antotoxic virtue.

महाकालस्य वै मूलं पिष्टं तत्कांजिकेन व॥
वोड्राणां डुडुभा नां च तल्लेपो हरते विषम्॥ ६॥

Plasters of Mahākāla roots pasted with Kāñjikam tend to neutralise the poison of Dundubha or Bodra (Boa) snakes.

तण्डुलीयकमूलं च पिष्टं तण्डुलवारिणा ॥
घृतेन सह पीतन्तु हरेत्सर्वविषाणि च॥ ७॥

Taṇḍulīyaka-roots taken pasted with rice= washings through the medium of clarified butter (honey according to others) prove antidotal to all kinds of poison.

नीलीलज्जालुकामूलं पिष्टं तण्डुलवारिणा॥
पीतं तद्दंशकविषं नश्येदेकेन वोभयोः॥ ८॥

Either Nīlī roots, or Lajjālukā roots taken pasted with rice-washings prove remedial to Danśaka-poison.

कूष्माण्डकस्य स्वरसः सगुडः सहशर्करः॥
पीतः सदुग्धो हन्याच्च दंशकस्य विषं च वै॥ ९॥

The expressed juice of a Kuṣmāṇḍa creeper taken with the admixture of treacle, sugar and milk tends to neutralise the poison of a Danṣka.

तथा कोद्रवमूलस्य मोहस्य हर एव च॥
यष्टीमधुसमायुक्ता तथा पीता च शर्करा॥ १०॥
सदुग्धा च त्रिरात्रेण मूषकानां विषं हरेत्॥
युलुकत्रयपानाच्च वारिणः शीतलस्य वा॥ ११॥
ताम्बूलदग्धमुखस्य लालास्रावो विनश्यति॥
घृतं सशर्करं षीत्वा मद्यपानमदो न वा॥ १२॥

Yaṣṭimadhu taken with its own weight of sugar through the medium of milk proves antidotal to mole-poison. Gargles of cold water

attest salivation due to the irritation of the mucous membrane of the mouth through chewing beetal leaves. Clarifed butter taken with suger relieves the intoxication of wine.

कृष्णांकोलस्य मूलेन पीतं सुक्वथितं जलम्॥
ततो नश्येद्गरविषं त्रिरात्रेण महेश्वर॥१३॥

O thou supreme deity, potions of black Aṅkaṭa roots boiled with water, or errhines of decoctions of black Aṅkoṭa roots prove remedial, within three days, to any slow poison retained in the system.

उष्णं गव्यघृतं चैव सैन्धवेन समन्वितम्॥
नाशयेत्तन्महादेव वेदनां वृश्चिकोद्भवाम्॥१४॥

Warm clarified butter, taken with the admixture of rock salt, relieves, O thou supreme deity, the pain of a scorpion-bite.

कुसुभं कंकुंमञ्चैव हरितालं मनःशिला॥
करंजं पिषितं चैव ह्यर्कमूलं च शंकर॥१५॥

O thou bissful one, a compound consisting of Kusumbham, Kuṁkum, Haritālam, Manaḥ-Karañjam, and Arka roots pasted together, and internally administered, proves antidotal to all kinds of poison.

विषं नृणां विनश्येत्तु एतेषां भक्षणाच्छिव॥
दीपतैलप्रदानाच्च दंशैराकीटजैः शिव॥
खर्जूरकविषं नश्येत्तदा वै नात्र संशयः॥१६॥

Drugs of oils found in burning oil-lamps, as well as the expressed juice of Kharjoraka undoubtedly neutralise the poison, O Śiva, in cases of centipede (scolopendra) bites. O Rudra, a fumigation of the seat of the bite with the vapours of burning bdellium is sure to neutralise the poison in a case of centipede-bite.

दंशस्थानं वृश्चिकस्य शुण्ठी तगरसंयुता॥
नश्येन्मधुमक्षिकाया एतेषां लेपतो विषम्॥१७॥
शतपुष्पा सैन्धवञ्च साज्यं वा तेन लेपयेत्॥

Fumigations with the vapours of burning Ankota leaves would prove beneficial in cases of bites by rats. Plasters composed of Nāgeś-varam, Maricam, Śuṇṭhi, and Tagarpādukā pasted together with water would prove antidotal to beestings, or the seat of the sting should be otherwise plastered with Śatapuṣpā and rocksalt pasted together with clarified butter.

शिरीषस्य तु बीजं वै सिद्ध क्षीरेण घर्षितम्॥१८॥
तल्लेपेन महादेव नश्येत्कुक्कुरजं विषम्॥
ज्वलिताग्निर्वारिसेकोतथा दर्दूरजं विषम्॥१९॥

Plasters composed of Śirīṣa seeds cooked with milk would certainly destroy the poison, O thou supreme deity, in cases of Durdura (poisonous rats) bites.

धत्तूरकरसोन्मिश्रं क्षीराद्यगुडपानतः॥
शूनां विषं विनश्येत्तु शशांकाकितशेखर॥२०॥

O thou moon-crested one, the .,expressed juice of Dhustūram administered with the admixture of milk and treacle proves curative in cases of bites by rabid dogs (Hydophobia).

वटनिम्बशमीनाञ्च बल्कलैः क्वथितं जलम्॥
तत्सेकान्मुखदन्तानां नश्ये द्वै विषवेदना॥२१॥

Gargles of a decoction of Vata, Nimba and gams barks relieve the pain in the mouth due to the efiects.of a poison.

लेपनाद्देवदारोश्च गैरिकस्य च लेपनात्॥
नागेश्वरी हरिद्र द्वे तथा मञ्जिष्ठका हर॥
एभिर्लेपाद्विनश्येत्तु लूताविषमुमापते ॥२२॥

Plasters of Devadāru and Gairikam pasted together with witer, or of Nāgeśvaram, Haridra, Dāru-Haridrā and Mañjīṣṭha pasted together with water prove remidial to spider-poisons.

करञ्जस्य तु बीजानि वरुणच्छदमेव च॥
तिलाश्च सर्षपा हन्युर्विषं वै नात्र संशयः॥२३॥
घृतं कुमारीपत्रं वै दत्तं सलवणं हर॥
तुरंगमशरीराणां कण्डूर्नश्येद्दशाहतः॥२४॥

Plasters composed of Karañja seeds, Varuṇa bark, Tilab and Sarṣapa pasted together would undoubtedly destroy all kinds of poison

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे
एकनवत्यधिकशततमोऽध्यायः॥ १९१॥

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हरिरुवाच

चित्रकस्याष्टभागाश्च शूरणस्य च षोडश॥
शुण्ठ्या भागाश्च चत्वारो मरिचानां द्वयं तथा॥ १॥
त्रितयं पिप्पलीमूलं विडङ्गानां चतुष्टयम्॥
अष्टौ मुशलिकाभागास्त्रिफलायातुष्टयम्॥
द्विगुणेन गुडेनैषां मोदकानिह कारयेत्॥ २॥

Hari said :—Take eight parts of Citrakam, sixteen parts of Śūraṇa, four parts of Śuṇṭhi, two parts of Marīcam, three parts of Pippalimūlam, four of Viḍaṅga, eight parts of Muśalikā, four parts of Triphalā, and treacle, double the combined weight of these drugs, and prepare a confiction (Modaka) in the usual way.

तद्भक्षणमजीर्णं हि पाण्डुरोगञ्च कामलम्॥
अतीसारांश्च मन्दाग्निं प्लीहाञ्चैव निवारयेत्॥ ३॥

This Modaka covers within the range of its therapeutic application such diseases as indigestion, Jaundice, Chlorosis, dysentery, splenic enlargement, and loss of appetite,

बिल्वाग्निमन्थः श्योनाकपाटलापारिभद्रकम्॥
प्रसारण्यश्वगन्धा च बृहती कण्टकारिका॥ ४॥
बला चातिबला रास्ना श्वदंष्ट्रा च पुनर्नवा।
एरंडः शारिवा पर्णी गुडूची कपिकच्छुका॥ ५॥
एषां दशपलान्भागान्क्वाथयेत्सलिलेऽमले॥
तेन पादावशेषेण तैलपात्रे विपाचयेत्॥ ६॥

Take Bilvam, Agnimantha, Śyonāka, Pātalā, Pāribhadrakam, Prasārinī, Aśvagandhā, the two kinds of Vṛhatī, Kaṇtikarī, Valā, Ativalā, Rāsnā, Śvadanśṭrā Punarnavā, Eranda, Parni, Guḍūcī, and Kapikacchukā, weighing ten tolas in weight, and make a decoction therewith in the usual way..

आजं वा यदि गव्यं क्षीरं दत्त्वा चतुर्गुणम्॥
शतवरीं सैन्धवञ्च तैलतुल्यं प्रदापयेत्॥ ७॥

Take it down from the oven with its quarter part, lift, and cook the same in a Pātram full of oil (four seers), add to it cow milk or goat's milk, four times as much as the former, add to it Śatāvarī and Saindhavam to the weight of oil.

द्रव्याणिनि पेष्याणि तानि वक्ष्यागि तच्छृणु॥
शतपुष्पा देवदारुर्बला पर्णी वचागुरु॥ ८॥
कुष्ठं मांसी सैन्धवञ्च पलमेकं पुनर्नवा॥
पाने नस्ये तथा भ्यङ्गे तैलमेतत्प्रदापयेत्॥ ९॥

Now hear me enumerate the names of drugs, which are to be added to it in the form of pasted Kalka viz. Śaṭapuṣpā Devadāru, Valā, Pṛṣniparṇī, Vacā, Aguru, Kuṣṭham, Mānsī, Saindhavam, and Punarnavā, each weighing a Palam weight. Cook the oil in the usual officinial way. This oil should be employed as errhines or potions for relieving pleurodynia Pārṣva Śūlam) and cardiac colic.

हृच्छूलं पार्श्वशूलञ्च नाशयेत्॥
अपस्मारं वातरक्तं वपुष्मांश्च पुमान्भवेत्॥ १०॥

It includes within the range of its curative efficacy Scrofula, Hysteria, Vātaraktam, and loss of manhood. By using this oil, even a she-mule is sure to conceive, O Hara, what wonder that a woman would be blessed with progeny through its use.

गर्भमश्वरी विन्द्यात्किं पुनर्मानुषी हर॥
अश्वानां वातभग्नानां कुञ्जराणां नृणा तथा।
तैलमेतत्प्रयोक्तव्यं सर्ववातविकारिणाम्॥ ११॥

It may be like wise employed with advantage in cases of lameness, arched back, and kindred nervous maladies of horses and elephants.

हिङ्गुतुम्बुरुशुण्ठीभिः सिद्धं तैलन्तु सार्षपम्॥
एतद्धि पूरणं श्रेष्ठं कर्णशूलापहं परम्॥ १२॥

Mustard oil cooked in combination with Hiṅgu, Tumburu and Śuṇṭhi may be used as ear-drops in relieving otalgia.

शुष्कमूलसुण्ठीनां क्षारो हिंगुलनागरम्॥
तक्रं चतुर्गुणं दद्यात्तैलमेतद्विपाचयेत्॥ १३॥
बाधिर्य्यं कर्णशूलञ्च पूयस्रावश्च कर्णयोः॥
क्रिमयश्च विनश्यान्ते तैलस्यास्य प्रपूरणात्॥ १४॥

Ashes of dry Mūlakam and Śuṇṭhī, Hiṅgula and Nāgaram and Śukṇṭam combination with oil, four times as much, should be employed in curing deafness, otalgia and germination of

varmins in the ears, as well as for the purpose of arresting fetid discharges from the ears.

शुष्कमूलकशुण्ठीना क्षारो हिंगुल नागरम्॥
शतपुष्पा वचा कुष्ठं दारुशिग्रुरसाञ्जनम्॥ १५॥
सौवर्चलं यवक्षारं सामुद्रं सैन्धवं तथा॥
ग्रन्थिकं विडमुस्तं च मधु शुक्तं चतुर्गुणम्॥ १६॥

A medicinal oil cooked with the admixture of ashes of dry Mūlakam and Śuṇṭhī, Hiṅgulam, Nāgaram, Śatapuṣpā, Vaca, Kuṣṭham, Dāru, Śigru, Rasāñjanam, Sauvarcalam, Yavakṣāra Sāmudram and Saindhava salt, Granthikam, Viḍa, Mustam, Madhu, and Śuktam, four times as much.

मातुलुङ्गरसश्चैव कदलीरस एव च॥
तैलमेभिर्विपक्तव्यं कर्णशूलापहं परम्॥ १७॥
बाधिर्य्यं कर्णनादश्च पूयस्रावश्च दारुणम्॥
पूरणादस्य तैलस्य क्रिमयः कर्णयोर्हर॥ १८॥

And the expressed juice of Mātuluṅga and Kadali, should be employed, O Hara, for the purpose of removing diseases of the ears, such as deafness, noise in the ears, otalgia, fetid discharges from the ears.

सद्यो विनाशमायान्ति शशाङ्ककृतशेखर॥
क्षारतैलमिदं श्रेष्ठं मुखदन्तमलापहम्॥ १९॥

The effect of this oil is almost instantaneous, and O thou moon-crested deity, this is the foremost of all Kṣāratailas (alkaline oils) in respect of its efficacy, and instantly cleanses the teeth and the mouth of all impurities.

चन्दनं कुंकुमं मांसी कर्पूरं जातिपत्रिका॥
जातीकक्कोलपूगानां लवङ्गस्य फलानि च ॥२०॥
अगुरूणि च कस्तूरी कुष्ठं तगरपादिका॥
गोरोचना प्रियङ्गुश्च बला चैव तथा नखी॥ २१॥

Cook an oil in combination with Candana, Kumkuma, Mānsī, Karpūra, Jātipatrikā, Jātiphalam, Kakkolaphalam, Lavafigaphalam, Aguru, Uśira, Turya, Kuṣṭam, Tagarapāduka, Gorocana, Priyaṅgu, Valā, Nakhī.

सरलं सप्तपर्णं च लाक्षा चामलकी तथा॥
तथा तु पद्मकं चैव ह्येतैस्तैलं प्रसाधयेत्॥ २२॥
प्रस्वेदमलदुर्गन्धकंडू कुष्ठहरं परम्॥
गच्छति स्त्रीशतं रुद्र बन्ध्यापि लभते सुतम्॥ २३॥

Saralam, Śaptaparṇa, Lākṣā, Amaloki, and Padmakam. This oil is highly efficacious in removing bed odour of perspiration from the body and proves curative in itches and other skin diseases. By using this oil, a man becomes a favourite with the fair sex, and is enabled to visit a hundred woman, each day. It is possessed of a great spermatopoetic virtue; by using this oil even a sterile woman is blessed with the pleasured of motherhood.

यवानी चित्रकं धान्यं त्र्यूषणं जीरकं तथा॥
सौवर्चलं विडगंच पिप्पलीमूल राजिकम्॥ २४॥

Take a Prastha measure of melted cow-butter, cook it, in the usual way, with the admixture of eight Prasthas of water, Yamani, Citrakam, Dhānyam, Tryusanam, Jīrakam, Sauvarcalam, Pippalimūlam, Vidaṅga, and Rajikam.

एभिः पचेद्घृतप्रस्थं जलप्रस्थाष्टसंयुतम्॥
तथाऽर्शोगुल्मश्वयथुं हन्ति वह्निं करोति वै॥ २५॥
मरिचं त्रिवृतं कुष्ठं हरितालं मनःशिला॥
देवदारु हरिद्रे द्वे कुष्ठं मांसी च चन्दनम्॥ २६॥
विशाला करवीरञ्च अर्कक्षीरं शकृद्रसः॥
एषाञ्च कार्षिको भागो विषस्यार्द्धपलं भवेत्॥ २७॥
प्रस्थं त्कटुकतैलस्य गोमूत्रेऽष्टगुणे पचेत्॥
मृत्पात्रे लोहपात्रे वा शनैर्मृद्वग्निना पचेत्॥ २८॥

This medicinal Ghṛtam acts as a good appetiser and may be emloyed with advantage in Piles, Anasarca and intestinal glands. Take a Prastha measure of mustard oil and cook it in the usual officinial way in an earthen or iron vessel, over a slow rife, with the admixture of eight Prasthas of cow's urine, Maricam, Trivṛt, Kuṣṭam, Haritālam, Manaḥ-śilā, Devadāru, the two kinds of Haridrā Kuṣṭham, Mānsī, Chandana, Viśālā Karabiram, milky juice of Arka plants and cowdungserum, each weighing a Karṣa, and half a Palam of Vṛṣam.

पामा विचर्चिका चैव दद्रुर्विस्फोटकानि च॥
अभ्यंगेन प्रणश्यन्ति कोमलत्वञ्च जायते॥ २९॥
प्रभूतान्यपि श्वित्राणि तैलेनानेन मर्दयेत्॥
चिरोत्थितमपिश्वित्रं विनष्टं तत्क्षणाद्भवेत्॥ ३०॥

पटोलपत्रं कटुका मञ्जिठा शारिवा निशा॥
जातीशमीनिम्बपत्रं मधुकं क्वथितं घृतम्॥ ३१॥

Used as an external application, this oil cures Pāmā, Vicarcikā, ring worms, malignant sores, and even leucoderma of mature growth or of long origin. Cook a medicinal Ghṛtam in combination.

एभिर्लेपात्स्युररुजो व्रणा विस्राविणः शिव॥
शंखपुष्पी वचा सोमो ब्राह्मी ब्रह्मसुवर्चलाः॥ ३२॥
अभया च गुडूची च आटरूषकवाकुची॥
एतैरक्षसमैर्भागैर्घृतप्रस्थं विपाचयेत् ॥ ३३॥
कण्टकार्य्या रसप्रस्थं क्षीरप्रस्थसमन्वितम्॥
एतद्ब्राह्मीघृतं नाम स्मृतिमेधाकरं परम्॥ ३४॥

With a decoction of Paṭola leaves, Kraṭaka, Mañjīṣṭha, Śārīvā, Jiśā, Rid, Śamī, Nimba leaves, and Madhukam. External applications of this Ghṛtam alleviate pain and arrest secretions of ulcers.

अग्निमन्थो वचा वासा पिप्पली मधु सैन्धवम्॥
सप्तरात्रप्रयोगेण किन्नैररिव गीयते॥ ३५॥

By taking a compound of Agnimantha, Vaca, Vāsā, and Pippalī with honey and rock-salt, for seven days, a person is enabled to sing as sweetly as a Kinnara.

अपामार्गः गुडूची च वचा कुष्ठं शतावरी ॥
शंखपुष्पाभया साज्यं विडङ्गं भक्षितं समम्॥
त्रिभिर्दिनैर्नरं कुर्य्यद्ग्रन्थाष्टशत धारिणम्॥ ३६॥

By taking, for three days in succession, a compound of Apamarga, Guḍūcī, Kustham, Śatāvarī, Vaca, Śaṅakhapuṣpī, Abhayā, and Viḍaṅga taken in equal parts and pounded together with the admixture of melted cow-butter, one is enabled to learn eight hundred books by heart.

अद्भिर्वा पयसाज्येन मासमेकन्तु सेविता॥
वचा कर्य्यान्नरं प्राज्ञं श्रुतिधारणसंयुतम्॥ ३७॥
चन्द्रसूर्य्यग्रहे पीतं पलमेकं पयोऽन्वितम्॥
वचायास्तत्क्षणं कुर्य्यान्महाप्रज्ञायुतं नरम्॥ ३८॥

Taken with water or clarified butter, Vacā enables a person to learn a thing at the first hearing. One Palam weight of Vaca taken with milk under the auspicies of a solar or lunar eclipse, tends to make its user a profoundly intelligent person.

भूनिबनिम्बत्रिफलापर्पटैश्च शृतं जलम्॥
पटोलीमुस्तकाभ्याञ्च वासकेन च नाशयेत्॥ ३९॥
विस्फोटकानि रक्तञ्च नात्र कार्य्या विचारणा॥
कतकस्य फलं शंखं सैन्धवं त्र्यूषणं वचा॥ ४०॥
फेनी रसाञ्जनं क्षौद्रं विडङ्गानि मनःशिला॥
एषां वर्त्तिर्हन्ति काचं तिमिरं पटलं तथा॥ ४१॥

Water boiled with Bhūnimba, Nimba, Triphalā, Parpata, Patola, Mustakam, and Vāsaka immediately destroys Visphotas (carbuncles). Sticks (Vartīs) made of Ketaku fruits, Śaṅkha, Saindhava, Tryuṣaṇam, Vacā, Phena, Rasāñjanam, Viḍaṅga and Manaḥ-silā pasted together with honey prove curative in cough, loss of vision and the type of eyedisease known as Patola.

प्रस्थद्वयं माषकस्य क्वाथश्च द्रोणमम्भसाम्॥
चतुर्भागावशेषोण तैलप्रस्थं विपाचयेत्॥ ४२॥

Cook two Prastha measures of a decoction of Māṣa pulse with a Drona Measure of water, and take it down with its quarter part left.

काञ्चिकस्याढकं दत्त्वा पिष्टान्येतानि दापयेत्॥
पुनर्नवा गोक्षुरकं सैन्धवं त्र्यूषणं वचा॥ ४३॥
लवणं सुरदारुश्च मञ्जिष्ठा कण्टकारिका॥
नस्यात्पानाद्धरत्येव कर्णशूलं सुदारुणम्॥ ४४॥

Cook a Prastha Measure of oil with the admixtue of this decoction in the usual way, add to it an Adakam measure of Kāñjikam and a compound of Punarnavā, Gokṣura, Saindhavam, Tryuśanam, Vaca, salt, Devadāru, Mañjīṣṭha, and Kaṇṭakārikā. Internally administered, or employed as errhiness, this oil cures the most acute type of earache; used as an unguent, it removes deafness and proves beneficial in hosts of other bodily distempers.

बाधिर्य्यं सर्वरोगांश्च ह्यभ्यंगाच्च महेश्वर॥
पलद्वयं सैन्धवञ्च शुण्ठी चित्रकपंचकम्॥ ४५॥
सौवीरपंचप्रस्थं च तैलप्रस्थं पचेत्ततः॥
असृग्दरस्वरप्लीहासर्ववातविकारनुत् ॥ ४६॥

Take two Main weights of rock-salt, five Palas of each of Śuṇṭhi and Citrakam, five Prasthas of Sauvīram, and one Prastha of oil. Cook it in the usual officinial way. This oil

proves curative in cases of splenic enlargement, leucorrhoea, and all diseases of the nervous system.

उदुम्बरं वटं प्लक्षं जम्बूद्वयमथार्जुनम्॥
पिप्पली च कदम्बञ्च पलाशं लोध्रतिन्द्रकम्॥४७॥
मधूकमाम्रसर्ज्जञ्च बदरं पद्मकेशरम्॥
शिरीबीजङ्कतकमतेत्क्वाथेन साधितम्॥
तैलं हन्ति व्रणाँल्लोपाच्चिरकालभवाननि॥४८॥

A medicinal oil cooked in combination with a decoction of Audumbara, Vaṭa, Plakṣa, the two kinds Jumbū, Arjuna, Pippali, Kadamva, Palāśa, Lodhram, Tinḍuka, Madhukam, Āmram, Sarja, Vadaram, Padmakeśaram, Śirīṣa seeds and Kaṭaka brings on graunlation even in old or long-standing sores, and facilitates their speedy healing.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे द्विनवत्यधिक शततमोऽध्यायः॥ १९२॥

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हरिरुवाच

पलाण्डुजीरके कुष्ठमश्वगन्धाजमोदकम्॥
वचा त्रिकटुकञ्चैव लवणं चूर्णमुत्तमम्॥१॥
ब्राह्मीरसैर्भावितञ्च सर्पिर्मधुसमन्वितम्॥
सप्ताहं भक्षितं कुर्य्यान्निर्मलाञ्च मार्तं पराम्॥२॥

Hari said :—A compound consisting of two kinds of Rajanī, Path, Kuṣṭham, Aśvagandhā Ajamodakam, Vacā, Trikaṭu and common salt pounded together and treated with the expressed juice of Brāhmī in the manner of a Bhāvanā saturation, and taken for a week, tends to highly improve the intellect.

सिद्धार्थकं वचा हिङ्गु करञ्जं देवदारु च॥
मञ्जिष्ठा त्रिफला विश्वं शिरीषो रजनीद्वयम्॥३॥
प्रियङ्गुनिम्बत्रिकटु गोमूत्रेणैव घर्षितम्॥
नस्यमालेपनञ्चैव तथा चोद्वर्त्तनं हितम्॥४॥
अपस्मारविषोन्मादशोषालक्ष्मीज्वरापहम्॥
भूतेभ्यश्च भयं हन्ति राजद्वारेषुश्च योजनात्॥५॥

Errhines, plasters, or pastes of Siddhārthak, Vacā, Hiṅgu, Karañjam, Devadāru, Mañjīṣṭhā, Triphalā, Viśvam, Śirīṣa, the two kinds of Raja, Priyaṅgu, Nimba and Trikaṭu pounded together and mixed with cow's urine prove curative in hysteria, poisoning, insantiy, discolouring of the skin, and diseases due to the influences of malignant ghosts.

निम्बं कुष्ठं हरिद्रे द्वे शिग्रु सर्षपजं तथा॥
देवदारु पटोलञ्च धान्यं तक्रेण घर्षितम्॥६॥

Take Nimba, Kuṣṭham, the two kinds of Haridrā, Śigru, Sarṣapa, Devadāru, Paṭolam and Dhānyam; pound them together and rub this pulverised compund with whey (Takram).

देहं तैलाक्त गात्रं वै नयेदुद्वर्त्तनेन च॥
पामाः कुष्ठानि नश्येयुः कण्डूं हन्ति च निश्चितम्॥७॥

Rubbing of the body with this paste, or with this paste. mixed with oil, destroys Pāmā, itches and allied diseases of the skin.

सामुद्रं सैन्धवं क्षारो राजिका लवणं विडम्॥
कटुलोहरजश्चैवं त्रिवृत्सूरणकं समम्॥
दधिगोमूत्रपयसा मन्दपावकपाचितम्॥८॥

Take Sāmudram salt, Saindhava salt, Kṣāra, Rājika, common salt, Viḍ salt, Kate, iron rust, Trivṛt and Śuraṇakam in equal parts, Cook them over a gentle fire, with the addition of milkcurd, cow's urine and water.

बलाग्निवर्धकं चूर्णं पिबेदुष्णेन वारिणा॥
जीर्णेऽजीर्णे तु भुञ्जीत मांस्यादिघृतमुत्तमम्॥९॥

This pulverised compound, which is called Agnivala Cūrṇam, instantaneously relieves all form of colic, whether intestinal, renal, or splenic, or brought about through the enlargement of intestinal glands (gulma).

नाभिशूलं मूत्रशूलं गुल्मप्लीहभवञ्च यत्॥
सर्वशूलहरं चूर्णं जठरानलदीपनम्॥
परिणामसमुत्थस्य शूलस्य च हितं परम्॥१०॥

It should be taken through the vehical of warm water, and the patient should be advised to take Māṣa pulse with melted butter after the digestion of his ingested food. This is almost a specific for all forms of coilc, inclusive of the one known as Pariṇāma Śūla.

अभयामलकं द्राक्षा पिप्पली कण्टकारिका॥
शृङ्गी पुनर्नवा शुण्ठी जग्धा कासं निहन्ति वै॥ ११॥

A compound of Abhayā, Amalakam. Drākṣā, Pippalī Kaṇṭakārikā, Śṛṅgī, Punarnavā, and Śuṇṭhī boiled together with water, or pounded together, may be given with advantage in all forms of Cough.

अभयामलकं द्राक्षा पाठा चैव विभीतकम्॥
शर्कराया समं चैव जग्धं ज्वरहरं भवेत्॥ १२॥

Abhayā Amalakam, Drākṣā, Pāṭhā, Vibhītakam, and sugar, taken in equal parts and internally administered, act as a good febrifuge remedy.

त्रिफला बदरं द्राक्षा पिप्पली च विरेककृत्॥
हरीतकी सोष्णानीरलवणञ्च विरेककृत्॥ १३॥

Triphalā, Vadarm Drākṣā and Pippalī combinedly exercise a purgative virtue, Abhayā taken with salt and warm water acts as a good purgative.

कूर्ममत्स्याश्वमहिषगोशृगालाश्च वानराः॥
विडालबर्हिकाकाश्च वराहोलूककुक्कुटाः ॥ १४॥
हंस एषाश्च विण्मूत्रं मांसं वा रोम शोणितम्॥
धूपं दद्याज्ज्वरार्तेभ्य उन्मत्तेभ्यश्च शान्तये॥ १५॥
एतान्यौषधजातानि कथितानि उमापते॥
निघ्नन्ति तांश्च रोगांश्च वृक्षमिन्द्राशनिर्यथा॥ १६॥
औषधं भगवान्विष्णुः संस्मृतो रोगनुद्भवेत्॥
ध्यातोऽर्चितः स्तुतो वापि नात्र कार्य्या विचारणा॥ १७॥

Flesh, blood, excrementitious matter (stool and urine) of female tortoises, fishes, mares, cow buffalos, cows, female monkeys, sheackals, female cats, female crows, female owls, and she bears should be given for relieving fits of fever and insanity. Fumigations with the vapours of burning hairs or feathers) of any of these animals likewise prove beneficial in the foregoing maladies. The god Viṣṇu, meditated upon by a person at the time of taking a medicine, undoubtedly relieves him of the trouble.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे त्रिनवत्यधिकशततमोऽध्यायः॥ १९३॥

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हरिरुवाच

सर्वव्याधिहरं वक्ष्ये वैष्णवं कवचं शुभम्॥
येन रक्षा कृता शम्भोर्दैत्यान्क्षपयतः पुरा॥ १॥

Hari said :—O thou self-begotten one, now hear me discourse on the prophylatic formula known as Vaiṣṇava Kavacam, which grants a certain immunity from attacks of maladies.

प्रणम्य देवमीशानमजं नित्यमनामयम्॥
देवं सर्वेश्वरं विष्णुं सर्वव्यापिनमव्ययम्॥ २॥

Having made obeisance unto the birthless, changeless, undecaying and all-powerful reality, having bowed down unto the all-pervading Viṣṇu, the god of gods, the overlord of the celestials, I shall describe the prophylaxis presently referred to.

बध्नाम्यहं प्रतिसरं नमस्कृत्य जनार्दनम्॥
अमोघाप्रतिमं सर्वं सर्वदुःखनिवारणम्॥ ३॥

I make obeisance to. the eternal spirit of irresistible prowess to the dissipator of all woes and misfortunes.

विष्णुर्मामग्रतः पातु कृष्णो रक्षतु पृष्ठतः॥
हरिर्मे रक्षतु शिरो हृदयञ्च जनार्दनः॥ ४॥

May Viṣṇu protect me in the front, and Kṛṣṇa, at the back. Hari saves head and heart by Janārdana.

मनो मम हृषीकेशो जिह्वां रक्षतु केशवः॥
प्रातु नेत्रे वासुदेवः श्रोत्रे सङ्कर्षणो विभुः॥ ५॥

May Hṛṣīkeśa protect my intellect; and Keśava, my tongue. May Vasudeva protect my eyes, and may Saṅkarṣaṇa guard my ears.

प्रद्युम्नः पातु मे घ्राणमनिरुद्धस्तु चर्म च॥
वनमाली गलस्यान्तं श्रीवत्सो रक्षतामधः॥ ६॥

May Pradyumna protect my nose; and Aniruddha, my skin. May Vanamāli protect the inside of my throat; and Śrīvatsa, the downward portion of my body.

पार्श्वं रक्षतु मे चक्रं वामं दैत्यनिवारणम्॥
दक्षिणन्तु गदा देवी सर्वासुरनिवारिणी॥७॥

May the discus-wielding divinity guard my sides. I consign my left side to the protection of the destroyer of demons and my right side to that of the divine club weapon, that has brought about the annihilation of the Asuras.

उदरं मुसलंपातु पृष्ठं मे पातु लाङ्गलम्॥
ऊर्द्ध्वं रक्षतु मे शार्ङ्गं जङ्घे रक्षतु नन्दकः॥८॥

May the divine Musala weapon protect my belly, may the divine plough guard my back. May the divine bow protect the upper part of my body, may Nandaka protect my knee joints.

पार्ष्णी रक्षतु शङ्खश्च पद्मं मे चरणावुभौ॥
सर्वकार्य्यार्थसिद्ध्यर्थं पातु मां गरुडः सदा॥९॥

May the divine conch-shell protect my insteps, may the divine lotus flower protect my feet. May the divine Garuḍa protect me in all concerns of my life.

वराहो रक्षतु जले विषमेषु च वामनः॥
अटव्यां नरसिंहश्च सर्वतः पातु केशवः॥१०॥

May the boar manifestation of Viṣṇu protect me in waters, may the dwarf manifestaton of the supreme god protect me on undulating and impassable grounds. May Nṛsiṁha guard my person in wilderness; may Keśava shield me everywhere.

हिरण्यगर्भो भग वान्हिरण्यं मे प्रयच्छतु॥
सांख्याचार्य्यस्तु कपिलो धातुसाम्यं करोतु मे॥११॥

May Hiraṇyagarbha give me gold, may the divine Kapila, the author of the Sā0ṣkhya system of philosophy, help me to maintain a normal equilibrium among the different vita principles of my organism.

श्वेतद्वीपनिवासी च श्वेतद्वीपां नयत्वजः॥
सर्वान्सूदयतां शत्रून्मधुकैटभमर्दनः॥१२॥

May the birthless one that preside over the white isle (Śvetadvīpa) lead me to that land; may the destroyer of the demons Madhu and Kaiṭabha destroy my enemies.

सदाकर्षतु विष्णुश्च किल्विषं मम विग्रहात्॥
हंसो मत्स्यस्तथा कूर्मः पातु मां सर्वतोदिशम्॥१३॥

May the all-pervading Viṣṇu always expel sins from my body; may the swan, fish and tortoise manifestations of Viṣṇu protect me in all the quarters of the heaven.

त्रिविक्रमस्तु मे देवः सर्वपापानि कृन्ततु॥
तथा नारायणो देवो बुद्धिं पालयतां मम॥१४॥

May he, whose prowess brooks no obstruction in the three regions, dissipate all my inequities.

शेषो मे निर्मलं ज्ञानं करोत्वज्ञाननाशयम्॥
वडवामुखो नाशयतां कल्मषंयत्कृतं मया॥१५॥
पद्भ्यां ददातु परमं सुखं मूर्ध्नि मम प्रभुः॥
दत्तात्रेयः प्रकुरुतां सपुत्रपशुबान्धवम्॥१६॥

May Nārāyaṇa protect my intellect, may Mesa grant me that pure knowledge which disples all ignorance, may the god whose mouth is the submarine, volcnic fire, cleanse my spirit of all sin I have committed in the past with my hands, feet, and mouth. May Dattātreya grant me increase of friends, progeny and domestic nimals.

सर्वानरीन्नाशयतु रामः परशुना मम॥
रक्षोघ्नस्तु दाशरथिः पातु नित्यं महाभुजः॥१७॥

May Rāma destroy with his battle-axe all my adversaries. May the mighty armed Rama, the destroyer of Rākṣasas, always guard my body.

शत्रून्हलेन मे हन्याद्रामो यादवनन्दनः॥
प्रलम्बकेशिचाणूरपूतनाकंसनाशनः ॥
कृष्णस्य यो बालभावः स मे कामान्प्रयच्छतु॥१८॥

May Rama, the delight of the race of Yādavas, kill my enemise with his invincible ploughshare. May juvinility of Kṛṣṇa, the destroyer of Pralamba, Keśin, Cāṇūra, Pūtanā and Kansa, grant me all my heart disires.

अन्धकारतमोघोरं पुरुषं कृष्णापिङ्गलम्॥
पश्यामि भयसन्त्रस्तः पाशहस्तमिवान्तकम्॥१९॥
ततोऽहं पुण्डरीकाक्षामच्युतं शरणं गतः॥
धन्योऽहं निर्भयो नित्यं यस्य मे भगवान्हरिः॥२०॥

Dismayed with fear, utterly terrorstrocken, I see a noose-holding male figure of a blackish, yellow colour, more sable than the primordial darkness and more dreadful to look at than the

god of death, hence do I consign myself to the protection of the lotuseyes one that suffers no decay. O my soul, I need not fear since the woe-dissipating lord is mint. I am now indeed an adorable Self.

ध्यात्वा नारायणं देवं सर्वोपद्रवनाशनम्।।
वैष्णवं कवचं बद्ध्वा विचरामि महीतले।। २१।।

Having meditated upon the divine self of Nārāyaṇa, who guards against all evils and calamities that best human life, I roam about in this world, bearing this Vaiṣṇava prophylaxis on my person.

अप्रधृष्यसोऽस्मि भूतानां सर्वदेवमयो ह्यम्।।
स्मरणाद्देवदेवस्य विष्णो रमिततेजसः।। २२।।

Since my mind perpetually dwells upon *the almighty* self of Viṣṇu, melignant spirits dar not assail me. I am a veritable moving pantheon, full of energies of all the divinites.

सिद्धिर्भवतु मे नित्यं यथामन्त्रमुदाहृतम्।।
यो मां पश्यति चक्षुर्भ्यां यञ्चः पश्यामि चक्षुषा।।
सर्वेषां पापदुष्टानां विष्णुर्बध्नातु चक्षुषी।। २३।।

May success attend me in this life sinee I have duly recited this (Vaiṣṇavam) Mantram. May Viṣṇu strike the eye-sight of those sin-perverted beings. that might chance to behold me with their wicked eyes, or whom I might happen to behold.

वासुदेवस्य यच्चक्रं तस्य चक्रस्य ये त्वराः।।
ते हि च्छिन्दन्तु पापान्मे मम हिंसन्तु हिंसकान्।। २४।।

May the discus of Vāsudeva, as well as the halo (lit. spokes) that shines round that weapon, sever my sins and strike those that wish me evil.

राक्षसेषु पिशाचेषु कान्तरेष्वटवीषु च।।
विवादे राजमार्गेषु द्यूतेषु कलहेषु च।। २५।।
नदीसन्तारणेघोरे संप्राप्तं प्राणसंशये।।
अग्निचौरनिपातेषु सर्वग्रहनिवारणे।। २६।।

Happening to fall among monsters, and Piśācas, while crossing a lonely waste or a weird wilderness, in quarrels, in contests, while travelling on the kind's high way, in moments of crisis and on apprehension of imminent peril of life, while swiming across a river or to ward off the influences of malignant planets and diseasespirits, at times when attacks by thieves and acts of incendiarism are apprehended

विद्युत्सर्पविषोद्वेगे रोगे वै विघ्नसङ्कटे।।
जप्यमेतज्जपेन्नित्यं शरीरे भयमागते।। २७।।
अयं भगवतो मन्त्रो मन्त्राणां परमो महान्।।
विख्यातं कवचं गुह्यं सर्पपाषप्रणाशनम्।।
स्वमायाकृतिनिर्मणं कल्पान्तगहनं महत्।। २८।।

In thunder, in lightning, on the happening of reasonable causes of terror one should recite this Bhāgavatam Mantrama, most sacred of all other Mantras. This renowned Bhāgavatam Kavacam, which extinguishes all sin, is the most secret of al secret mantras. I make obeisance to the lotusnaveled one, the seed of the universe, the self without end or origin that lies inaccessible within the cycles (Kalpas) of evolution, the emanations of his own Maya.

अनाद्यन्त ! जगद्वजि ! पद्मनाभ ! नमोऽस्तु ते।।
ओं कालाय स्वाहा।। ओं कालपुरुषाय स्वाहा।।
ओं कृष्णाय स्वाहा ।। ओं कृष्णरूपाय स्वाहा।।
ओं चण्डाय स्वाहा।। ॐ चण्डरूपाय स्वाहा।।
ॐ प्रचण्डाय स्वाहा।। ॐ प्रचण्डरूषाय स्वाहा।।
ॐ सर्वाय स्वाहा।। ॐ सर्वरूपाय स्वाहा।।
ॐ नमो भुवनेशाय त्रिलोकधात्रे इह विटि सिविटि सिविटि स्वाहा।।
ॐ नमः अयोखेतये ये ये संज्ञापय दैत्यदानवयक्ष-राक्षसभूतपिशाचकूष्माण्डान्तापस्मारकच्छर्दन-दुर्द्धराणामेकाहिकद्व्याहिकत्र्याहिकचातुर्थिक-मौहूर्त्तिकदिनज्वररात्रिज्वरसन्ध्याज्वरसर्वज्वरादिनां लूताकीटकण्टकपूतनाभुजङ्गस्थावरजङ्गमविषादी नामिदं शरीरं मम पथ्यं त्वं कुरु स्फुट स्फुट स्फुट प्रकोट लफट विकटदंष्ट्र पूर्वतो रक्षतु ॐ है है है है दिनकरसहस्रकालसमाहतो जय पश्चिमतो रक्ष ॐ निवि निवि प्रदीप्तज्वलनज्वालाकार महाकपिल उत्तरतो रक्ष ॐ विलि विलि मिलि मिलि गरुडि गरुडि गौरीगान्धारी विषमोविषमविषमां मोहयतु स्वाहा दक्षिणतो रक्ष मां पश्य सर्वभूतभयोपद्रवेभ्यो रक्ष रक्ष जय जय विजय तेन हीयते रिपुत्रासाहंकृतवाद्यतो भयनुदयभयतोऽभयं दिशतु-च्युतु।। तदूदरमखिलं विशन्तु युगपरिवर्त्तसहस्र-संख्येयोऽस्तंहंसमिव प्रविशन्ति रश्मयः।।

वासुदेवसङ्कर्षणप्रद्युम्नाश्चानिरुद्धकः ॥
सर्वज्वरान्ममघ्नन्तु विष्णुर्नारायणो हरिः॥२९॥

Om, to Time (obeisance) Svāhā, Om, to the spirit of Time obeisance (Svahā). Om, to Kṛṣṇa obeisance (Svāhā). Om, to the figure of Kṛṣṇa obeisance. Om, obeisance to Canda, Om obeisance to Caṇḍarūpa, Om, obesance to Pracaṇḍa, Om, obeisance to Pracaṇḍarūṣa. Om, obeisance to Sarva. Om, obeisance to Sarvarūpa. These are the tedts of disease and poison-incantations. May Visnu, may Nārāyaṇā, may Aniruddha, may Saṅkarṣaṇā, may Vasudeva destroy my all kinds of fever.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैष्णवकचकथनं नाम चतुर्नवत्युत्तरशततमोऽध्यायः॥ १९४॥

अध्यायः १९५ / Chapter 195

हरिरुवाच

सर्वकामप्रदां विद्यां सप्तरात्रेण तां शृणु॥
नमस्तुभ्यं भगवते वासुदेवाय धीमहि॥ १॥

Hari said : —Now hear me enumerate the Mantra, which repeated for seven nights in succession by a person enables him to witness the realisation of all his wished-for objects. I make obeisance to the Bhagavān. I meditate upon the self of Vāsudeva.

प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च॥
नमो विज्ञानमात्राय परमानन्दमूर्त्तये॥ २॥

I bow down into Aniruddha, Saṅkarṣana and Pradyumna manifestations of Viṣṇu.

आत्मारामाय शान्ताये निंवृत्तद्वैतदृष्टये॥
त्वद्रूपाणि च सर्वाणि तस्मात्तुभ्यं नमो नमः॥ ३॥

Obeisance to the giver of perfect knowledge, obeisance to the embodied self of pure joy.

हृषीकेशाय महते नमस्तेऽनन्तमूर्त्तये॥
यस्मिन्निदं यतश्चैतत्तिष्ठत्यग्रेऽपि जायते॥४॥

Obeisance to the one that delighteth in the soul, obeisance to the embodied quiesism, obeisance to the one who observeth no duality in the universe. This universe is thy image, hence do I make obeisance to thee. Obisance to Hṛṣ ikeśa, the great spirit reflected in the universe.

मृन्मयीं वहसि क्षोणीं तस्मै ते ब्रह्मणे नमः॥
यन्न स्पृशन्ति न विदुः मनोबुद्धीन्द्रियासवः॥
अन्तर्बहिस्त्वं चरसि व्योमतुल्यं नमाम्यहम्॥५॥

I make obeisance to Brahma from whom all this has come into being, in whom lies this all and from whom many other eternities will originate. Thou supportest this terrestrial globe, I make obeisance to thee. I make obeisance to Him whom the mind, life and the senseorgans cannot reach and who, like this ethereal expanse, lies extended both in the inside and outside of creatures.

ॐ नमो भगवते महापुरुषाय महाभूपतये
सकलसत्त्वेभाविव्रीडनिकरकमरेणूत्पनिभधर्माख्य-
विद्यया? चरणारविन्दयुगल परमेष्ठिन् नमस्ते॥
अवाप विद्याधरतां चित्रकेतोश्च विद्यया ॥६॥

Om, obeisance to the Lord, the great Puruṣa, the Supreme Lord of the Mahābhūtas (primordial matter) whose lotus feet are Citraketu was lifted to the status of a Vidyādhara surrouned by the polens of virtues of heirarchies of beings of Sattva qualities. I make obeisance to the final goal of all. By dint of this knowledge, Citrakaṭu was lifted to the status of a Vidyādhara.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चनवत्यधिकशततमोऽध्यायः॥ १९५॥

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हरिरुवाच

अवाप जप्त्वा चेन्द्रत्वं विष्णुधर्माख्यविद्यया॥
सर्वाञ्छत्रून्विनिर्जित्यं ताञ्च वक्ष्ये महेश्वर॥ १॥

Hari said :—O thou, supreme deity, I shall now enumerate the Viṣṇu-Dharma-vidyā, by reciting which, Indra was enabled to kill all his

adversaries, and was ultimately installed on the throne of heaven.

पादयोर्जानुनोरूर्वोरुदरे हृद्यथोरसि॥
मुखे शिरस्यानुपूर्वमोंकारादीनि विन्सयेत्॥ २॥

The Mantras such as Om, etc., should be psychically located by the reciter in his brain, face, heart, belly, thighs, knee-joints and legs respectively. He should then meditate upon these Mantras located as directed in the preceding line.

नमो नारायणायेति विपर्य्यासमथापि च॥
करन्यासं ततः कुर्य्याद्द्वाछक्षरविद्यया॥ ३॥
प्रणवादियकारान्तमंगुल्यं गुष्ठपर्वसु॥
न्यसेद्धृदय ओंकारं मनुं मूर्ध्नि समस्तकम्॥ ४॥
ओंकारन्तु भ्रुवोर्मध्ये शिखानेत्रादिमूर्द्धतः॥
ॐ विष्णवे इति इदं मन्त्रन्यासमुदीरयेत्॥ ५॥
आत्मानं परमं ध्यायेच्छेषं यच्छक्तिभिर्युतम्॥
मम रक्षां हरिः कुर्य्यान्मत्स्यमूर्त्तिर्जलेऽवतु॥ ६॥

As an alternative, the Mantra running as Namo Nārāyaṇāya should be located, as above directed, in the limbs in the inverse order of enumeration. Then the rite of Kara-nyāsa should be performed with the twelve-lettered Mantra sacred to the deity (Om Namo Bhagavate Vāsudevāya). The votary should recite the Mantra running as Om, obeisance to Viṣṇu, and consider himself as identical with the Sera manifestation of that divinity, attended with the six fold energy. May Hari protect me; may the fish manifestation of Viṣṇu shield my person in water.

त्रिविक्रमस्तथाकाशे स्थले रक्षतु वामनः॥
अटव्यां नरसिंहहस्तु रामो रक्षतु पर्वते॥७॥

May Trivikrama, who excercises absolute power in the three regions, protect me in the skies; may the dwarf manifestation of Visnu preserve me on land. May the mighty Nṛsiṁha protect me in wilderness; may Rāma preserve me on the mountain.

भूमौ रक्षतु वाराहो व्योम्नि नारायणोऽवतु॥
कर्मबन्धाच्च कपिलो दत्तो रोगाच्च रक्षतु॥ ८॥

May the boar manifestation of Viṣṇu preserve me on the earth-surface Nārāyaṇa preserve me inth air. May Kapila protect the worldly concerns of my life; may Dattātreya preserve my yoga.

ह्यग्रीवो देवताभ्यः कुमारो मकरध्वजात्॥
नारदोऽन्यार्चनाद्देवः कूर्मो वै नैर्ऋतु सदा॥ ९॥
धन्वन्तरिश्चापथ्याच्च नागः क्रोधवशात्किल॥
यज्ञो रोगात्समस्ताच्च व्यासोऽज्ञानाच्च रक्षतु॥ १०॥

May Hayagrīva, among the celestials, and Makaradhvaja, among the celestial youths, preserve me May Nārada protect me from worshipping any other god. May the tortoise manifestation of Viṣṇu preserve me in the south west; may Dhanvantari protect me from the evil effects of unwholesome food. May Nāga protect me from failings of anger and passion May Yajña preserve me from the combined energy of diseases, may Vyāsa preserve me from ignorance.

बुद्धः पाषण्डसंघातात्कल्की रक्षतु कल्माषात्॥
पायान्मध्यन्दिने विष्णुः प्रातर्नारायणोऽवतु॥ ११॥
मधुहाचापराह्ले च सायं रक्षतु माधवः॥
हृषीकेशः प्रदोषेऽव्यात्प्रत्यूषेऽव्याज्जनार्दनः॥ १२॥

May Buddha preserve me from the concourse of heretics (Pāśnadas), may Kalki preserve me from sin and sinful propensities. May Viṣṇu protect me at non; Nārāyaṇa, in the morning; the destroyer of demon Madhu, at afternoon; and Mādhava, in the evening. May Hṛṣīkeśa protect me at the dawn of day; may Janārdana protect me at night-fall.

श्रीधरोऽव्यादर्द्धरात्रे पद्मनाभो निशीथके॥
चक्रकौमोदकी बाणा घनन्तु शत्रूंश्च राक्षसान्॥ १३॥

May Śrīdhara protect me at mid-night, may the lotus-raveled deity preserve me during the small hours of the night.

शंखः पद्मं च शत्रुभ्यः शार्ङ्गं वै गरुडस्तथा॥
बुद्धीन्द्रियमनःप्राणान्पान्तु पार्श्वविभूषणः॥ १४॥

May the discus, club (Kaumadakī) and arrows of Viṣṇu kill my enemies and the Rākṣasa. May the lotus and conch shell of Viṣṇu preserve me from enemies, may the celestial Garuḍa, and the divine bow end ornaments of Viṣṇu preserve my life, mind, and intellect.

शोषः सर्पस्वरूपश्च सदा सर्वत्र पातु माम्॥
विदिक्षु दिक्षु च सदा नारसिंहश्च रक्षतु॥ १५॥

May Śeṣa and Sarva-rūpa preserve me

everywhere. May Narasiṁha preserve me in all

एतद्धारयमाणश्च यं यं पश्यति चक्षुषा॥
स वशी स्याद्विपाप्मा च रोगमुक्तो दिवं व्रजेत्॥ १६॥

He, who eyes a person with this Kavacam on his person, is sure be fascinated, and such a person enjoys a kind of immuntiy from disease.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे षण्णवत्यधिकशततमोऽध्यायः॥ १९६॥

अध्यायः १९७ / Chapter 197

धन्वन्तरिरुवाच

गारुडं संप्रवक्ष्याभि गरुडेन ह्युदीरितम्॥
कश्यपाय सुमित्रेण विषहृद्येन गारुडः॥ १॥

Dhanvantari said :—Now I shall enumerate to you the Gāruḍam, as disclosed by Sumitrā to Kaśyapa. This Gāruḍi Vidyā tends to neutralise the effected of all kinds of poison.

पृथिव्यापस्तथा तेजो वायुराकाशमेव च॥
क्षित्यादिष्वेव वर्गाश्च ह्येते वै मण्डलाधिपाः॥ २॥
पञ्चतत्त्वे स्थिता देवाः प्राप्यंते विष्णुसेवकैः॥
दीर्घस्वरविभिन्नाश्च नपुंसकविवर्जिताः॥ ३॥

The five fundamental material principles of earth water, light (heat), air and ether are represented by the different letters of the alphabet as their symbols, which should be regarded as the presiding deities of the occult diagram to be meditated upon at the time of Dhyānam. The deities reside in these five fundamental material principles..

सषडङ्गः शिवः प्रोक्तो हृच्छिरश्च शिखा क्रमात्॥
कवचंनेत्रामस्त्रं स्यान्न्यासः स्वस्थलसंस्थितिः॥ ४॥
सर्वसिद्धिप्रदस्यान्ते कालवह्निर धोऽनिलः॥
षष्ठस्व रसमायुक्तमर्द्धेन्दुसंयुतं परम्॥ ५॥
परापरविभिन्नाश्च शिवस्योर्द्धाध ईरिताः॥
रेफेणाङ्गेषु सर्वत्र न्यासं कुर्य्याद्यथाविधि॥ ६॥
हृदि पाणितले देहे कर्णे नेत्रे करोति च॥
जपात्तु सर्वसिद्धिः स्याच्चुर्वक्रसमायुताम्॥ ७॥

The letters Sa, Ṣa, and Ṭha are symboilcal of the energy of Śiva (ether). The rite of Nyāsa should be duly performed, and the Caturvaktra Mantram should be psychically located by the votary inside the palms of his hands, in the soles of his feet, as well as in the cavities of his heart and ears. By meditating in this fashion a votary may achieve all kinds of success.

चतुरश्रां सुविस्तारां पीतवर्णान्तु चिन्तयेत्॥
पृथिवीं चेन्द्रदेवत्यां मध्ये वरुणमण्डलम्॥ ८॥
मध्ये पद्मं तथायुक्तमर्द्धचन्द्रं सुशीतलम्॥
इन्द्रनीलद्युतिं सौम्यमथवाग्नेयमण्डलम्॥ ९॥

First imagine a yellow coloured quadrangle as symbolical of the Earth, of which Indra is the presiding deity. At the centre of this quadrangle should be contemplated the ring of Varuṇa, at the centre of which is the mystic, translucent lotus upon which the half moon sheds its cool, turquoise-blue beams.

त्रिकोणं स्वस्तिकैर्युक्तं ज्वालामालानलं स्मरेत्॥
भिन्नाञ्जननिभाकारं स्ववृत्तं बिन्दुभूषितम्॥ १०॥
क्षीरोर्मिसदृशाकारं शुद्धस्फटिकवर्चसम्॥
प्लावयन्तं जगत्सर्वं व्योमामृतमनुं स्मरेत्॥ ११॥

Around this should be imagined as transcribed the trianglar Manḍalam of fire, crossed by a Svāstika mark (cross) and burning with the effulgence of primordial fire. Around this should be imagined the circle of Vāyu, sable coloured like the inside of a cut bar of black antimony, and impressed with the mark of the occult Bindu. Encircling this ring of Vāyu should be imagined the Vyoma-Manḍalam, dreadful in its infinite vastness, lying effulgent and motionless like the ocean of milk (Kṣīra), or like a sea of molten crystal.

वासुकिः शंखपालश्च स्थितौ पार्थिवमण्डले॥
कर्कोटः पद्मनाभश्च वारुणे तो व्यसस्थितौ॥ १२॥
आग्नेये चापि कुलिकस्तक्षश्चैव महाब्जकौ॥
वायुमण्डलसंस्थौ च पञ्च भूतानि विन्यसेत्॥ १३॥

The celestial serpents Vāsuki and Śaṅkhapāla, should be imagined as residing in the quadrangle of the earth; Karkaṭa and Padma Nābha, in the ring of Varuṇā; Kulika in the Man

ḍalam of fire; and Takpka and Mahābjaka, in the ring of air.

अंगुष्ठादिकनिष्ठान्तमनुलोमविलोमतः॥
पर्वसन्धि च न्यस्या जया च विजया तथा॥१४॥
आस्यादिस्वपुरस्थाने न्यास्याच्छिवषडंगगम्॥
कनिष्ठादौ हृदादौ च शिखायां करयोर्न्यसेत्॥१५॥

The material principles of earth, water etc., should be imagined by the votary as located in his fingers, starting with the thumb and ending with the small finger, both in the usual and inverse order of enumeration. Likewise, the Jayā and Vijayā Mantras should be located in the bone-joints; the Śiva-Gaṅgā Mantram in the cavity of the mouth; and Hṛd Mantra in the arms and the tuft of hair on the crown of the head, and the Vyāpakam, in the phalanges of forgers.

व्यापकन्तु तत्वपूर्वं क्रमादंगुलिपर्वसु॥
भूतानाञ्च पुनर्न्यासः शिवांगानि तथैव च॥१६॥
प्रणवादिनमश्चान्ते नाम्नैव च समन्वितः॥
सर्वमन्त्रेषु कथितो विधिः स्थापनपूजने॥१७॥

The rite of Bhūtanyāsa should be performed with the Śivāṅga Mantras preceded by "Om" and followed by "Namaḥ." This rule should be followed in respect of establishing and worshipping all forms of Mantra.

आद्याक्षरं तन्नाम्नश्च मन्त्रोऽयं परिकीर्त्तितः॥
अष्टानां नागजातीनां मन्त्रः सान्निध्यकारकः॥१८॥

The first letters of the names of these celestial serpents are the Mantras respectively sacred to each of them, which being duly recited by a votary enables him to draw' any of them to his side.

ॐ स्वाहा क्रमशश्चैव पञ्चभूतपुरोगतम्॥
एष साक्षाद्भवेत्तार्क्ष्यः सर्वकर्मप्रसाधकः॥१९॥

The Mantras composed of the names of the five fundamental physical principles coupled with "Om" and "Namaḥ" should be then recited, whereby the celestial Garuḍa would appear into the votary in all his glory and prowess.

करन्यासं स्वरैः कृत्वा शरीरे तु पुनर्न्यसेत्॥
ज्वलन्तं चिन्तयेत्प्राणमात्मसंशुद्धिकारकम्॥२०॥
बीजन्तु चिन्तयेत्पश्चाद्वर्षान्तममृतात्मकम्॥

The votary shall again perform the rite of Karanyāsa with the help of the vowel letters, and the rite of Śārīranāyas thereafter. He shall contemplate his vital energy (Prima) as an unflickering light steadily burning within his heart, and consuming the impurities of his organism, and the Bīja Mantra as showering divine ambrosia wherewith his system is being saturated.

एवञ्चाप्यायनं कृत्वा मूर्ध्नि सञ्चिन्त्य चात्मनः॥२१॥
पृथिवीं पादयोर्दद्यात्तप्तकांचनसप्रभाम्॥
अशेषभुवनाकीर्णां लोकपालसमन्विताम्॥२२॥

Thus surcharging his system with the nectarine flow of the Bīja Mantra, the votary shall contemplate his self as located in his brain; and the earth teeming with thousands of cities and abodes of men, and guarded by the Lokapālas (protectors of world) and shining with the effulgence of molten gold as located in his lower extermities.

एतां भगवतीं पृथ्वीं स्वदेहे विन्यसेद् बुधः॥
श्यामवर्णमयं ध्यायेत्पृथिवीद्विगुणं भवेत्॥२३॥
ज्वालामालाकुलं दीप्तमाब्रह्मभुवनान्तकम्॥
नाभिग्रीवान्तरे न्यस्य त्रिकोणं मण्डलं रवेः॥२४॥

The principle of water, clear and smooth, he shall contemplate as occupying the region between his heart and navel, shining with a blue light, and occupying a space, twice as much as that of the earth. The Ravi Maṇḍalam, the seat of heat and light, should be imagined as a triangle occupying the thoracic cavity and resting on an imaginary line across the umbilicus as its base, and extending from the sphere of Bhuvanas (worlds) to Brahma.

भिन्नाञ्जननिभाकारं निखिलं व्याप्य संस्थितम्॥
आत्ममूर्तिस्थितं ध्यायेद्वायव्यं तीक्ष्णमण्डलम्॥२५॥
शिखोपरि स्थितं दिव्यं शुद्धस्फटिकावर्चसम्॥
अप्रमाणमहाव्योमव्यापकं चामृतोपमम्॥२६॥

The Vāyu Maṇḍalam, in which is ensconced the image of Self, as permeating the universal space and coloured (deep blue) like broken, black antimony. Over the crown of his head the votary shall contemplate the Divya Mandalam shining with the effulgence of clear, cut crystal,

and permeating the boundless expancse of ether, and enshrouding, and enlivening all with divine ambrosia.

भूतन्यासं पुरा कृत्वा नागानाञ्च यथाक्रमम्॥
लकारान्ता बिन्दुयुता मन्त्रा भूतक्रमेण तु॥२७॥
शिवबीजं ततो दद्यात्ततो ध्यायेच्च मण्डलम्॥
योयस्य क्रमआख्यातो मण्डलस्य विचक्षणः॥
तस्य तच्चिन्तयेद्वर्णं कर्मकाले विधानवित्॥२८॥

First the rite of Bhotanyasa should be performed, after that, the one in respect of the celestial serpents, by reciting the Bījas commencing with the letters "La" and coupled with the nasal sign of Bindu, to which the Bījas, sacred to Śiva, should be moreover appended. After this, the votary should meditate upon the Maṇḍalam described before. The intelligent one should meditate upon the Maṇḍalas respectively coloured as aforesaid at the time of practising this incantation.

पादपक्षैस्तथा चंचत्कृष्णनागैर्विभूषितम्॥
तार्क्ष्यं ध्यायेत्ततो नित्ये विषे स्थावरजंगमे॥२९॥

The feet, pinions, and bills of Garuḍa should be contemplated as ornamented with rings of black snakes. This figure of Tarksa (Garuḍa) should be invariably meditated upon in cases of poisoning with any animal or vegetable poison.

ग्रहभूतपिशाचे च डाकिनीयक्षराक्षसे ॥
नागैर्विवेष्टितं कृत्वा स्वदेहे विन्यसेच्छिवम्॥३०॥

The figures of malignent spirits, planets, Ḍākinīs, Yakṣas, and Rākṣasa should the votary likewise imagine as located in his limbs, ornamented with black serpents, by an act of Nyāsa.

द्विधा न्यासः समाख्यातो नागानां चैव भूतयोः॥
एवं ध्यात्वा कर्म कुर्य्यादात्मतत्त्वादिकं क्रमात्॥३१॥

Twofold is the rite of Nyāsa in this incantation; one is in respect of the fundamental material principles and the other is in respect of the serpents. Having thus contemplated the principles of soul etc., in due succession. The votary should commence practising the charm.

त्रितत्त्वं प्रथमं दत्त्वा शिवतत्त्वं ततः परम्।
यथा देहे तथा देवे अंगुलीनां च पर्वसु॥३२॥

First the three fundamental principles of Tritattvas should be contemplated, and after that the, principle of bliss should be meditated upon as located above them.

देहे न्यासं पुरा कृत्वा ह्यनुलोमविलोमतः॥
कन्दं नालं तथा पद्मं धर्मं ज्ञानादिमेव च ॥३३॥
द्वितीयस्वरसम्भिन्नं वर्गांतेन तु पूजयेत्॥
शौमिति कर्णिकामध्ये मूर्ध्नि रेफेण संयुतम्॥३४॥

The rite of Deha-nyāsa should be performed by the votary, both in the usual and inverse order, in his limbs as well as in the imaginary figures of the deities meditated upon. The bulb, stem, etc., of the occult lotus, as well as the principles of virtue and wisdom should be worshipped by reciting the Bījas composed of the final letters of the different Vargas appended with the second vowel. The Mantra; "Kṣaum" should be imagined as located in the polens of the occult lotus.

अकचटतपयशा वर्गाः पूर्वादिके न्यसेत्॥
पत्रान्तकेसरान्ते तु द्वौ द्वौ पूर्वादिको तथा॥३५॥

The groups of letters, which are called A, Ka, Ca, Ṭa, Ta, Pa, Ya and Śā Vargas, should be imagined as impressed on the eastern petals of this mystic flower, the vowels should be likewise imagined as impressed on the polens of the lotus, two in each, wherein the gods Īśa etc., should be worshipped.

केशरे तु स्वरान्न्यस्यादीशांतान्षोडशार्चयेत्॥
वामाद्याः शक्तयः प्रोक्तास्त्रितत्त्वन्तु ततो न्यसेत्॥३६॥

The goddesses Vāmā etc., should be considered as the energies of the Rudras worshipped in these polens, after which the votery shall invoke the three fundamental material principles (Tritattvas).

आवाहयेत्ततो मर्ध्नि शिवमंगं ततः परम्॥
कर्णिकाया न्यसेद्देवं सांगं तत्र पुरःसरम्॥३७॥

The principle of ether he should psychically invoke and locate within his head.

पृथिवी पश्चिमे पत्रे आपश्चोत्तरसंस्थिताः॥
तेजस्तु दक्षिणे पत्रे वायु पूजयेत्॥३८॥
स्वबीजं मूर्त्तिरूपन्तु प्रागुक्तं परिकल्पयेत्॥
यं वायुमूलं नैर्ऋत्ये रेफस्त्वनलसंस्थितः॥३९॥

वं च त्वीशे सदा पूज्य ॐ हृदिस्थश्च पूजयेत्॥
तन्मात्रान्भूतमात्रांस्तान्बहिरेव प्रपूजयेत्॥४०॥
शिवाङ्गानि ततः पश्चाद्ध्यात्वा संपूजयेत्ततः॥
आग्नेय्यां हृदयं पज्य शिर ईशानगोचरे॥४१॥

He should worship the principle of earth in the western petal of the lotus; the principle of water, in its northern leaf; the principle of fire (Tejas) in its southern-leaf and the principle of air, in its eastern one.

नैर्ऋत्ये तु शिखा दद्याद्वायव्यां कवचं न्यसेत्॥
अस्त्रन्तु बाह्यतो दद्यान्नेत्रमुत्तरसंस्थितम्॥४२॥
पत्राग्रे कर्णिकाग्रे तु बीजानि परिपूजयेत्॥
अनन्तादिकुलीरान्ता अष्टौ नागाः क्रमास्थिताः॥४३॥
पूर्वादिकक्रमेणैव त्वीशपर्यन्तमेव च ॥
पूजयेच्च सदा मन्त्री विधानेन पृथक् पृथक्॥४४॥
हृहि पद्मे विधानेन शिलादौ दत्तमण्डले ॥
एतत्कार्य्यं समुद्दिष्टं नित्यनैमित्तिकेऽपिच॥४५॥
आत्मानं चिन्तयेन्नित्यं कामरूपं मनोहरम्॥
प्लावयन्तं जगत्सर्वं सृष्टिसंहारकारकम्॥४६॥
ज्चसनसमसनसश्रिसरुदीप्तं आब्रह्मभुवनान्तकम्॥
दशबाहुं चतुर्वक्त्रं पिङ्गाक्षं शूलपाणिनम्॥४७॥
दंष्ट्राकरालमत्युग्रं त्रिनेत्रं शशिशेखरम्॥
भैरवन्तु स्मरेत्सिद्ध्यै गरुडं सर्वकर्मसु॥४८॥

The Tanmātrās (essential material principles) and Mahābhūtas (gross matter) should be worshipped outside the occult diagram. This procedure should be adapted in all rites of Nitya and Naimittika worship. The votary should contemplate his Self as an expanse of beautifully tinted light, pervading all through the universe-its creator, preserver and destroyer-and living the infinite expanse of ether with its own ambrosial energy. Likewise, he should meditate upon Bhairava in the company of the Siddhas and the celestial Garuḍa in all acts of incantation-the moon crested Bhairava, who is possessed of ten arms and four faces and three eyes, burning with a kind of lurid effulgence, with his diabolical teeth exposed in a dreadful grimace and a weird light emanating from his flame-coloured eyes.

नागानां नाशनार्थाय गरुडं भीमभीषणम्॥
पादौ पाताल संस्थौ च दिशः पक्षास्तु संश्रिताः॥४९॥
सप्त स्वर्गा उदसि च ब्रह्माण्डं कण्ठमाश्रितम्॥
पूर्वादीशानपर्यन्तं शिरस्तस्य विचिन्तयेत्॥५०॥
सदाशिवशिखान्तस्थं शाक्तित्रितयमेव च ॥
परात्परं शिवं साक्षात्तार्क्ष्यं भुवननायकम्॥५१॥

For the destruction of snakes he should contemplate the image of Garuḍa, dreadful to look at, the tips of his mighty pinions touching the ends of the welkin, the regions of Pātāla located in his feet, the seven celestial regions lying ensconced in his bosom, the entire universe nestling round his neck, and all the Rudras, from the first to Īśa, who is the last in the list of that class of deities, as located within his head, Garuḍa, who is but another manifesation of Śiva, is the lord of the universe, the gretatest of all the great divinities.

त्रिनेत्रमुग्ररूपञ्च विषनागक्षयङ्करम्॥
ग्रसन भीमवक्त्रं च गरुडं मन्त्रविग्रहम्॥५२॥

His body is made of the energy of the Mantras (mystic formulas); and the votary shall contemplate his in all acts of incantation as effulgent like the fire of universal dissolution and bent on devouring the poisonous snakes. He, whom the votary may contemplate in his mind after performing the rite of Nyāsa as above described, shall come under his control and influence.

कालाग्निमिव दीप्तं च चिंतयेत्सर्वकर्मसु॥
एवं न्यासविधिं कृत्वा यद्यन्मनसि चिंतयेत्॥५३॥
तत्तदेव भवेत्साध्यं नरो वै गरुडायते॥
प्रेता भूतास्तथा यक्षा नागा गंधर्वराक्षसाः॥
दर्शनात्तस्य नश्यंति ज्वराश्चातुर्थिकादयः॥५४॥

By performing this Nyāsa, a votary becomes himself a Garuḍa, ghosts, demons, monsters, Piśācas and the different kinds of fever such as, quotodian ague, etc., fly *the presence* of him who prectises this incantation.

धन्वन्तरिरुवाच

एवं स गरुडं प्रोचे गरुडः कश्यपाय च॥
महेश्वरो यथा गौरीं प्रह विद्यां तथा शृणु ॥५५॥

Dhanvantari said this Gāruḍī Vidyā which was first promulgated by Garuḍa himself to the holy Kaśyapa; now hear me discourse on that which was disclosed by Maheśvara to the goddess Gaurī.

॥ इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे सप्तनवत्यधिकशततमोऽध्यायः॥ १९७॥

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भैरव उवाच

नित्यक्लिन्नाथमो वक्ष्ये त्रिपुरां भुक्तिमुक्तिदाम्॥
ॐ ह्रीं ह्रीं रेखाकरणम्॥
ओं ह्रीं क्लेदिनी भं नमः मदनक्षोभिणा तथा ॥
ऐं यं यं क्रीं वा गुणरेखया ह्रीं मदनांतरे च॥
ऐं ह्रीं ह्रीं च निरञ्जना वागति
मदनांतरेखे खानेत्रावलीति च॥
वेगवति हाप्रेतासनाय च पूजयेत्॥
ओं ह्र क्रैं नैं क्रैं नित्यं मदद्रवे क्रीं नमः॥
ऐं ह्रीं त्रिपुरायै नमः॥ओं ह्रीं क्रीं पश्चिमवक्रं ओं
ऐं ह्रीं ह्रीं च तथोत्तरम्॥
ऐं ह्रीं दक्षिणमूर्द्धवक्रं तु पश्चिमम्॥
ओं ह्रीं पाशाय क्रीं अंकुशाय ऐं कपालाय
नमः॥ आद्यं भयं ऐं ह्रीं च तथा
शिरः तथा शिखायै कवचे॥
ऐं ह्रीं क्रीं अस्त्राय फट्॥ १॥

Bhairava said :—Now I shall expound the Tripurī Vidyā (Science of Tripura) which is known as the Nityaklīnnā Mantra, which, properly practised, imparts salvation and creature comforts to its votary. Om, Hrīm, come O thou, goddess, Om obeisance to Kledeni, the same to the excitress of erotic passions. Am, Hrīm, Hrīm, obeisance to Nārāyaṇa. Similarly, the deities Vegavati, Mahā-pretāsanā, etc, should be worshipped. Om, Hram, Hrīm, Kraim, Naim, Kraim, obeisance to Madadravā; Aim, Hrīm, obeisance to Tripura. Om, Hrīm, Krim, obeisance to Paśimavaktra. Om, Aim, Hrīm, obeisance to Uttaravaktra; Aim, Hrīm, obeisance to Dakṣiṇā Vaktra, to Parvavaktra, and to Urdhvavaktra. Krim, obeisance. to the noose of the deity, obeisance of the mace of the deity, Aim, obeisance to the skull which the god bears in his hand. The rite of Nyasa should be performed by reciting the Mantra Ādyām, Bhayām, Aim, etc.

पूर्वे कामरूपाय असितांगाय भैरवाय नमो ब्रह्माण्यै॥
दक्षिणे चैव कन्दाय वै नमः
रुरुभैवाय माहेश्वर्या वा आवाहयेत्॥ २॥
तथा पश्चिमे चण्डाय वै नमः॥
कौमार्य्यै चोत्तरे क्रोधाय नमः वैष्णव्यै॥ ३॥

The deities such as Kāmarūpa, Asitāṅga, etc., should be worshipped in the East, the goddess Brahman! and the deity. Viṣma-nirma should be worshipped in the South.

The deities such as Ruru-Bhairava, Kumārī, Maheśvarī and Caṇḍī should be worshipped in the west, the deities such as Ulka, Krodha, and Vaiṣṇavī should be worshipped in the north.

अग्निकोणे अघोरायोन्मत्तभैरवायेति वाराह्यै॥
रक्षःकोणे साराय कपालिने भैरवाय माहेन्द्र्य॥ ४॥

The Bhairava, Aghora should be invoked and worshipped in south-east corner of the Maṇḍalam; Unmatta Bhairava in its north-west chamber, the goddesses Mahendri Kulāntikā, and Vilina in the south-west chamber

वायुकोणे जालन्धराय भीषणाय भैरवायचामुण्डायै॥
ईशकोणके वटुकाय संहारश्चण्डिकाश्च प्रपूजयेत्॥ ५॥

The god Jalandhara with his accompanying energies of Bhīṣanā and Cāmuṇḍā should be worshipped in the north-east chamber of the mystic diagram. In the umbilical region of the imaged goddess should be worshipped the god of death and Caṇḍī as well as the presiding deities of attachment, pleasure and love.

रतिप्रीतिकामदेवान्पञ्चबाणान्यजेदथ ॥
ध्यानार्चनाज्जप्यहोमाद्देवी सिद्धा च सर्वदा॥ ६॥

The god of love with his five arrows should be likewise worshipped by reciting the Mantra running as Om, Hrīm, Hrīm, Hrām, Śaḥ, obeisance. Hum, obeisance to Gana, Aksas and Kṣetrapālas.

नित्या च त्रिपुरा व्याधिं हन्यसाज्ज्वालामुखी क्रमात्॥
ज्वालामुखीक्रमं वक्ष्ये सा पूज्या मध्यतः शुभा॥७॥

Thus meditated upon and propitiated with libations of clarified butter cast in the fire in her honour, the goddess Tripura grants the fulfilment of all desires to her votary and bides under his control. The eternal Tripura, worshipped in the manner known as Jvālāmukhī-Krama, dissipates all diseases.

नित्यारुणा मदनातुरा महामोहा प्रकृत्यपि॥
महेन्द्राणी च कलनाकर्षिणी भारती तथा॥८॥
ब्रह्माणी चैव माहेशी कौमारी वैष्णवी तथा॥
वाराही चैव माहेन्द्री चामुण्डा चापराजिता॥९॥
विजया चाजिता चैव मोहिनी त्वरिता तथा॥
स्तम्भिनी जृम्भिणी पूज्या कालिका पद्मबाह्यतः॥
ज्वालामुखीक्रमं चार्चेद्विषादिहरणं भवेत्॥१०॥

Now hear me discourse on' the process of worship known as Jvākāmukhī-Krama. The goddess Jvālāmukhī should be worshipped at the centre of the mystic lotus-diagram and her attendent goddesses such as Nitya, Aruṇā, Madanāturā, Mada, Moha, Prakṛti, Kalana, Śrī, Bharati, Akarṣiṇī Mahendrāṇī, Brahmāṇī, Maheśī, Kaumārī, Baiṣṇavī, Vārāhī, Māhendrī, Camuṇḍā, Aparājitā, Vijayā, Ajitā, Mohanī, and Tvaritā should be worshipped in the adjacent chambers within the diagram. The goddess Stambhinī, Jṛmbhaṇī, and Kālikā should be worshipped outside the diagram. By worshipping the goddess in this manner, a votary is enabled to neutralise the effects of all kinds of poison.

॥ इति श्रीगारुडे महापुराणे प्रथमांखाख्ये आचारकाण्डे अष्टनवत्यधिकशततमोध्यायः॥ १९८॥

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भैरव उवाच

अथ चूडामणिं वक्ष्ये शुभाशुभवि शुद्धये॥
सूर्य्यं देवीं गणं सोम स्मृत्वा तु विलिखोन्नरः॥१॥
त्रिरेखा गोमूर्त्रिकाभा अथवा प्रश्नवाक्यतः॥
दिशस्थानप्रसूतो वा ध्वजादीन्गणयेत्क्रमात्॥२॥

Now I shall discourse on Cūḍāmani for the ascertainment of auspicious or inauspicious auguries. Having made obeisance of Gaṇa, Soma, and the goddess, the sooth-sayer should obliquely put down three lines on the paper, a stream of cow's urine.

ध्वजो धूमोऽथ सिंहश्च श्वा वृषः खरदन्तिनौ॥
ध्वांक्षश्च अष्टमो ज्ञेयो नाम मन्त्रैश्च तान्नयसेत्॥३॥

Then the different symbols of calculation such as the banner; camel, lion, dog, bull and the ass should be put down in the different chambers. The crow should be regarded as the eighth symbol in the diagram.

ध्वजस्थाने ध्वजं दृष्ट्वा राज्यचिन्ताधनादिकम्॥
ध्वजस्थाने स्थितो धूम्रो धातुचिन्ता च लाभकृत्॥४॥

Banner seen in the chamber of the banner presages thoughts about a kingdom or wealth, haumra (camel) seen in the chamber of the finer presages though about metals and gain.

ध्वजस्थाने स्थिते सिंह धनलाभादिकं भवेत्॥
स्थिते शुनि ध्वजस्थाने दासीचिन्ताजयादिकम्॥५॥

Lion seen in the chamber of the banner Presages acquisition of wealth and gain. Dog, seen in the chamber of the banner, presages thought female slave and the advent of happiness.

ध्वजस्थाने वृषं दृष्ट्वा स्थानचिन्ता च लाभकम्॥
ध्वजस्थाने खरं दृष्टवा दुःखक्लेशादिकं भवेत्॥६॥

Bull seen in the chamber of the banner presages thought about, and acquisition of, landed property. Ass seen in- the chamber of the banner presages misery and sorrow.

ध्वजस्थाने गजं दृष्ट्वा स्थानचिन्ताजयादिकम्॥
ध्वजस्थाने तथा ध्वांक्षे क्लेचिन्ता धनक्षयः॥७॥

Elephant seen in the chamber of the banner presages victory and acquisition of place by the enquirer. Crow seen in the chamber of the banner presages loss of wealth, and though about pain or misery.

धूम्रस्थाने धवजं दृष्ट्वां पूर्वं दुःखं ततो धनम्॥
धूम्रे धूम्रं तथा दृष्ट्वा कलिदुःखादिकं भवेत्॥८॥

Similarly, banner seen in the chamber of the camel, presages pain followed by pleasure. Camel seen in the chamber of the camel presages misery due to evil propensities of the enquirer.

धूम्रस्थाने स्थिते सिंहे मनश्चिन्ताधनादिकम्॥
धूम्रस्थाने ध्वजं दृष्ट्वा स्थिते जयलाभादिकं भवेत्॥९॥

Lion seen in the chamber of the camel foretells an anxiety about, and acquisition of, wealth by the enquirer. Dog seen in the chamber of the camel predicts victory and wealth.

धूम्रस्थाने वृषं दृष्ट्वा नारीगोऽश्वधनादिकम्॥
धूम्रस्थाने खरं दृष्ट्वा व्याधिश्चापि धनक्षयः॥१०॥

Bull seen in the chamber of the camel predicats the acquisition of cattle and wives by the enquirer. Ass seen in the chamber of the camel presages disease and loss of wealth.

धूम्रस्थाने गमे दृष्टे राज्यलाभजयादिकम्॥
धूम्रस्थाने स्थिते ध्वांक्षे धनराज्यविनाशनम्॥११॥

Elephant seen in the chamber of the camel augurs the acquisition of wealth and kingdom by the enquirer. Crow seen in the chamber of the camel presages loss of wealth and kingdom.

सिंहस्थाने ध्वजं दृष्ट्वा राज्यलाभादि निर्दिशेत्॥
सिंहस्थाने स्थिते धूम्रे कन्याप्राप्तिर्धनादिकम्॥१२॥

Banner seen in the chamber of the lion predicts the gain of wealth and kingdom; camel seen in the chamber of the lion presages the acqusition of a bride and wealth by the enquirer.

सिंहस्थाने स्थिते सिंहे जयो मित्रसमागमः॥
कौलेयके सिंहगते स्त्रीचिन्ता ग्रामलाभकम्॥१३॥

Lion seen in the chamber of the lion predicts victory and arrival of friends. Dog seen in the chamber of the lion predicts the gain of a village by the enquirer and the fact that he is thinking about a woman.

सिंह स्थाने वृषं दृष्ट्वा गृहक्षेत्रार्थलाभकम्॥
सिंहस्थाने गजं दृष्ट्वा ग्रामस्वामित्वमेव च॥१४॥

Bull seen in the chamber of the lion foretells the acquisition of a field, house and money by the enquirer. Ass seen in the chamber of the lion augurs the lordship of the enquirer over his own native village.

सिंहस्थाने गजं दृष्ट्वा आरोग्यायुः सुखादिकम्॥
सिंहस्थाने स्थिते ध्वांक्षे कन्याधान्यगुणादिकम्॥१५॥

Elephant seen in the chamber of the lion presages good health, joy and longevity to the enquirer. Crow seen in the chamber of the lion predicts the acquisition of a wife, food grain and wealth.

शुनःस्थाने ध्वजं दृष्ट्वा स्थानचिन्तासुखादिकम्॥
शुनः स्थाने स्थिते धूम्रे कलहं कार्य्यनाशनम्॥१६॥

Banner seen in the chamber of the dog indicates the thought about a place and presages the advent of joy and pleasure. Camel seen in the chamber of the dog predicts quarrel and failure in business.

शुनः स्थान स्थिते सिंहे कार्य्यसिद्धिर्भविष्यति॥
स्थिते शुनि शुनः स्थाने धननाशो भविष्यति॥१७॥

Lion seen in the chamber of the dog predicts the success of an undertaking. Dog seen in the chamber of the dog presages loss of wealth.

शुनः स्थाने वृषं दृष्ट्वा रोगी रोगाद्विमुच्यते॥
शुनः स्थाने खरं दृष्ट्वा कलहस्य भयं भवेत्॥१८॥

Bull seen in the chamber of the dog predicts the recovery of a patient from a disease. Ass seen in the chamber of the dog predicts quarrel and danger.

शुनः स्थाने गजं दृष्ट्वा पुत्रभार्य्यासमागमः॥
श्वस्थाने च स्थिते ध्वांक्षे पीडा स्यात्कुलनाशनम्॥१९॥

Elephant seen in the chamber of the dog foretells the meeting of the enquirer with his wife and children. Crow seen in the chamber of the dog augurs disease and loss of bodily strength

वृषस्थाने ध्वजं दृष्ट्वा राजपूजासुखादिकम्॥
वृषस्थाने स्थिते धूम्रे राजपूजादिकम्॥२०॥

Banner, seen in the chamber of the bull predicts the honouring of the enquirer by kings. Camel seen in the chamber of the bull predicts royal favour and pleasure to the enquirer.

वृषस्थाने स्थिते सिंहे सौभाग्यञ्च धनादिकम्॥
स्थिते शुनि वृषस्थाने बलश्रीकाम ईरितः॥२१॥

Lion seen in the chamber of the bull augurs happiness and prosperity to the enquirer. Dog seen in the chamber of the lion predicts beauty, strength and gain of creature-comforts to the enquirer.

वृषस्थाने वृषं दृष्ट्वा कीर्त्तितुष्टिसुखादिकम्।।
वृषस्थाने खरं दृष्ट्वा महालाभादिकं भवेत्।। २२।।

Bull seen in the chamber of the bull augurs fame, contentment, pleasure. Ass seen in the chamber of the bull predicts great joy and gain for the enquirer.

वृषस्थाने गजं दृष्ट्वा स्त्रीगजादिसमागमः।।
वृषस्थाने स्थिते ध्वांक्षे स्थानमानसमागमः।। २३।।

Elephant seen in the chamber of the bull augurs the aquisition of wives and elephants. Crow seen in the chamber of the bull presages the gain of place and honour by the enquirer.

खरस्थाने ध्वजं दृष्ट्वा रोगशोकादिकं भवेत्।।
खरस्थाने स्थिते धूम्रे तस्करादिभयं भवेत्।। २४।।

Banner seen in the chamber of the ass augurs sorrow and disease. Camel seen in the chamber of the ass presages terror from thieves and robbers in respect of the enquirer.

खरस्थाने स्थिते सिंहे पूजाश्रीविजयादिकम्।।
स्थिते शुनि खरस्थाने सन्तापधननाशनम्।। २५।।

Lion seen in the chamber of the ass presages honour, prosperity and :victory to the enquirer. Dog seen in the Chamber of the ass presages loss of wealth and anguish.

खरस्थाने वृषं दृष्ट्वा सुखं प्रियसमागमः।।
खरस्थाने खरं दृष्टवा दुःखपीडादि निर्दिशेत्।। २६।।

Bull seen in the chamber of the ass presages happiness and meeting with dear ones. Ass seen in the chamber of the ass predicts pain and disease.

खरस्थाने गजं दृष्ट्वा सुखपुत्रादिकं भवेत्।।
खरस्थाने स्थिते ध्वांक्षो कलहो व्याधिरेव च।। २७।।

Elephant seen in the chamber of the ass predicts joy and birth of sons. Crow seen in the chamber of the ass augurs quarrel and disease.

गजस्थाने गजं दृष्ट्वा धवजंसुखादिकम्।।
गजस्थाने स्थिते धूम्रे धनधान्यसमागमः।। २८।।

Banner seen in the chamber of the elephant foretells joy and birth of sons. Camel seen in the chamber of the elephant predicts acquisition of wealth and food grain by the enquirer.

गजस्थाने स्थिते सिंहे जयसिद्धिसमागमः।।
स्थिते शुनि गजस्थाने आरोग्यं सुखसम्पदः।। २९।।

Lion seen in the chamber of the elephant augurs success and victory. Dog seen in the chamber of the elephant predicts happiness, prosperity and recovery from disease.

गजस्थाने वृषं दृष्ट्वा राजमानधानादिकम्।
गजस्थाने खरं दृष्ट्वा पूर्वं दुःखं ततः सुखम्।। ३०।।

Bull seen in the chamber of the elephant presages royal favour and wealth. Ass seen in the chamber of the ,elephant presages the advent of misery to be followed by days of prospertiy.

गजस्थाने ध्वजं दृष्ट्वा स्त्रीजयश्रीसुखादिकम्।।
गजस्थाने स्थिते धूम्रे धनधान्यसमागमः।। ३१।।

Elephant seen in the chamber of the elephant predicts joy and acquisition of fields and food grain by the enquirer. Crow seen in the chamber of the elephant presages the acquisition of wealth and food frain by the enquirer.

ध्वांक्षस्थाने ध्वजं दृष्ट्वा कार्य्यनाशो भविष्यति।।
ध्वांक्षस्थाने धूम्रे कलिदुःखं गमिष्यति।। ३२।।

Banner seen in the chamber of the crow augurs the failure of an undertaking. Camel seen in the chamber of the crow presages misery from gratification of wicked inclinations.

ध्वांक्षस्थाने स्थिते सिंह विग्रहो दुःखमेव च।।
ध्वांक्षस्थाने स्थिते श्वाने गृहभंगभयादिकम्।। ३३।।

Lion seen in the chamber of the crow predicts quarrel and mental unrest. Dog seen in the chamber of the crow augurs terror and family dissensions.

ध्वांक्षस्थाने वृषं दृष्ट्वा स्थानभ्रंशभयादिकम्।।
ध्वांक्षस्थाने खरं दृष्ट्वा धननाशपराजयौ।। ३४।।

Bull seen in the chamber of the crow presags terror and loss of place or home. Ass seen in the chamber of the crow presages loss of wealth and defeat.

ध्वांक्षस्थाने गजं दृष्ट्वा धनकीर्त्यादिकं भवेत्॥
ध्वांक्षस्थाने स्थिते ध्वांक्षे विदेशगमनादिकम्॥ ३५॥

Elephant seen in the chamber of the crow augurs the advent of fortune and fame. Crow seen in the chamber of the crow predicts a sojourn to a foreign country.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नवनवत्यधिकशततमोऽध्यायः ॥१९९॥

अध्यायः २०० / Chapter 200

भैरव उवाच

वक्ष्ये वायुजयं देवि जया जयविदेशकम्॥
वाय्वग्निजलशक्राख्यं मंगलानाञ्चतुष्टयम्॥ १॥

Bhairava said :—Now hear me, O goddess, on the day of Pratipadā (first day of a light or discourse on the science of the conquest of the vital air, a knowledge where of enables a person to predict victory or defeat. The four vital airs, which are respectively called Agni, water, Śakra, etc., respectively flow through either of the nostrils.

वामदक्षिणसंस्थश्च वायुश्च बहुलो भवेत्॥
ऊद्र्ध्ववाही भवेदग्निरधस्तु वरुणो भवेत्॥ २॥

The breath, which courses in an upward direction through the nostril, is called Agni (fire); that which courses in a down ward direction through the nostril, is called Varuna.

महेन्द्रो मध्यसंस्थस्तु शुक्लपक्षे तु वामगः॥
कृष्णापक्षे दक्षिणग उदयस्य त्र्यहंत्र्यहम्॥ ३॥
वहेत्प्रतिपदाद्ये च विपरीते भवेन्नतिः॥

The breath, that courses in a middling (neither upward nor downward) direction, is called Mahendra. In the light fortninght the breath-wind courses through the left nostril, while during the dark fortnight it courses through the right. For the period of three days, the breath wind follows the same course after taking a definite direction, changing its course completely dark fortnight).

उदयः सूर्य्यमार्गेण चन्द्रेणास्तमयो यदि॥ ४॥
वर्द्धन्ते गुणसंघाता अन्यथा विघ्नमौचितम्॥

If the breath-wind rises following the course of the sun, and flows out along the passage of the moon, all good qualities of the breather are supposed to increase; contrary is the result if the breath-wind follows a contrary direction.

संक्रान्त्यः षोडश प्रोक्तादिवा रात्रौ वरानने॥ ५॥
यदा च संक्रमेद्वायुरर्द्धार्द्धप्रहरे स्थितः॥
स्वास्थ्याहानिस्तदा ज्ञेया वायुर्भ्रमति देहिषु॥ ६॥

O thou beautiful-faced one, sixteen are the changing periods of the direction of the breathwind in the course of an entire day and night. Impairment of health is brought about when this changing period falls at the close of each two hours and a quarter.

दक्षिणे च पुटे वायुर्हिता भोजनमैथुने॥
खड्गहस्तो जयेद्युद्धे रिपून्कामसमन्वितः॥ ७॥
वामेन गमनं श्रेष्ठं सर्वकार्य्येषु भूषितम्॥
वायुर्वहति तत्रस्थः प्रश्नो भूतस्य शोभनः॥ ८॥

Pertaking of a meal, and sexual intercourse are good when the breath-wind flows through the right nostril, and victory in battle attends the man, who enters into it, while his breathwind flows out through the right nostril. A man may safely start on a journey, or undertake any other auspicious act when the breath-wind flows out through his left nostril.

माहेन्द्रे वारुणे वाते कोऽपि दोषो न जायते।
अनावृष्टिर्दक्षवाहे वृष्टिः स्याद्वामवाहके॥ ९॥

No evil strikes a man when his breath-wind flows out in directions called Māhendra and Varuṇa. Men breathe through their right nostrils during a season of drought, while breath flows out of their left nostrils during the rains.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे द्विशततमोऽध्यायः॥ २००॥

अध्यायः २०१ / Chapter 201

धन्वन्तरिरुवाच

हयायुर्वेदमाख्यास्ये हयं सर्वार्थलक्षणम्॥
काकतुण्डः कृष्णजिह्वो वृक्षास्यश्चोष्णतालुकः॥१॥
करालो हीनदन्तश्च शृङ्गी विरलदन्तकः॥
एकाण्डश्चैव जाताण्डः कंचुकी द्विखुरी स्तनी॥२॥
मार्जारपादो व्याघ्राभः कुष्ठविद्रधिसन्निभिः॥
यमजो वानमश्चैव मार्जारः कपिलोचनः॥३॥

Dhanvantari said :—Now I shall expound the Ayurveda which deals with the diseases of horses, and the means of keeping them in sound health. Horses that are crow-lipped, black tongued, bearfaced, as well as those that are hot-palated or fierce-toothes, or are possessed of a greater or smaller number of teeth than what they naturally possess, or born with only one testicle, or afflicted with scrotal tumours, or possessed of deformed backs or bifurcated hoofs or teats, or footed like cats, or striped like tigers, or coloured like patches of cutaneous affections, or abscessed, as well as those which are extremely diminutive in size, or are eyed like cats or monkeys, should be regarded as inauspicious and unfit for use.

एतद्दोषी हयस्त्याज्य उत्तमोऽश्वस्तुरुष्कजः॥
मध्यमः पञ्चहस्तश्च कनीयांश्च त्रिहस्तकः॥४॥
असंहता ये च वाहा ह्रस्वकर्णास्तथैव च॥
शबलाभाः प्रभावेषु न हीनाश्चिरजीविनः॥५॥

The best or first-class horses measure upward of four cubits in length, the second or middling class of horses measure half a cubit less than first class horses in length. The last class of horses measure three cubits and a half in length. Horses, that are long-limbed, shorteared, mouse coloured and long-lived, are the best.

रेवन्तपूजनाद्धोमाद्रक्ष्याश्च द्विजभोजनात्॥
सरलं निम्बपत्राणि गुग्गुलं सर्षं पान्घृतम्? ॥६॥
तिलश्चैव वचां हिंगुं बध्नीयाद्वाजिनो गले॥

The rite of protection should be done unto horses by worshipping the god, Revanta, and by feeding Brāhmaṇas. For prophylactic purposes, Saralam, Nimba-leaves; bdellium, mustard seeds. sesame Vacā, asafaetida, saturated with clarified butter, should be tied round the neck of a horse.

आगन्तुजं दोषन्तु व्रणं द्विविधमीरितम्॥७॥
चिरपाकं वातजन्तु श्लेष्मजं क्षिप्रपाकमम्?॥
कण्ठदाहात्मकं पित्ताच्छोणितान्मन्दवेदनम्॥८॥

Ulers, which horses are found to be afflicted with, may, be divided into two classes as Agantuja (traumatic, or of extraneous origin) and Śārīraja (idiopathic). Ulcers marked by a late suppuration should be regarded as of a Vataja origin; suppuration speedily sets in ulcers, due to the action of the deranged Kapham while those, due to the deranged Pittam, are marked by a burning sensation in their in side.

आगन्तुजन्तु शस्त्राद्यैर्दुष्टव्रणाविशाधेनम्।
एरण्डमूलं द्विनिशं चित्रकं विश्वभेषजम्॥९॥
रसोन सैन्धवं वापि तक्रकाञ्जिकपोषितम्॥
तिलसक्तुकपिण्डिका दधियुक्ता ससैन्धवा॥
निम्बपत्रयुतं पिण्डं व्रणशोधनरोपणम्॥१०॥
पटोलं निम्बपत्रञ्च वचा चित्रकमेव च॥
पिप्पलीशृङ्गवेरञ्च चूर्णमेकत्र कारयेत्॥११॥

Thick discharges from ulcers should be attributed to the action of the deranged Kaphaḥ; while those, which are of a Sānnipātika origin, exhibit symptoms peculiar to each of the three aggravated Dops, A plaster composed of Dantī roots, the two kinds of Haridrā, Citrakam. Viśvabheśajam, Rasonam, and rock salt pasted together with whey or Kāñjikam (a kind of fermented rice or barley grauel) or pastes of sesame, fried barley grain etc, mixed with powdered rock salt and milk curd, or pastes of Nimba-leaves, applied to ulcers in horses, bring about their purification and healing. A medicinal oil cooked in combination with Karavira; Kadalī, Arka, Snuhī, Kutaja, Citraka and Bhallātaka brings about the healing of sinuses in horses. As an alternative, such a sinus should, be washed with a medicinal Ghṛtam

cooked in combination with a paste of the five astringent barks. A compound consisting of the two kinds of Haridrā, Viḍaṅga, the five kinds of salt, Paṭolam and Nimba-leaves, Vacā, Citrakam, Pippalī, and Śṛngavera pounded together and adminis-tered through the medium of water brings about the expulsion of worms from the intestines of horses, and remove their deranged Kapham and somnolence.

एतत्पानात्क्रिमिश्लेष्ममंदानिलविनाशम्।।
निम्बपत्रं पटोलञ्च त्रिफला खदिरं तथा।। १२।।

A decoction of Nimba-leaves, Paṭolam, Triphalā, and Khadirā should be successively given for three days to a horse, after bleeding it, for the cure of any cutaneous affection.

क्वाथयित्वा ततो वाहं सृतरक्तं विचक्षणः।।
त्र्यहमेव प्रदातव्यं ह्यकुष्ठोपशान्तये ।। १३।।
सव्रणेषु च कुष्ठेषु तैलं सर्षपजं हितम्।।
लशुनादिकषायश्च पानभुक्त्युपशान्तये।। १४।।

Application of mustard oil proves beneficial in cutaneous affections of horses attended with ulcers. A decoction of garlic should be given to a horse for the alleviation of diseases of the deranged Vāyu.

मातुलुंगरसोपेतं मांसीनां रसकेन वा।।
सद्यो दद्यात्तत्र नस्यमन्यैर्वातैः सुसंयुतैः।। १५।।

In disorders of digestion, the expressed juice of Mātuluṅga, or of Mansl should be administered as errhines.

पलद्वयं प्रथमेऽह्नि एकैकपलवृद्धितः।।
यावद्दिनानि पूर्णानिपलान्यष्टादशोत्तमे।। १६।।

One Palam weight of this compound should be administered on the first day, and its dose should be daily increased by a Palam weight until it reaches eighteen Palas.

अधमेऽष्टपलानि स्युर्मध्यमे स्युश्चतुर्दश।।
शरन्निदाघयोर्नैव देयं नैव तु दापयेत्।। १७।।

The smallest does of this medicine is eight Palam, and its middling dose is fourteen Palas weight. Errhines should not be given of horses in summer or autumn.

तैलेन वातिके रोगे शर्कराज्यपर्यान्वितैः।।
कटुतैलैः कफे व्योषैः पित्ते च त्रिफलाम्बुभिः।। १८।।

In diseases of the deranged and aggravated Vāyu, the medicine should be administered through the medium of oil, or in combination with sugar, clarified butter of water. It should be given through the vehicle of mustard oil saturated with Vyośa (Trikaṭu) powders in diseases of the deranged Kapham, and through a solution, or decoction of Triphalā in those of the deranged Pittam.

शालिषष्टिकदुग्धाशी हयो हि न जुगुप्सितः।।
पाक्वजम्बूनिभो हेमवर्णोऽश्वो न जुगुप्सितः।। १९।।

A horse, that lives on milk, Śāli and Śaṣṭika grain, is not to be condemned, as well as the one, that is of the colour of a ripe Jamboline fruit, is not to be rejected.

अर्द्धप्रहरणे धुर्य्ये गुग्गुलं प्राशयेद्धयम्।।
भोजयेत्पायसं दुग्धं सत्वरं सुस्थिरो हयः।। २०।।

Bdellium should be given to a horse, after it has been in any way hurt or injured, and milk should be administered to it for the purpose of speedily allaying the agitation.

वकारे भोजने दुग्धं शाल्यन्नं वातले ददेत्।।
कर्षमांसरसैः पित्ते मधुमुद्गरसाज्यकैः।। २१।।

In diseases due to the action of the deranged and aggravated Vāyu, milk and boiled rice should be given to a horse as food, while in those of Pittaja (bilious) origin, its diet should consist of a Karṣa weight of meat soup mixed with honey, Mudga soup and clarified butter.

कफे मुद्गन्कुलत्थात्वा कटुतिक्तान्कफे हये।।
बाधिर्य्ये व्याधिते ग्रासे त्रिदोषादौ तु गुग्गुलः।। २२।।

In diseases of the deranged Kapham, Mudga or Kulattha-soup mixed with butter or pungent drugs, should be given to a horse, while in cases of deafness, nervous affections, or in deseases of Sānnipātika origin, bdellium should be freely given to it.

घासैर्दूर्वा सर्वरोगे प्रथमेऽह्नि पलं ददेत्।।
विवर्द्धयेत्ततः कर्षमेकाऽह्नि पलपञ्चकम्।। २३।।

In all diseases a Palam weight of Dūrvā should be given to a horse on the first day, and

the does should be increased by a Karṣa measure, each day, till five Palam is reached.

पाने च भोजने चैव अशीतिपलकं परम्॥
मध्ये षष्टिश्चाधमेषु चत्वारिंशच्च भोगिषु॥ २४॥

Eighty Palam is the highest does. Sixty Palam is the middling and forty Palam is the lowest dose.

व्रणे कुष्टेषु शङ्गेषु त्रिफलाक्वाथसंयुतम्॥
मन्दाग्नौ शोथरोगे च गवां मूत्रेण योजितम्॥ २५॥

In ulcers, cutaneous affections, and lameness, the food of a horse should be made saturated with a decoction of Triphalā whereas in impaired digestion, and oedema (dropsical swelling) it should be given saturated with cow's urine.

वातपित्ते व्रणे व्याधौ गोक्षीरं घृतसंयुतम्॥
देयं कृशानां पुष्ट्यर्थं मांसैयुक्तं च भोजनम्॥ २६॥

In diseases due to the actions of the deranged Vāyu and Pittam, as well as in ulcercases, the food of a horse should be given mixed with Gokṣura and clarified butter, while a goodly quantity of Māṣa puls should be given to it whenever a general plumpness of its limbs is desired.

सुपिष्टायाः प्रदातव्यं गुडूच्याः पलपंचकम्॥
प्रभाते घृससंयुक्तं शरद्ग्रीष्मे च वाजिनाम्॥ २७॥

Five Palam weight of Guḍūcī should be given to a horse, each morning, in summer and autumn, through the vehicle of rice-paste treated with clarified butter.

रोगघ्नं पुष्टिदं चापि बलतेजोविवर्द्धनम्॥
तदेवाश्वाय दातव्यं क्षीरयुक्तमथापि वा॥ २८॥

This food imparts a greater strength and vigour to a horse and acts as a general prophylaxis against disease.

गुडूचीकल्पयोगेन शतावर्य्यश्वगन्धयोः॥
चत्वारि त्रीणि मध्यस्य जघन्यस्य पलानि हि॥ २९॥

Guḍūcī may be likewise given of a horse with benefit through the medium of milk. For similar purposes, one, three or four Palam weights of powdered Śatāvarī and Aśvagandhā may be given to a horse with Guḍūcī paste.

एकस्माद्यत्र वाहानामेकरूपं यदा भवेत्॥
म्रियते च यदा क्षिप्रमुपसर्गं तमादिशेत्॥ ३०॥

A mortal epidemic is presaged when all the horses in a stud are found to assume one colour.

होमाद्यै रक्षया विप्रभोजनैर्बलिकर्मणा॥
शान्त्योपसर्गं शान्तिः स्याद्धरीक्यादिकल्पतः॥ ३१॥

The visitation may be warded off by the performance of proper prophylactic rites, and Homas, as well as by feeding the pious and learned Brāhmaṇas. The medicine known as HarītakīKalpa may be given with benefit to horses under these circumstances.

हरीतकी गवां मूत्रैस्तैलेन लवणान्विता॥
आदौ पंच ततः पंच वृद्ध्या पूर्णशतावधि॥
उत्तमा च शतं मात्रास्त्वशीतिः षष्टिरेव वा॥ ३२॥

This medicine (Harītakī-Kalpa) consists in giving five Haritakis, each day, to a horse, pasted together with rock-salt and cow's urine. The dose of the medicine should be increased by five Harītakīs, each successive day, until it goes up to a hundred Haritakis. The full dose (of this medicine) is a hundred; and the middling, eighty, the smallest dose being sixty Haritakis.

गजायुर्वेदमाख्यास्यते उक्ताः कल्पा गजे हिताः॥
गजे चतुर्गुणा मात्रास्ताभिर्गजरुगर्दनः॥ ३३॥

Now I shall expound that branch of tire Ayurveda, which deals with the medical treatment of the diseases of elephants. Quardruple of a horse's dose is the dose of a medicine for an elephant.

गजो पसर्गव्याधीनां शमनं शान्तिकर्म च॥
पूजयित्वा सुरान्विप्रान्रत्नैर्गां कपिलां ददेत्॥ ३४॥

Medicines enumerated in connection with diseases of horses may be employed with advantage in those that are found to afflict elephants. The prophylactic, or curative religious rites, in respect of the, alleviation of diseases of elephants, consist in making gifts of jewel-decked Kapila kine to Brāhmaṇas, after worshipping the celestials and Brāhmaṇas.

दन्तिदन्तद्वये मालां निबध्नीयादुपोषितः॥
मन्त्रेण मन्त्रितान्वैद्यैर्वचासिद्धार्थकांस्तथा॥ ३५॥

A physician, while observing a fast, shall tie round the tusks of an elephant a consecrated garland of white mustard seeds. The sun-god, Śiva and the goddesses Drugā and Śrī, duly worshipped, protect elephants from attacks of diseases.

सूर्य्यादिशिवदुर्गाश्रीविष्णवर्चा रक्षयेद्गजम्।।
बलिं दद्याच्च भूतेभ्यः स्नापयेच्च चतुर्घटैः।। ३६।।

Offerings should be made to the malignant spirits at the close of the worship, and the body of the elephant should be rubbed with ashes and then washed with four pitcher-fuls of water.

भोजनं मन्त्रितं दद्याद्भस्मनोद्धूनयेद्गजम्।।
भूतरक्षा शुभा मेध्या वारणं रक्षयेत्सदा।। ३७।।

Food consecrated by reciting the proper Mantras shall be given to an elephant, and the sacred rite of prophylaxis against the influences of malignant spirits serves to grant it an immunity from injury.

त्रिफलापंचकोले च दशमूलं विडंगकम्।।
शतावरी गुडूची च निम्बवासककिंशुकाः।। ३८।।

Decoctions of parchifying drugs, as well as those of Triphala, Pañcakola, Daśamūlam, Viḍaṅga, Śatāvarī, Guḍūcī, Nimba, Vasaka, anti Kinśuka should be given for the cure of diseases of elephants.

गजरोगविनाशाय हितो रूक्षः कषायकः।।
आयुर्वेदद्वयोक्तानामुक्तं संक्षेपसारतः।। ३९।।

Thus I have briefly expounded the nature of medical treatment to be employed for the cure of diseases of elephants.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे गजाश्वायुर्वेदनिरूपणं नामैकाधिकद्विशततमोऽध्यायः।। २०१।।

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एकं पुनर्नवामूलपमार्गस्य वा शिव।।
सरसं योनिनिः क्षिप्तं वराङ्गस्य व्यथां हरेत्।।
प्रसूतिवदनाञ्चैव तरुणीनां व्यथां हरेत्।। १।।

Hari Said :—A single moist, Punarnavā root, or Apāmārga root, or the expressed juice of either of these roots, introduced into the vagina, relieves the local plain of young wives or 9f Parturient woman.

भूमि कूष्माण्डमूलं वै शालिचूर्णमथापि वा।।
सप्ताहं दुग्धपीतं स्यास्त्रीणां बहुपयस्करम्।। २।।

The roots of Bhūmi Kuṣmāṇḍa taken pasted with rice-washings tend to improve the secretion of milk in parturient women.

रुद्रेन्वारुणोमूलं लेपात्स्त्रीस्तनवेदना।।
नश्येत घृतपक्वा च कार्य्यावश्यन्तु पोलिका।। ३।।
भक्षिता सा महेशान योनिशूलं विनाशयेत।।
प्रलेपिता कारवेल्लमूलनैव विनिर्गता।। ४।।
योनिः प्रवेशमायाति नात्र कार्य्या विचारणा।।

Plasters of pasted Indra Vāruṇī roots, O Śiva, relieve the breast pain in females. O thou supreme deity, ingestions of Pāka cooked with clarified butter relieve an aching pain in the female reproductive organs. Platers of Karavella roots pasted with water tend to replace a protruded vagina in its natural position.

नीलीपटोलमूलानि साज्यानि तिलवारिणा।। ५।।
पिष्टान्येषां प्रलेपो वै ज्वालागर्द्दभरोगनुत्।।

Plasters of Nīlī, and Paṭola roots, pasted together with a solution of Tila and applied with the admixture of clarified butter, prove curative in JvālāGardhava.

पाठामूलं रुद्र पीतं पिष्टं तण्डुलवारिणा।। ६।।
पापरोगहरं स्याच्च कुष्ठपानं तथैव च ।।
वास्योदकञ्च समधु पीतमन्तर्गस्य वै।। ७।।
पापरोगस्य सन्तापनिवृत्तिं कुरुते शिव।।
घृततुल्या रुद्र लाक्षा पीता क्षीरेण वै सह।। ८।।

O Rudra, Pāṭhā roots taken pasted with rice-washings, as well as Kuṣṭha-roots administered in the same way relieve Papa-rogam. Solutions of Vasyam taken with honey alleviate the internal burning sensation in cases of

Pāparogam. O Rudra, clarified butter taken with as much quantity of Lākṣā through the vehicle of milk cures leucorrhoea.

प्रदरं हरते रोगं नात्र कार्य्या विचारणा॥
द्विजयष्टी त्रिकटुकं चूर्णं पीतं हरेच्छिव॥९॥
तिलक्वाथेन संयुक्तं रक्तगुल्मं स्त्रिया हर॥
कुसुमस्य निबद्धञ्च तरुणीनां महेश्वर॥१०॥

O thou blissful one, powders of Dvijayaṣṭi and Trikanṭakam taken with a decoction of sesame prove curative in Rakta Gulmas of women, and act as a good emanagogue remedy.

रक्तोत्पलस्य वै कन्दं-शर्करातिलसंयुतम्॥
पीतं सशर्करं स्त्रीणां धारयेद्गर्भपातनम्॥११॥
रक्तस्त्रावस्य नाशः स्याच्छीतोदकनिषेवणात्॥
पीतन्तु काञ्जिकं रुद्र क्वथितं शरपुङ्ख्या॥१२॥
हिंसुस्त्रैन्धवसंयुक्तं शीघ्रं स्त्रीणां प्रसूतिकृत्॥

Bulbs of Raktotpalam, taken with sugar or with cold water, relieve menorrhagia. A decoction of Śarapuṅkhā taken with Kāñjikam, Hiṅgu and rock salt tends to bring about a speedy parturition.

मातुलुङ्गस्य वै मूलं कटिबद्धं प्रसूतिकृत्॥१३॥
अपामार्गस्य वै मूले गर्भवत्यास्तु नामतः॥
उत्पाट्यमाने सकले पुत्रः स्यादान्यथा सुता॥१४॥

A Mātuluṅga root, if it can be culled out entire, by mentioning the name of an ancient presages the birth of a male child, if otherwise (pulled out split or served) it predicts the birth of a female one.

अपामार्गस्य वै मूले नारीणां शिरसि स्थिते॥
गर्भशूलं विन श्येत नात्र कार्य्या विचारिणा॥१५॥
कर्पूर मदनफल-मधुकैः पूरितः शिव॥
योनिः शुभा स्याद्वृद्धाया युवत्याः किं पुनर्हर॥१६॥

An Apāmārga root inserted into the chignonon of a pregnant woman, O thou blissful one, or Karpūra, Madanaphalam and Madhuka pounded together and introduced even into the reproductive organ of an old woman, produces happy results, not to speak of it being used by young maidens.

यस्य बालस्य तिलकः कृतौ गौरोचस्तख्यया।
शर्करा-कुष्ठपानञ्च दत्तं स स्याच्च निर्भयः॥
विष-भूत-ग्रहादिभ्यो व्याधिभ्यो बालकः शिव॥१७॥

Potions of solutions of- Kuṣṭam sweetened with sugar, and impressment of Tilak marks on the foreheads of infants act as a general prophylasix against the influence of malignant planets, ghosts, and diseases.

शङ्खनाभि वचा कुष्ठ लोहाना धारणं सदा॥
बालानामुपसर्गेभ्यो रुद्र रक्षाकरं भवेत्॥१८॥

An infant should be made to wear on its person, O Rudra, Śaṅkha Nābhī, Vaca, Kuṣṭham and bits of iron for prophylactic purposes.

पलाशचूर्णं समधु गव्याज्यामलकान्वितम्॥
सविडङ्गपीतमात्रं नरं कुर्य्यान्महामतिम्॥१९॥
मासैकेन महादेव जरा-मरणवर्ज्जितः॥२०॥

Powders of Palāśa seeds, or powdered Āmalakam and Viḍaṅga taken with the admixture of honey and melted cow-butter tend to improve the intellect. Its effect is almost instantanecous; by taking this compound for a month, O thou. supreme deity, a person is enabled to conquer death and decay,

पलाशबीजं सघृतं तिल-मध्वन्वितं समम्॥
सप्ताहं भक्षितं रुद्र जरां नयति संक्षयम्॥२१॥

Powders of Palāśa seeds and Tilam, taken for a weak, through the vehicle of honey and clarified butter, would undoubtedly remove, O Rudra, the effects of old age.

रुद्रामलकचूर्णं वै मधु-तैल घृतान्वितम्॥
जग्ध्वा मांस युवा स्याच्च नरो वागीश्वरो भवेत्॥२२॥

By taking, for a month, O Rudra, powders of Amalakam in combination with honey and oil, a person would verily become a lord of speech.

शिवामलक चूर्णं वे मधुना उदकेन वा॥
बलानि कुर्य्यान्नासायाः प्रत्यूषे भक्षितं शिव॥२३॥

Water containing powders of Śivā and Āmalakam, sweetened with honey and drunk through the nostrils, each morning, would act as the best strength-giving medicine.

कुष्ठचूर्णं साज्य मधु प्रातर्जग्ध्वा भवेन्नरः॥
साक्षात्सुरभिदेहो वै जीवेद्वर्षसहस्त्रकम्॥२४॥

By taking Kuṣṭham-powders, each morning

with the admixtrue of honey and clarified butter, a man would be able to witness a thousand summers in the full possession of all his faculties in a healthy and fragnant-smelling frame.

माषस्य विदलान्येव वितुषाणि महेश्वर॥
घृतभावितशुष्काणि पयसा साधितानि वै॥२५॥
समध्वाज्यपयोभिश्च भक्षयित्वा च कामयेत्॥
स्त्रीणां शतं महादेवं तत्क्षणान्नात्र संशयः॥२६॥

By regularly consuming huskless Māṣa pulse, soaked with clarified butter in the manner of a Bhāvanā. or cooked with milk, in combination with honey and milk, a man would be able to visit a hundred women, each night. Mercury is purfied by rubbing it with sulphur and castor oil.

रसश्चैरण्डतैलेन गन्धकेन शुभौ भवेत्॥
त्रिकालोकसंघुष्टो बलकृद्भक्षणाद्भवेत्॥२७॥

A dose of such purified mercury taken with water, thrice a day, acts as a good tonic medicine.

दुग्ध वितुषमोंश्च शिम्बाबीजैश्च साधितम्॥
अपामार्गस्य तैलेनं पीतं स्त्रीशतकामकृत्॥२८॥

By taking milk, that has been cooked with huskless Māṣa-pulse and Śimbī seeds, in combination with Apāmārga oil, one would be able to visit a hundred women, each day.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नानाविधौषधप्रयोगनिरूपणं नाम द्व्युत्तरद्विशततमोऽध्यायः॥ २०२॥

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या गौर्द्वेष्टिं स्वकं वत्सं तस्या देयं स्वकं पयः॥
लवणेन समायुक्तं तस्या वत्सः प्रियो भवेत्॥१॥

Hari said :—To a cow, that shuns, or turns hostile to, her own calf, should be given her milk, duly milched and salted, Whereby she would fondly take to her offspring.

शुनोऽस्थि कण्ठबद्धं हि महिषाणां गवां! तथा॥
कृमिजालं पातयति सकलं नात्र संशयः॥२॥

Bits of dog's bones tied round the neck of a cow or a cow-buffalo lead to the expulsion of vermins from her body

गोजंगनाभिपातः स्याद्गुञ्जामूलस्य भक्षणात्॥३॥

Guñjā roots internally administered would bring about the castings of horns in horned cattle.

वरुणफलस्यरसं करेणमथितं शिव॥
चतुष्पाद द्विपदयोः कृमिजालं निपातयेत्॥४॥

External applications of the juice of Varuṇa-phalas, aqueezed out with the hand, would bring about the expulsion of vermins, O Śiva, from the bodies of biped and quadruped animals.

व्रणञ्च शमयेद्रुद्र जयायाः पूरणात् तथा।
गजमूत्रस्य वै पानं गो-महिष्युपसर्गनुत्॥५॥

O Rudra, pourings of the expressed juice of Jayā would bring about the healing of ulcers in quadrupeds. The urine of a she-elephant internally administered would remove the bodily ailments of horned cattle.

समसूर शालिबीजं पीतं तक्रेण घर्षितम्॥
क्षीरे गो-महिषस्यैव गोः पुंसश्च हितं भवेत्॥६॥

Lentil seeds and Bali rice pasted with whey (Takram) and administered through the medium of cow or buffalo-milk would prove beneficial to bullocks.

पत्रञ्च शरपुङ्खया दत्तं सलवणं शिव॥
वारिस्फोटं हयानांच केसराणां विनाशयेत्॥७॥
घृतकुमारीपत्रमेव दत्तं सलक्षणं हर।
तुरंगम-केसराणां कण्डूनश्येन्न संशयः॥८॥

Śarapuṅkha leaves given with salt would cure the belbous eruptions (Vāri-sphoṭam) in horses and bullocks, Ghṛtakumārī leaves given with salt would relieve itches in horses and bullocks.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नानौषधप्रयोगनिरूपणं नाम त्र्युत्तरद्विशततमोऽध्यायः॥२०३॥

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सूत उवाच

एवं धन्वन्तरिः प्राह सुश्रुताय च वैद्यकम्॥
अथ नामानि वक्ष्यामि ओषधीनां समासतः॥ १॥

Sata said :—Dhanvantari thus narrated the science of Ayurveda to Suśruta. New I shall briefly enumerate the different names of the Ayurvedic drugs.

स्थिरा विदारिगन्धा च शालपर्ण्यशुमत्यपि॥
लांगली कलसी चैव क्रोष्टुपुच्छा गुहा मता॥ २॥

Sthirā, Vidarigandha and Aṁśumatī are the names of Śālaparṇī (Desmodium Gangeticum). Lāṅgalī, Kalasī, and Kroṣṭu- are the names of Guha (Mucuna Pruriens).

पुनर्नवाथ वर्षाभूः कठिल्या कारुणा तथा॥
एरण्डश्चोरुवूकः स्यादामर्द्दो वर्द्धमानकः॥ ३॥

Varṣābhu is called Punarnava (Spreading hogneed, Boerhaaria Diffusa). Kāravellah is another name of Katillaka (Hairy Momardica Charantea). Eraṇāa (castor-oil plant. Riconus Comamnis) Uruvaka, Amarda and Vardhamānaka are synonymous.

झषा नागबला ज्ञेया श्वदंष्ट्रा गोक्षुरो मतः॥
शतावरी वरा भीरु पीवरीन्दविरी वरी॥४॥

Nāgavalā is called Jhasā (Sida Spinosa). Śvadanṣṭrā is called Goksura (Tygophylleae Tribulus terestris). Śatāvarī, Varā, Bhīru, Pivarī, Varl ,and Indivarī (Asparagus Racemosus) are synonymous.

व्याघ्री तु बृहती कृष्णा हंसपादी मधुस्त्रवा॥
धामनी कण्टकारी स्यात्क्षुद्रा सिंही निदिग्धिका॥५॥

Vyāghrī, Vṛhatī, Kṛṣṇā, Hanspadī, Madhuśravā, Dhāmanī, Ksudra, Simhī and Nidigdhikā are the names of Kaṇṭakārī (Solanum Janthocarpum).

वृश्चिका त्र्यमृता काली विषघ्नी सर्पदंष्ट्रिका॥
मर्कटी चात्मगुप्ता स्यादार्षेयी कपिकच्छुका॥ ६॥

Vṛscikālī, Amṛtā, Kālī, Viṣaghnī, Sarpadanṣtrikā, Markati, Ātmaguptā, and Arṣeyī and the names of Kapikacchuka (Mucuṇa Pruriens).

मुद्गपर्णी क्षुद्रसहा माषपर्णी महासहा॥
त्यजा परा च महा ज्ञेया दण्डयोन्यंकसंज्ञया॥
न्यग्रोधस्तु वटो ज्ञेयः अश्वत्थः कपिलो मतः॥७॥

Kṣudra-Sahā is Mudgaparṇī (Phaseous Trilobus), while Māṣaparṇī is called Mafia-saha (Teramuns Labialis, Grangea Mādraspatna). Nyagṛodha is Vaṭa (Banyan tree); Kapila is the name of Aśvattha (Ficus Religioasa).

प्लक्षोऽथ गर्दभाण्डः स्यात्पर्कटी च कपीतनः॥
पार्थस्तु ककुभो धन्वी विज्ञेयोऽमुननामभिः॥८॥

Parkaṭi Gardhavāda, and Kapitana are the names of Plakṣa (Thaspesia Pahulnea). Pārtha, Kukubha, and Dhanvī are the names of Arjuna (Farminalia Arjuna).

नन्दीवृक्षः प्ररोही स्यात्पुष्टिकरोति चोच्यते॥
वंजुलो वेतसो ज्ञेयो भल्लातश्चाप्यरुकरः॥ ९॥

Prarohi, and Puṣṭikarī are the names of NandīVṛkṣa (a species of figlatree). Vanjual is Vetasa (calamus rotong), while Bhallātaka is called Aruṣkara (Semecarpus Anacardium).

लोध्रः सारवको धृष्टस्तिरीटश्चापि कीर्त्तितः॥
बृहत्फला महाजम्बूर्ज्ञेया बालफला परा॥१०॥

Lodhra is called Saravaka, Dhṛṣṭa, or Tirīṭa (Symplocas Racemosa). Bāla-phalā, and Vṛhatphalā are the names of Mahā-Jambū (Eugenia Jambolana).

तृतीया जलजम्बूः स्यान्नादेयी सा च कीर्त्तिता॥
कणा कृष्णोपकुंची च शौण्डी मागधिकेति च॥ ११॥
कथिता पिप्पली तज्ज्ञैस्तन्मूलं ग्रन्थिकं स्मृतम्॥

Nādeyī and Tṛtīyā are the names of JalaYambQ (wild Jamboline), Kaṇā, Kṛṣṇā, Upakulyā, Śauṇḍī and Māgadhī are the names of Pippalī (Piper Longum), while its roots are called Granthikam (Piper offcinarum).

ऊषणं मरिचं ज्ञेयं शुण्ठी विश्वं महौषधम्॥ १२॥
व्योषं कटुत्रयं विद्यात्र्यूषणं तच्च कीर्त्त्यते॥

Uśanam is Maricam (Piper Nigrum), while Viśvaṁ and Maahauṣadham are the names of Śuṇṭhī (dry gingiber), Vyośam is the name of Trikatu, (Śuṇṭhī, Pippalt and Marīcam) which is also called Tryuṣaṇam.

लांगली हलिनी च स्याच्छ्रेयसी गज पिप्पली॥ १३॥
त्रायन्ती त्रायमाणा स्यादुत्साया सुवहा स्मृता॥
चित्रकः स्याच्छिखी वह्निरग्निसंज्ञाभिरुच्यते॥ १४॥

Lāṅgalī, Halinī and Śreyasī are the names of Gajapippalī (Potties officinalis), Trāyamāna is called- Trāyantī (Thalicturm Fdliolosum), and Utsā is Vahuvahā. Vanhi, Śikhī, and terms signifying fire, are the names of Citrakam (Plumbgo Zeylanica).

षड्ग्रन्थोग्रा वचा ज्ञेया श्वेता हैमवतीति च॥
कुटजो वृक्षकः शक्रो वत्सको गिरिमाल्लिका॥ १५॥
कलिंगेन्द्रयवारिष्टं तस्य बीजानि लक्षयेत्॥
मुस्तक्तो मेघनामा स्यात्कौन्ती ज्ञेया हरेणुका॥ १६॥

Ṣaḍgranthā, Ugrā, Śvetā and Heimāvatī are the names of Vacā (Sweet Flag). Vṛkṣka, Śukra, Vastsaka and Girimāllikā are the names of Kutaja (Wrightia Anti-dysenterica), and Ariṣṭam, Indrayava and Kaliṅga are the names of Kuṭaja-seeds. Kuntī, Hareṇukā, and terms denoting. Cloud, are the names of Mustaka (Mariscus cyuprus).

एला च बहुला प्रोक्ता सूक्ष्मैला च तथा त्रुटिः॥
पद्मा भार्ङ्गी तथा कांजी ज्ञेया ब्राह्मणयष्टिका ॥ १७॥
मूर्वा मधुरसा ज्ञेया तेजनी तिक्तवल्लिका॥
महानिम्बो बृहन्निम्बो दीप्यकः स्याद्यवानिकाः॥ १८॥
विडङ्गं क्रिमशत्रुः स्याद्रामठं हिंगुरुच्यते॥
अजाजी जीरकं ज्ञेयाकारवी चोपकुञ्चिका ॥ १९॥

Elā (cardemon) is called Vahulā, the smaller variety is called Truti. Padmā, Bhārṅgī, and Kañjī are called Brāhmaṇas-Yaṣṭika (Clerodendron Siphonanthus). Tejinī, Tiktabalkala and Madhurasā are the names of Mūrvā (Sansevieria Zeylancia). Mahānimba, Vṛkṣanimba, and Dipyakas are the names of Jamānī (Ptychotis) Viḍaṅga (seeds of Embelia Ribus) and , Hiṅgu are called Amāṭham. Ajāji is the name of Jīrākan (cumin seeds), Kāravī is Upakañcikā (Nigella Sativa or Indica).

विज्ञेया कटुका तिक्ता तथा कटुकरोहिणी॥
तगरं स्यान्नतं वक्रं चोचं त्वचवरांगकम्॥ २०॥
उदीच्यं बालकं प्रोक्तं ह्रीगेरं चाम्बुनामभिः॥
पत्रकं दलसंज्ञाभिश्चारकं तस्कराह्वयम्॥ २१॥

Katuka and Tikta are the names of Kaṭu-(Blach Hellibore) Tagaram, Natam, Cakram, Cocam, and Tvacam are the names of Varāṅgakam, (Cinnamon Bark) Hriveram (Pavonia Odorata) is synony mous with Udicyam, and Vālakam, and terms signifying water, are also used to denote this plant.

हेमाभं नागसंज्ञाभिर्नागकेशर उच्यते॥
असृक्कुकुममाख्यातं तथा काश्मीरबाह्लिकम्॥ २२॥

Hemabha, and terms denoting elephant, are the names of Nāgakeśara (Mesua ferrea). Asrik, Kāśmīra, and Bahlikam are the names of Kumkum (saffron).

अयो लोहं समुद्दिष्टं यौगिकैर्लोहनामभिः॥
पुरं कुटनटं विद्यान्महिषाक्षः पलङ्कषा॥ २३॥

Compounds signifying Iron denote Ayuguru. Yaviṣṭa, Prācinā, Kalikā, Suśabī, Tośanāśā and Rambhā are the names of Kadali (Plantain). Puram, Kutannat, Mahiṣākṣa and Pālaṅkaṣā are the names of Kutannat.

काश्मरी कट्फला ज्ञेया श्रीपर्णी चेति कीर्त्तिता॥
शल्लकी गजभक्ष्या च पत्री च सुरभी स्रवः॥ २४॥

Kāśmarī and Śrīparṇī and the names of Kaṭphala (Myrica Sapida), Patri, Sarabhī, Śravā and Garbhakṣyā are the names of Śallakī (Bos Wellia Serrata).

धात्रीमामलकीं विद्यादक्षश्चैव विभीतकः॥
पथ्याभया च विज्ञेया पूतना च हरीतकी ॥ २५॥

Dhatri is the name of Amalakam (Emblic Myrobalans) Akṣa is the name of Vibhītaka (Terminalia Belirica). Pathya, Abhaya and Pūtanā are the names of Harītakī (Indian Myrobalans).

त्रिफला फलमेवोक्ता तच्च ज्ञेयं फलत्रिकम्॥
उद्कीर्य्या दीर्घवृन्तः करंजश्चेति कीर्त्तितः॥ २६॥
यष्टी यष्ट्याह्वयं प्रोक्तं मधुकं मधुयष्टिका॥
धातकी ताम्रपर्णीस्यात्समंगा कुंजरा मता॥ २७॥

The group of drugs, known as Triphala or Phalatrikam, consists of Harītakī, Bibhītaka and Amlakam (with their stones removed. Udakirī, and Dīrgha-Vṛnta, are the names of Karañja (Karañjī of the Raja-nighantam); and Yaṣṭi, Yaṣṭahvayam, and Madhu-Yaṣṭi are synony-

mous with Madhukam (Liquorice-root; Glycyrrhiza glabra). Tāmraparṇī, Samaṅgā and Kuñjarā are the names of Dhātakī (Woodfordia Floribondia).

सितं मलयजं शीतं गोशीर्षं सितचन्दनम्॥
विद्याद्रक्तं चन्दनं च द्वितीयं रक्तचन्दनम्॥२८॥
काकोली च स्मृता वीरा वयस्या चार्कपुष्पिका॥
शृंगी कर्कटशृंगी च महाघोषा च कीर्त्तिता॥२९॥

Sitam, Malayajam, Śītam and Gośirśam, are the terms which signify white sandal wood (Santalam albam), while the red species is called Rakta Candanam. Vīrā, Vayasyā, and Arkapuṣpikā are the names of Kākoli, while Śṛṅgī is known by the names Karkaṭā-Śṛṅgī and Mahāghoṣā (Rhus Succedanea).

तुगाक्षीरी शुभा वांशी विज्ञेया वंशलोचना॥
मृद्विका च स्मृता द्राक्षा तथा गोस्तनिका मता॥३०॥

Tugākṣirī, Śubha and Vaṅśī are the names of Vaṁśalocana (Marina of the Bamboo), and Grapes are called by the epithets of Drākṣā. Gostanika and Mṛdvikā (Vitis Vinifera).

स्यादुशीरं मृणालञ्च सेव्यं लामज्जकं तथा॥
सारञ्च गोपवल्ली च गोपी भद्रा च कथ्यते॥३१॥

Lāmajjka are called by the names of Uśirām and Mṛṇālam (Juncus Odoratus), and Saram, Gopī, and Gopavallī are the names of Bhadra (Hemidesmus Indicus).

दन्ती कटङ्कटेरी च ज्ञेया दारुनिवशेति च॥
हरिद्रा रजनी प्रोक्ता पीतिका रात्रिनामिका ॥३२॥

Dantī and Kaṭaṅkerī are tie names of Dāru- (Cascinium Fenestratum), and Rajanī, Pītikā, and terms signifying "Night," are the synonymes of Haridrā (turmeric).

वृक्षादनी छिन्नरुहा नीलवल्ली रसामृता॥
वसुकोश्च विज्ञेयो वाशिरः काम्पिल्लो मतः॥३३॥

Vīra-Vṛkṣā is known by the epithets of Virataru and Varataru, while Rasa, Amṛtā, Nilavalli and Chinna-ruhā are the epithes of Vrksadam (Tinaspora Cordifolia). Kapota is another name of Sūrya bhaktā (Cleome Viscosa, Polanisia Icosundra), while Katapam is called Kant habhallā or Kaṇtha-śālā, and Kampika, Vāśira and Vasukota are all synonymous.

पाषाणभेदकोऽरिष्टो ह्यश्मभित्कुट्टभेदकः॥
घण्टाकः शुष्कको ज्ञेयो वचोऽथा सूचको मतः॥३४॥
सुरसो बीजकश्चैव पीतशालोऽभिधीयेत्॥
वज्रवृक्षो महावृक्षः स्नुही स्नुक्च सुधा गुडा॥३५॥

Arista, Aśva-śmit and Kaṭṭa-bhedaka are the names of Pāśāna-bheda (Coleus amboinicus). Ghanṭaka is known by the epithets of Lusaka, Vaca and Sucaka. Sagandha, Chatrādī and Chatrā are the names of Kusumbha (Cathamul tenctarius), and Pitaśāla is known by the epithets of Sarasa and Bījaka (Indian Kino tree, Pentaptera tomentosa). Vajravrksa, Mahavrksa, Sudha, Guḍā, and Sruk are the names of Snuhī (Uphorbia Neraifolia).

तुलसीं सुरसां विद्यादुपस्थेति च कथ्यते॥
कुठेरकोऽप्यर्जुनकः पर्णी सौगन्धिपर्णिकः॥३६।

Śāla (Shoria Robusta) tree is known by the epithet of Yaksavrksa, while Aniśa is called by the name of Tiniśa (Indian Jārula tree-Dalbergia Oujeineisis). Upasthā, and Surasa are the other names of Tulasī (Holy basil). The second variety of Tulasī is called Sid (Ocimum album). Another species of Tulasī is called Arjunaka, Parni, Saugandhaparṇikā and Kutherukā (Assimum Bajilicum).

नीलश्च सिन्धुवारश्च निर्गुण्डीति सुगन्धिका॥
ज्ञेया सुगन्धिपर्णीति वासन्ती कुलजेति च॥३७॥

Nīlā, Nirguṇḍī, Sugandhikā, Sugandha-parini, Vāsanti and Kulaja are the names of Sindhuvara (Vitex trifolium).

कालीयकं पीतकाष्ठं कतकाख्यः पुनः स्मृतः॥
गायत्री खदिरो ज्ञेयस्तद्भेदः कन्दरो मतः॥३८॥

Pīta Kāṣṭham and Kaṭakākṣ rya are the names of Kāliyakam (Yellow Sandalwood); Khadira is called Gāyatrī (Acacia Catechu), while the white variety is called Kandara (Kadara according to others).

इन्दीवरं कुवलयं पद्मं नीलोत्पलं स्मृतम्॥
सौगन्धिकं शातदलमब्जं कमलमुच्यते॥३९॥
अजवर्णो भवेदूर्जो वाजिकर्णोऽश्वकर्णकः॥
श्लेष्मांतकस्था शेलर्बहुवारश्च कथ्यते॥४०॥

Indīvaram, Kuvalayam, Saugandhikam, Śatadalam, Kamalam and Avjam are the

synonuymes of Padma (Nelumbium speciosum), while the blue variety is called Nilotpalam (Nymphaea Stellats). Vājikarṇa and Aśvakarṇa are the names of Sarja (Indian Saltree-Shoria Robusta), while its another variety is known by the epithets of Urja and Ajakarna (Beng :—Jhāñjī Śāl). Śelu and Vahuvāra are the synonymes of Śleṣmātaka (Cordia myxa, narrow leaved Sepistun). Kulāṅganā, and Mṛgcchā are the synonymes of Alambuṣa.

सुनन्दकः ककुद्भद्रं छत्राकी छत्रसंज्ञका॥
कबरी कुम्भको धृष्टः क्षुद्विधो धनकृत्तथा॥४१॥
कृष्णार्जकः करालश्च कालमानः प्रकीर्त्तितः॥
प्राची बला नदीक्रान्ताक काकजङ्घाथ वायसी॥४२॥

Sunandaka, Kukud, Bhadram and Chatrākī are the names of Chatrā (Andropogon citratus) Kabarī, Kumbhaka, Karila, Kāmamana, and Dhanakṛt are the synonyms of Kṛṣṇarjaka, Prāc, Balā Nadī, Krānta and Vāyasi are the names of Kāka-Jaṅghā (Leelahirta).

ज्ञेया मूषिकपर्णी तु भ्रमन्ती चाक्षुपर्णिका॥
विषमुष्टिर्द्रावणञ्च केशमुष्टिरुदाहृता॥४३॥

While Dravantī is known by the epithets of Ākhukarṇikā and Muṣika-karṇā (croton Polyandrum Keśamuṣṭi and Viṣamuṣṭi are the names of Drāvaṇam (Melia Azendarach).

किंलिही कटुकीं विद्यादन्तकश्चाम्लवेतसः॥
अश्वत्था बहुपत्रा च विज्ञेया चामलक्यापि॥४४॥

Kilihī is called Kaṭukā (black Hellebore) while Amla-vetasa is called Dantaka (country SorrelAcido Zeyfolia). Aśvatthā and (Bhū) Āmalakī are the names of Vahupatra (Phyllanthus niruri?).

अरूपषक्रं पत्र शूकं क्षीरी राजादनंमतम्॥
महापत्रं दाडिमं च तमेव करकं वदेत्॥४५॥

Araśukam, Partraśūkam and Kṣīrī are the names of Rājādanam (Mimonsops Hexenbra). Dādimvam is called Mahāpātram (pomegranate) which is also called Karaka.

मसूरी विदलीशष्पा कालिन्दीति निरुच्यते॥
कण्टकाख्या महाश्यामावृक्षपादीति वक्ष्यते॥४६॥
विद्या कुन्ती निकुम्भा च त्रिभङ्गी त्रिपुटी त्रिवृत्॥
सप्तला यवतिक्ता च चर्मा चर्मकसेति च॥४७॥

Vidali, Śaṣpā Kālindī Masūrī, Kaṇṭakākṣyā, Mahā-Śyayā, Vṛkṣapadī, Vidyā Kuntī, Nikumbhā, Tribhaṅgī and Tripuṭi are the names of Trivṛt (Impomea tarpethum). Saptalā is called Śaṅkhinī, Sukumārī, Tiktākṣī and Yavatiktā (Kālmegh) and is also used to signify Carma, or Carmakṣa (Origaum Vulgaris).

शङ्खिनी सुकुमारी च तिक्ताक्षी चाक्षिपीलुकम्॥
गवाक्षी चामृता श्वेता गिरिकर्णी गवादिनी॥४८॥
काम्पिल्लकोऽथ रक्ताङ्गो गुण्डा रोचनिकेति च॥
हेमक्षीरी स्मृता पीता गौरी वै कालदुग्धिका॥४९॥

Gavākṣī, Amṛītā and Girikarṇī are the names of Gavādanī (Colocynth-Citrullus Colocynthus), while Raktāṅga, Guṇḍa, and Rocanaka are the synonymkes of Kampillaka (Kamila Melloctus Phillipinesis). The yellow species is called Hemakṣīrī (Gamboge thistle, while the black variety is called Kāladugdhikā.

गाङ्गेरुकी नागबला विशाला चेन्द्रवारुणी॥
तार्क्ष्यं शैलं नीलवर्णमञ्जनञ्च रसाञ्जनम्॥५०॥
निर्यासो यश्च शाल्मल्याः स मोचरससंज्ञकः॥
प्रत्यक्पुष्पी खरी ज्ञेया अपामार्गो मयूरकः॥५१।

Gāṅgerukī is another name of Nāgavalā (Sida Spinosa), while Viśali is a synonym of Indravāruṇī (colocynth) Rasāñjanam (extract of Indian Barbary) is known by the epithets of Arjanam and Tārkaśa-Śailam, while the extrect of Śālamali (Bombax Malabaricum) is called Moca-rasa. Pratyakpuṣpī is another name of Kara, while Mayūrka is a synonyme of Apāmārga (Achyranthis Aspera).

सिंहास्यवृषवासाकमाटरूषकमादिशेत् ॥
जीवको जीवशाकश्च कर्बुरञ्च शटीं विदुः॥५२॥

Vāsaka (Adhaṭoda Vasaca) is also called by the epithets of Simhāsya, Vṛṣa, and Atarūṣkam. Rvaka, Jīvā Śākha and Karcara are the names of Śatī (Curcoma Gedoaria).

कट्फलं सोमवृक्षः स्यादग्निगन्धा सुगन्धिता॥
शताङ्गं शतपुष्पा च मिसिर्मधुरिकामता॥५३॥

Somavriksha (Somavalka?), Agnigandhā, and Sugandhikā are synonymous with Kaṭphalam (Myrica Sapida), Satapuspa (Dillseed-Aurthum gravey is) is also known by

the epithets of Śatāṅga, Misī and and Madhurikā.

ज्ञेयं पुष्करमूलञ्च पुष्करं पुष्कराह्वयम्॥
यासोऽथ धन्वयासश्च दुष्पर्शोऽथ दुरालभा॥५४॥
वाकुची सोमराजी च सोमवल्लीति कीर्त्तिता॥
मार्कवः केशराजश्च भृङ्गराजो निगद्यते॥५५॥

Puskaram and Puṣkarahvayam are but the diferent names of Puṣkaramūlam (root of Alpotaxis auriculata). Tāsa, Dhanvayasa and Duṣparśā are the synonymes of Duralabha (Alhagimaurorun Fogoina Arabica) Vāgujī and Somavallī are the names of Somarājī (Serratula Anthelmintica). Mārkava and Keśarāja are the synonymes of Bhṛṅgarāja (Wedelia Calendulacea).

प्रोक्तस्त्वेडगजस्तज्ज्ञैश्चक्रमर्दकसंज्ञकः॥
सुरङ्गी तगरः स्नायुः कलनाशा तु वायसी॥५६॥
महाकालः स्मृतो बेलस्तण्डुलीयो घनस्तनः॥
इक्ष्वाकुस्तिक्ततम्बी स्यात्तिक्ताकषुर्निगद्यते॥५७॥
धमार्गवोऽथ विज्ञेयः कोषातक्यथ यामिनी॥
विद्यात्कोशातकीभेदं कृतभेदनसंज्ञका॥५८॥
तथा जीमूतकाख्या च खुड्डाको देवताडकः॥
गृध्रादना गृध्रनखी हिंगुकाकादनी मता॥५९॥

Eḍagaja is another name off Cakramarda (cassiatora). Sārṅgī, Tagara, Vāyasī Vela, Taṇḍulīya and Ghanastana are the names of Mahākāla. Tiktatumbī and Tiktālāvu are synonymous with Ikṣāku (Bottle gourd, wild variety of Laṅganerī Vulgaris) Kośaṭakī and Yaminy are but the different names of Dhāmārgava (Laffu Aegyptiaca), Vidyut, which is another species of Dhāmārgava is also called Krtabhedanam, Jimūtaka, Khuddaka, and Devatādaka. Gṛdhrādanā is another name of Gidhranakhi, which is also called Kākādanī and Hiṅgu (caparis Sepiaria).

अश्वारिश्चैव बोद्धव्यः करवीरोऽश्वमारकः॥
सिन्धुः सैन्धवसिन्धूत्थमणिमन्थमुदाहृतम्॥६०॥

Aśvārī and Aśvamāraka are but the different names of Karavīra (sweet scented OleanderNerrium odorum). Tarasi and Kuśaja are the names of Kapitthapatrl (Being Elvaluk). Sindhu, Saindhava, Sindhuttha and Manimuntha are the synonymes of Rocksalt.

क्षारो यवाग्रजश्चैव यवक्षारोऽभिधीयते॥
सर्जिका सर्जिकाक्षारो द्वितीयः परिकीर्त्तितः॥६१॥

Uśara, Yavagra and Yavakṣāra are the terms which denote a kind of impure carbonate of potash lit ashes of burnt barley straw); Sarjikā and Sarjkākṣāra are the names of barilla. Śikhikaṇṭhābham Chitrakam. Tuttham etc., are the terms which denote nitrate of Copper. Kāśīṣam, Puṣpakāśīṣam and Netra bheṣajam (lit eye-cure) are the terms which signify greet Sulphate of iron.

काशीशं पुष्पकाशीशं विज्ञेयं नेत्रभेषजम्॥
धातुकाशीशकाशी च संज्ञेयं तच्च कीर्त्तितम्॥६२॥
सौराष्ट्री मृत्तिकाक्षारं काक्षी वै पङ्कपर्पटी॥
विद्यात्समाक्षिकं धातु ताप्यं ताप्युत्थसम्भवम्॥६३॥

Kāśīṣa and Dhātu-Kāśīṣa are also the different names of the foregoing substence. Tapyam and Tāpyutha-sambhavam are synonymous with Makṣika (iror pyrites).

शिला मनःशिला ज्ञेया नेपाली कुलटीति च॥
आलं मनस्तालकं वा हरितालं विनिर्दिशेत्॥६४॥

Naipālī, Kulatī and gild are the different nemes of Manaḥ-śilā (red sulphate of arsanic), while the terms Alan and Manastālakam signify Haritālam (tri-sulphide of arsenic) Gandhapāṣaṇa is but another name of Gandhaka (sulphar while the term Rasa is used of signify Parada (Mercury *lit.* that which bears a person beyond death and disease).

गन्धको गन्धपाषाणो रसः पारद उच्यते॥
ताम्रमौदुम्बरं शुल्वं विद्यान्म्लेच्छमुखं तथा॥६५॥
अद्रिसारस्त्वयस्तीक्ष्णं लोहकञ्चापि कथ्यते॥
माक्षिकं मधु च क्षौद्रं तच्च पुष्परसं स्मृतम्॥६६॥

Audumbaram, Śūlvam and Mlecchamukham are the different names of Tāmram copper), and the terms Adrsaram (lit . essence of rock; Ayas, and Tiksnam are used to denote iron (and steel. Kākṣī, Paṅka-parpaīi, and Mrtti Kākṣāram are the names of Saurāṣṭra Mṛttikā. Mākṣikam, Ksaudram and Pusparasam are the synonymes of Madhu (honey).

ज्येष्ठन्तु सोदकं तत्स्यात्काञ्जिकन्तु सुवीरकम्॥
सिता सितोपला चैव मत्स्यण्डी शर्करा स्मृता॥६७॥

Fermented barley-boilings are called Sauvīrakam and Kāñjīkam. Sītā, Sitopala, Matsand! are synonym of Śarkarā (sugar).

त्वगेलापत्रकैस्तुभ्यैस्त्रिसुगन्धि त्रिजातकम्॥
नागकेशरसंयुक्तं तच्चतुर्जातमिष्यते॥६८॥

A compound of Cinnamon, Cardemon, and leaves of Lourus Cassia, taken in equal parts, is technically known as Trijātakam or Trisugandhī. This compound, with one part of Nāga-Keśaram added to it, constitutes what is technically known as Cātirkātam.

पिप्पली पिप्पलीमूलं चव्यचित्रकनागरैः॥
कथितं पञ्चकोलञ्च कोलकं कोलसंज्ञया॥६९॥

A compound consisting of equal parts of Pipalī, Pippalimūlam, Cavya, Cutrakamūlam and Nagar, and combindly weighing a Kolakam (Onetolla) is called Pañcakolam. Bhūtrilāga, Mahāśāli, and Nivara are the different species. Śālikā.

प्रियंगुः कंगुका ज्ञेया कोरदूषश्च कोद्रवः॥
त्रिपुटः पुटसंज्ञश्च कलापो लङ्गको मतः॥७०॥

Priyaṅgu is another name of Kaṅgukā (Panicum stalicum), and Korduṣa is called Kodra (Paspalum Scrobicluatum). Kalāpa, Lāṅgaka, and Puta are the names of Triputa (Lathyrus Sativus).

सतीनो वर्त्तुलश्चैव वेणुश्चापि वेणुश्चापि प्रकीर्त्तितः॥
पिंचुकं पित्तलं चाक्षं बिडालपदकं तथा॥७१॥

Sauna, Vartula and Vena are the names of Satina (Pisum Sativum).

विद्यात्कर्षं तथा चापि सुवर्णं कवलग्रहम्॥
पलार्द्धं शुक्तिमिच्छन्ति तथाष्टौमाषकास्त्विति॥७२॥

A Suvarmam of Kavalagraham is equal to one Karsa is weight. A Śuktim is equal to a half Palam or eight Māṣakas in weight.

पलं बिल्वञ्च मुष्टिः स्याद्द्वे पले प्रसृतिं वदेत्॥
अञ्जलिं कुडवञ्चैव विद्यात्पलचतुष्टम्॥७३॥

A Vilam, or Muṣṭi is equal to a Palam weight. Two Palas snake one Prasriti. Four Palas make one Añjali or Kudavam.

अष्टमानं पलान्यष्टौ तच्च मानमिति स्मृतम्॥
चतुर्भिः कुडवैः प्रस्थं प्रस्थाश्चत्वार आढकः॥७४॥
काशपात्रञ्च संप्रोक्तो द्रोणश्च चतुराढके॥
तुला पलशतं प्रोक्तं भागो विंशत्पुलः स्मृतः॥७५॥

Eight Palas make one Palam. Four Kuḍavas make one Prastha; four Prasthas make one Adakam or Kānspatraḥ Tour Āḍakas make one Drona. A hundred Palas make one Tula weight. Twenty Palas make one Bhāra.

मानमेवं विधं प्रोक्तं प्रस्थद्रव्येषु पण्डितैः॥
द्रवद्रव्येषु चोद्दिष्टं द्विगुणं परिकीर्त्तितम्॥७६॥

The erudite ones have laid down these measures in respect of try weight, while in respect of fluid weight these measures should be taken as double.

भद्रदारु देवकाष्ठं दारु स्याद्देवदारुकम्॥
कुष्ठमामयमाख्यातं मांसीञ्च नलदंशनम्॥७७॥

Valam is another name of Turaskakam, Dāru is another name of Devadaru (Pinus Deodara). Granthī is another name of Sthauneyakam. Vasakam is also called Bhūmikam trinam. Kustham is also called Amayam, and Nala-danṣanam is but another name of Mānsī.

शङ्खः शुक्तिनखः शंखो व्याघ्रो व्याघ्रनखः स्मृतः॥
पुर पलङ्कषं विद्यान्महिषाक्षञ्च गुग्गुलः॥७८॥

Śukti is also called Śuktinakha and Śaṅkha; Vyāghrī is also called Vyāghra-nakha. Puram, Pālankaśam and Mahīṣhākṣya are but the different names of Guggulu (bdellium).

रसो गन्धरसो बोले सर्जः सर्जरसो मतः॥
प्रियङ्गु फलिनी श्यामा गौरी कान्तेति चोच्यते॥७९॥

Rasa and Gandharasa are the different nemes of Volam (Myrrh), while Sarja is called Sarjarasa (resin), Kurḍarakam is also called Kundam (Olibanum), and Śunistakam is also called Davam (Gomeopal Sandazack). Priyaṅgu is also known by the epithets of Phalinī, Śyāmā and Gaurīkāntī.

करञ्जो नक्तमालः स्यात्पूतिकाश्चिरबिल्वकः॥
कारञ्ज नक्तमालः स्यात्पूर्तिकश्चि कीर्त्तितः॥८०॥

Artagala is also known by the epithets of

Arta, Bhīsanā and Vahukantaka. Sahcara and Vāna are the synonymes of Saireyakaḥ, (Balaria Crastata). Naktamala, Putika, and Cira-Vilvaka are the names of Karañja (Pongamia Glabra). Śobāñjana, Jvālā and Mansa are the different epithets of Śigru (Horse radish tree Moringaptery Gooperma).

जया जयन्ती शरणी निर्गुण्डी सिन्धुवारकः॥
मोरटा पीलुपर्णी च तुण्डी स्यागुण्डिकेरिका॥८१॥

Jaya, Jayantī Śaraṇī. Nirguṇḍī are the names of Sindhuvāra. Moraṭā is another name of Pippalī-parṇī, while Tundi is also called Tundikerika.

मदनो गालवो बोधो घोटा घोटी च कथ्यते॥
चतुरंगुल सम्पाको व्याधिघाताभिसंज्ञकः॥८२॥

Gālava, Vodha, Ghoṭā and Ghoṭī are the different names of Madana tree (Randia Denmetorum). Sampāka is known by the names of Caturaṅgula and Vyādhighātaka (Kāmilā).

विद्यादारग्वधं राजवृक्षं रेवतसंज्ञकम्॥
दन्ती काकेन्द्रतिक्ता स्यात्कण्टकी च विकङ्कतः॥८३॥

Know that Aragvadham is also called Rājavṛkṭa and Raivata (Cassia Fistula), Vaṣṭaka is Atitiktā, Kaṇṭakī is also called Vikankata (Flacourtia romontchi).

निम्बोऽरिष्टः समाख्यातः पटोलं कोलकं विदुः॥
वयस्था च विशल्या च च्छिन्ना छिन्नरुहा मता॥८४॥
वशा दन्त्यमृता चेति गुडूचीनामसंग्रहः॥
किराततिक्तकश्चैव भूनिम्बः काण्डतिक्तकः॥८५॥

Nimba is also called Arista (Melio Azadirachta). Vayasthā, Viśvā, Chinnā, Chinnaruha, Vatsādanī and Amṛtā are the names of Guḍūcī (Tinaspora Cordifolia). Kirāta-tikta, and Bhūnimba are synonymous with Kāṇḍatiktaka. (plant Agathotes Chiraytū).

सूत उवाच

नामान्येतानि च हरे वन्यानां भेषजां तथा।
अतो व्याकरणं वक्ष्ये कुमारोक्तञ्च शौनक॥८६॥

These are the names, of vegetable drugs that are obtained in the forest. Now I shall deal with Grammar, O Śaunaka, as formerly narrated by Kumāra.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे चतुरत्तद्विशततमोऽध्यायः॥ २०४॥

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कुमार उवाच

अथ व्याकरणं वक्ष्ये कात्यायन समासतः॥
सिद्धशब्दाविवेकाय बालव्युत्पत्तिहेतवे॥१॥

Kumāra said :—O Kātyāyana, I shall briefly expound the rules of Grammar which will enable infants tai easily comprehend that subject and to understand the formation of word.

सुप्तिङन्तं पदं ख्यातं सुपः सप्त विभक्तयः॥
स्वौजसः प्रथमा प्रोक्ता सा प्रातिपदिकात्मके॥२॥
सम्बोधने च लिंगादावुक्ते कर्मणि कर्त्तरि॥
अर्थवत्प्रातिपदिकं धातुप्रत्ययवर्जितम्॥३॥

Terms are either Sup (substantive) or Tiri (verb). A Sup has seven cases. The forms of singular dual and plural inflexions of the subjective case are respectively called Su, Au, Jas. The subjective case-endings are added to the subject of a sentence, to the object in the passive voice, and are used in the case of address, in Pratipadikam, and in cases where the subjective sense is implied even in the absence of any verb (Liṅgārtha). A term, that expresses a complete sense even in the absence of a verb or any caseinflexion, is called a Prātipadikam.

अमौशसो द्वितीया स्यातत्तत्कर्म क्रियते च यत्॥
द्वितीया कर्मणि प्रोक्तान्तरान्तरेण संयुते॥४॥
टाभ्यांभिसस्तृतीया स्यात्करणे कर्त्तरीरिता॥
येन क्रियते करणं तत्कर्त्ता यः क्रियते सः॥५॥

"Am," "Au," and "Śaḥ" are respectively the singular, dual and plural inflexion-forms of the objective case (Dvitīyā). That which is done by the subject of a sentence is called its object (Karma). Dvitiyā case-endings are used in the objective case, and are added to terms in

association with the terms "Antarā and "Antareṇa" Tā," "Bhis" are respectively the singular, dual .and plural inflexionforms of the Tṛtīyā (accusative cast). Tṛtīyā inflexions are used in Karanam (accusative). The instrument of agency through which a subject pertorms an act is called its Karaṇam (lit. instrument). and he who performs an act is called its Kartā (doer).

ङेभ्यांभ्यसश्चतुर्थी स्यात्सम्प्रदाने च कारके॥
यस्मै दित्सा धारयते रोचते सम्प्रदानकम्॥६॥

"Ṅe," "Bhyām," and "Bhyaḥ" are respectively the singular dual and plural inflexional forms of Sampradanam (Dative case). Dative caseendings are added to persons to which something is intended to be given, or to which something is owed, or to whom something appears likeable or delectable.

पंचमी स्यान्ङसिभ्यांभ्यो ह्यपादाने च कारके॥
यतोऽपैति समादत्ते उपादत्ते भयं यतः॥७॥

"Naṅgsī," "Bhyam" and "Bhyaḥ" are respectively the singular, dual and plural inflexionforms of Apādānam (Ablative case). Ablative case endings are added to a term from which anything is meant to be fallen or dis-loged, or from which any fear is apprehended.

ङसोसामश्च षष्ठी स्यात्स्वामिसम्बन्धमुख्यके॥
ङ्योः सुपो वै सप्तमी स्यात्साचाधिकरणे भवेत्॥८॥

"Ṇaḥ," "Us," and "Am" are respectively the singluar, dual, and plural inflexion froms of the Ṣaṣṭhī (possessive case). Ṣaṣṭhī im plies possession, ownership relationship, or prominence of one among many.

आधारश्चाधिकरणं रक्षार्थानां प्रयोगतः॥
ईप्सितं चानीप्सितं यत्तदपादानकं स्मृतम्॥९॥
पंचमी पर्य्युपाङ्योगे इतरर्त्तेऽन्यदिङ्मुखे।
एनयोगे द्वितीया स्यात्कर्मप्रवचनीयकैः॥१०॥

"Uṅga," "Usa," and "Sup" are respectively the singular, dual, and plural inflexion-froms of the Adhikaraṇam (locative case). Adhikaraṇam implies the location of a thing in another substance, and its inflexions are added to terms signifying that something is contained in them, or denoting agents under the protection of some body. Ablative caseendings are added to terms which signify objects that are either coveted or disliked, as well as to those used in combination with the prefixes Pari, Apa, and Am, or in connection with the terms Itara (other) and those which denote the names of the quarters of the heaven. The objective case endings are added to terms used in combing tion with "Ena." as well as to the objects of a verb.

वीप्सेत्थम्भावचिह्नेऽभिर्भागेनैव परिप्रती॥
अनुरेषु सहार्थे च हीनेऽनूपश्च कथ्यते॥११॥
द्वितीया च चतुर्थी स्याच्चेष्टायां गतिकर्मणि॥
अप्राणे हि विभक्ती द्वे मन्यकर्मण्यनादरे॥१२॥

Terms which are used in connection with the terms Saha (with), Hīna (without) or are coupled with the prefixed "Aṇu," "Pari," "Prati" always have the objective case-endings. Likewise adverbs and terms denoting road are always used with the objective inflexions. Terms implying attempt at going or efforts of locomotion may either, have the objective or dative case-endings. The object of the verb "Mans," implying an act of light or disrespectful comparison, gets the dative inflexion, if it denotes an inanimate object; denoting an animate object, or a sentient creature, it retains its true objective inflexion.

नमः स्वस्तिस्वधास्वहालंवषड्योग ईरिता॥
चतुर्थी चैव तादर्थ्ये तुमर्थाद्भाववाचिनः॥१३॥
तृतीया सहयोग स्यात्कुत्सितेंगे विशेषणे॥
काले भावे सप्तमी स्यादेतैर्योगेऽपि षष्ठ्यपि॥१४॥

Terms used in combination with Namaḥ (obeisance), "Svasti" (blessing- to), "Svadhā Svāhā" "Vasṣaṭ" (obeisance) and Alam (capable) get the dative case endings. Used to denote a sense like " for that reason," or "for that purpose" they are likewise used in the dative case. Accusative case is used in combination with the term Saha (denoting accompaniment), as well as in respect of objects denoting the loss or defect of any bodily organ. Terms denoting the progress or course of time as well as the happening or contingency of an event are used in the locative case. Possessive case endings may be as well used in respect of the foregoing terms.

स्वामीश्वराधिपतिभिः साक्षिदायादप्रसूतैः॥
निर्द्धारणे द्वे विभक्तो षष्ठी हेतुप्रयोगके॥१५॥
स्मृत्यर्थकर्मणि तथा करोतेः प्रतियत्नके॥
हिंसार्थानां प्रयोगे च कृति कर्मणिा कर्त्तरि ॥१६॥
न कर्तृकर्मणो षष्ठी निष्ठयोः प्रातिपादिके॥
द्विविधं प्रातिपदिकं नाम धातुस्थैव च॥१७॥

Both possessive and locative case-endings may be added to terms coupled with "Svāmī," Adhipali "Īśavara" (lords or master), "Dayada" (heirs), and "Sūtakas"). Either the locative or possessive case may be used where the predominence of one object amongst many (Nirdhāra) is desired. Possessive case endings are added to terms used with "Hetu" (for that reason). Objects of the root Smṛ (to remember) always get the possessive inflexion. Similarly, subjects of verbs formed by Kṛt, as well as substantives used in connection with verbs denoting the import of killing or envying, get the possessive inflexion. Subjects do not get the possessive inflexion in connection with Niṣṭhā suffixes (such as Ṭa. etc.).

भूवांदिभ्यस्तिङोलः स्याल्लकारा दश वै स्मृताः।
तिप्तसूझि प्रथमो मध्यः सिप्थस्थोत्तमपूरुषः॥१८॥
मिब्वस्मस्तु परस्मै हि पदानां चात्मनेपदम्॥
तातांझ प्रथमो मध्य स्थासाथान्ध्वमथोत्तमः॥१९॥

There are two kinds of Pratipadikam, such as the name (substantive) and Dhātu (root). A Dhātu or root may be declined in ten tenses or Daśa Lakāras. "Tip, Ṭas" "Anti" are the inflexions of third person singular, third person dual, and third person plural, in the present tense (Laṭ). Sip, Thas, Ṭha are respectively the forms of inflexion of the second person singular, dual and plural in the present tense; and "Mi" "Vas" and "Mas" are respectively the forms of inflexion of the first person singular, dual and plural in the present tens.

आदेशाइड्वहिमहि धातुतोथ णिजादिवत्॥
नाम्नि प्रयुज्यमानेऽपि प्रथमः पुरुषो भवेत्॥२०॥
मध्यमो युष्मदि प्रोक्त उत्तमः पुरुषोऽस्मदि।
भूवाद्या धातवः प्रोक्ताः सनाद्यन्तास्तथा ततः॥२१॥

These forms are used only, in the Parasmai-Pada from. In the Ātmanepadī from they are respectively. Ṭe, Ate, Ante; Se, Athe, Dhve; and A, Vahe, and Mahe. "I" and its plural denote first person, "You" and its plural indicate second person, names other than these are third person. Bhū (to be) etc., are called Dhatus.

लडीरितो वर्त्तमाने स्मेनातीते च धातुतः॥
भूतेऽनद्यतने लङ्वा लोडाद्याशिषि धातुतः॥२२॥
विध्यादावेवानुमतो लोड्वाच्यो मन्त्रणे भवेत्॥
निमन्त्रणाधीष्टसंप्रश्ने प्रार्थनेषु तथाशिषि॥२३॥

Laṭ means the present tense. A verb having the form of present tense signifies the import of a past tense if used in combination with "Sma" Laṅ is past perfect tense. The tense Liṅ is used in conferring blessings or making benediction. In cases of direction, permission, advice, prayer, invitation, request, benediction and asking of well being, Lot is the tense in which a verb is generally used. Lit signifies the past tense, and is used to denote events which have happened in the absence of -the speaker (lit., not under the eyes of the speaker, Parokṣa). Luṅ is the name of the tense which is used to denote an event in the past which did not occur at the time of speaking. Lṛt indicates simple future.

लिङ्लीते परोक्षे स्याल्लिड् भूते लङ् भविष्यति॥
स्यादनद्यतने तद्वद्भविष्यति तु धातुतः॥२४॥
धातोर्लङ् क्रियातिपत्तौ लिङर्थे लेट् प्रकीर्त्तितः॥
कृतस्त्रिष्वपि वर्त्तन्ते भावे कर्मणि कर्त्तरि॥२५॥
सदृशास्तव्या ण्यद्यदनीयाश्च तृजादयः॥२६॥

Luṭ is used to denote a future event which will take place in the presence of the speaker. In case in which the occurrance of an ovent or the performance of an act is being completed, the tense Lṛṅ is used. Sometimes the past tense (Liṭ) is used in the place of Lot and *vice versa* The Lṛt affixes may be added to a root in either of the three forms or voices. such as the active, passive and neuter. Tṛn, Ghaṅg, Aniya, Śatrī, etc., are the affixes which are usually affixed to the roots.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेय व्याकरणनिरूपणं नाम पञ्चोत्तरद्विशततमोऽध्यायः॥ २०५॥

अध्यायः २०६ / Chapter 206

सूत उवाच॥

सिद्धोदाहरणं वक्ष्ये संहितादिपुरःसरम्॥
विप्राः स्वसागतां वीदं सूत्तमं स्यात्पितृषभः॥ १॥

Sūta said :—Now I shall enumerate the illustrations of Sandhis (unions Of words) etc., as are found to occur in the Saṁhitās. Vipra and Agram make Vipragram, "Sa" and Āgatā make Sāgatā. "Vi" combined with "Idam" makes Vidam, "Su" and "Uttamam" Suttamam.

लकारो विश्रुता सेवं लाङ्गलीषा मनीषया॥
गङ्गोदकं तवल्कार ऋणार्णं प्रार्णमित्यपि॥ २॥

Pitr and Rsabha make Pitṛśabha, Lāṅgala and Iṣa make Lāṅglīṣa, Mana and Paśya make "Maṣaya" "Gangs" and "Udakam" make "Gaṅgdakam." To and Lakāra make Tavalkāra. Ṛṇa and Ṛṇam make Ṛṇarnam, Pṛt and Arnam make Prarnam.

शीतार्त्तश्च तवल्कारः सैन्द्री सौकार इत्यपि॥
वध्वासनञ्च पित्रर्थो लनुबन्धो नये जयेत्॥ ३॥

Śīta and Arta make Śītāra. Tau and likāra make Tavalkāra. Saḥ and Indri make Sanidrl, Sa and Okara make Saukāra. Iti and Api make Atyapi. Vadhu and Aṣanam make Vadhvāanam. Pitr and Artha make Pittartha, Li and Anabandha make Lanubandha. Naye and Jayet make Nayejayet.

नायको लवणं गावस्त एते म त ईश्वराः॥
देवीगृहमथो अत्र अ अवेहि पट् इमौ॥ ४॥

Lu and Aṇam make Lavaṇam. Gau and Ava make Gava. The united with Īśvarā ma Ta Īśvarā. Atham and Atra make Atho Atro. Ṣaṭ united with Iman make Sat Iman.

अमी अश्वाः षडस्येति तन्न वाक् षड्दलानि च॥
तच्चरेत्तल्लुनातीति तज्जलं तच्छ्मशानकम्॥ ५॥

Amih and Asvah make Ami Aśhva, Sat and Aśya make Ṣaḍaśya, Tat and Navāk make Tānnavāk. Tat and Cart make Taccaret. Tat and Luṇāti make Tallunati. Tat and Jalam make Tajjalam. Tat and Śmaśānakam make Tat Śmaśānakam.

सुगन्नत्र पचन्नत्र भवांश्छादयतीति च॥
भवाञ्झनत्करश्चैव भवांस्तरति संस्मृतम्॥ ६॥

Sugan and Atra make Sugannatra: Pacan and Atra make Pacannatra. Bhavān and Cādayati Bhavān and Jhanatkār make Bhavān Thanathāra. Bhavān and Taraṭi make Bhavāmstaratī. Sam and Smṛtam combinedly make Samsoritam.

भवाँल्लिखति ताञ्चक्रे भवाञ्शेतेऽप्यनीदृशः॥
भवाण्डीनं त्वन्तरसि त्वङ्करोषि सदार्चनम्॥ ७॥

Bhavān and Lakhati unitedly make Bhavāmllikhati. Tān and Shete unitedly make Tamscchete. Bhavān, Śete Api, Ami and Idoam combinedly make Bhavaṅg Śete[ua,īḍrśam. Tvam and Karosi combinedly make Tvam-karosi.

कश्चरेत्कष्टकारेण क≍कुर्यात्क≍फले स्थितः॥
कश्शेते चैव कष्षण्डः कस्को याति च गौरवम्॥ ८॥
क इहात्र क एवाहुर्देवा आहुश्च भो व्रज॥
स्वभूर्विष्णुर्व्रजति च गीष्पतिश्चैव धूर्पतिः॥ ९॥
अस्मानेष व्रजेत्सस्यादृक्साम स च गच्छति॥
कुटीच्छाया तथा छाया सन्धयोऽन्ये तथेदृशाः॥ १०॥

Tvan and Taṛasī make Tvanta rāsī, Sat and Arohanam make Sadār Ccanam, Kaḥ and Ihātra make Ka Matra. There are six forms of Samasas, such as (I) the Karma dharaya etc., of which the term Ṣaḍbīja froms an illustrtuion. The term Trivedī furnishes the example of Dvigu Samāsa. Tatkṛtaśca, Tadarthascha, and Vṛkabhīti, etc., are the illustrations of Tatpuruṣa Samāsa, whereas the terms Tattvajña, Jñāna-daskṣa, etc., illustrate the forms of Vahubrīhī Samāsa.

समासाः षट् समाख्याताः स द्विजः कर्मधारयः॥
द्विगुस्त्रिवेदी ग्रामश्च अयं तत्पुरुषः स्मृतः॥ ११॥
तत्कृश्च तदर्थश्च वृकभीतिश्च यद्धनम्॥
ज्ञानदक्षेण तत्त्वज्ञो बहुव्रीहिरथाव्ययी॥ १२॥
भावोऽधिस्त्रि यथोक्तं तु द्वन्द्वो देवर्षिमानवाः॥
तद्धिताः पाण्डवः शैवो ब्राह्मं च ब्रह्मतादयः॥ १३॥

Examples of the Avyayībhāva Samāsa always commence with the interjectional prefixes of Adhi, etc., while the terms such as

Devarṣī Mānava, etc., furnish the instances of the Dvanda Samāsa. The terms such as Pāṇḍavās, Śaiva, Brahma, and Brahmata are the illustrations of the applied Taddhita.

देवाग्निसखिपत्यंशुकोष्टुस्वाम्भुवः पिता॥
ना प्रशस्ताश्च रा गौग्लौरबजन्ताश्च पुंस्यापि॥ १४॥

The terms Devagni, Sakhi, Pati, Aṁśu, Kraṣṭu, Svayambhu, Pita (Pitṛī), Nṛī (Nā), Prśāstā (Praśastr) Rā, Gan, and Glau, though included within the group of Adajanta words belong to the masculine gender.

हलन्ताश्चाश्वयुक्क्ष्माभुङ्मरुत्क्रव्यान्मृगाविधः॥
आत्मा राजा युवा पन्थाः पूषब्रह्महणौ हली॥ १५॥
विड्वेधा उशनानड्वान्मधुलिट् काष्ठतट् तथा॥
वनवार्य्यस्थिवस्तूनि जगत्सामाहनी तथा॥ १६॥

Similarly, the group of Halanta words consisting of the terms Agra, Juk, Kṣābhuk, Kravyad, Mṛgabedha, Ātmān, Rājan, Yuvan, Pathin, Pūṣan, and Brahmahan, Śaśin, Vedhas, Uṣanas, Anudvan, Madhuliṭ and Kāṣṭhataṭ belongs to the masculine gender. The terms Vanam (wood), Vāri (water), Asthi bone) Vastu Cthing), Jagat (universe), Saman (the verses of that Veda), Ahan (day), Karma, (act) Sarpis (clarified butter) Bapus (body) and Tejạs (energy) belong to the neuter gender.

कर्मसर्पिर्वपुस्तेज अज्झलन्ता नपुंसके॥
जाया जरा नदी लक्ष्मीः श्रीस्त्रीभूमिर्वधूरपि ॥ १७॥
भ्रूः पुनर्भस्तथा धेनुः स्वसा माता च नौ स्त्रियः॥
वाक्स्त्रग्दिङ्मुत्क्रुधः प्रायो युवतिः कुकुभस्तथा॥ १८॥
द्योदिवो प्रावृषश्चैव सुमना उष्णिगस्त्रियाम्॥

The terms Jāyā (wife), Jarā (old age), Nidi (river), Lakṣmī (goddess of fortune), Śrī (beauty), Stri (woman) Bhūmī (land), Vadhu (bride), Bhru (eye-brows), Punarbhū (a remarried widow), Dhenu (cow), Svasā (sister), Mātā (mother) Nan (boat), Bāk (speech), Srag (garland of flowers), Dik (quarter of the heaven), Krudh (anger), Yūvati (maiden) Kukubh, (quarters of the skies), Dyau (effulgence), Dhṛti (comprehension), Prāviṣ (rainy reason), Uṣṇik (metre) and Sumanās (flowers) belong to the feminine gender.

गुणद्रव्यक्रियायोगात्स्त्रीलिङ्गांश्च वदामि ते॥ १९॥
शुक्ल कीलालपाश्चैव शुचिश्च ग्रामणीः सुधीः॥
पटुः कमलभूः कर्त्ता सुमतो बहवः सुनौः॥ २०॥

Now I shall narrate to you the terms which are respectively included within the masculine, feminine and neuter groups according to the nature of their imports, or the nature of the act they signify. Śukla (white), Kilāla, Śuci (pure) Grāmaṇī (the master of a village), Sudhi (intelligent one) Vāhu (arms), Kamalabhū (the lotus-sprung deity), Kartā (master or doer), Vahu (many).

सत्या नाग्न्यस्तथा पुंसो ह्यभक्षयत दीर्घपात्॥
सर्वविश्वोभये चोभौ एकोन्यान्यतराणि च॥ २१॥
डतरो डतमो नेमस्त्वः समोऽथ सिमेतरौ॥
पूर्वश्चैवाधरश्चैव दक्षिणश्चोत्तरावरौ॥ २२॥
परश्चान्तरामप्येतद्यत्त्यत्किमदसस्त्विदम् ॥
युष्मदस्मत्तत्प्रथामचरमाल्पतयार्धकाः ॥ २३॥
तथा कतिपयो द्वौ चेत्येवं सर्वाददयस्तथा॥
शृणोत्याद्या जुहोतिश्च जहातिश्च दधात्यपि॥ २४॥
दीप्यतिः स्तूयतिश्चैव पुत्रीयति धनीयति॥
त्रुट्यति म्रियते चैव चिचीपति निनीषति॥ २५॥
सर्वे तिष्ठन्ति सर्वस्मै सर्वस्मात्सर्वतो गतः॥
सर्वेषां चैव सर्वस्मिन्नेवं विश्वादयस्तथा॥ २६॥
पूर्वे पूर्वाश्च पूर्वस्मात्पूर्वास्मिन्पूर्व ईरितः॥

सूत उवाच

सुप्तिङन्त सिद्धरूपं नाममात्रेण दर्शितम्॥
कात्यायनः कुमारात्तु श्रुत्वा विस्तरमब्रवीत्॥ २७॥

Satya (truth), Madhutakṣā and Dsrgha-pāt (belong to the masculine gender) The terms Sarva (all) Viva (all), Ubha (both), Anya (other), Anyatara (other than that) are terms that are used both in the masculine and feminine genders. Pāurva, Apara, Uttara, Dakṣiṇa Apara, Antara, Tad, Yad, Idam, Asmad and Yuṣmad are the terms that are used in all the genders.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नाम षड्डुत्तरद्विशततमोऽध्यायः॥ २०६॥

अध्यायः २०७ / Chapter 207

सूत उवाच

वासुदेवं गुरुं नत्वा गणं शम्भुं सरस्वतीम्॥
मात्रावर्णप्रदभेदेन च्छन्दो वक्ष्येऽल्पबुद्धये॥१॥

Sūta said :—With an obeisance to Vāsudeva, the preceptor Gaṇeśa, give and Sarasvatī I shall tell the ignorant student about the metres which are classified according to mātrās or varṇas.

सर्व्वादिमध्यान्तगलौ म्नौ भ्यौ ज्रौ स्तौत्रिका गणाः॥
आर्य्या चतुष्कलाद्यनतसर्व्वमध्ये चतुर्गणाः॥२॥

According to the position of Guru and Laghu in the beginning, in the middle or in the end;there are eight Gaṇas namely, Ma-gaṇa, Nagaṇa, Bhagaṇa Yagaṇa, Ja-gaṇal, Ra-gaṇa, and Ta-gaṇa.

व्यञ्जनान्तो विसर्गान्तौ दीर्घो युक्तपरो गुरुः॥
सानुस्वारश्च पादान्तो वा इत्युक्तो द्विमात्रकः॥३॥

A vowel is Guru when it is followed by a consonant, Visarga, or a conjunct. A Dīrgha vowel is always Guru. A vowel which is followed by Anusvāra or which comes in the and is also Guru. It is of two Mātrās.

यदा नापि क्रमं योगे लघुतापि क्वचिद्गुदरोः॥
श्लोकचार्यादिसंज्ञा स्याद्यतिर्विच्छेदसंज्ञिका॥४॥

When the order of Laghu and Guru varies, it is called Śloka. When there is pause, it is called Yati.

ज्ञेयः पादश्च तुर्य्यांशोयुक् समंविषमन्त्वयुक्॥
सममर्द्धसमं वृत्तं विषमञ्च तृतीयकम्॥५॥

A quarter is called a Pāda. When the quarters are equal, it is caled Sama. When the -quarters are unequal, it is called Viṣama. Hence it metres are of three types—Sama, Ardha—same, and Viṣama.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे छन्दः शास्रेछन्दस्संज्ञापरिभाषानिरूपणं नाम सप्तोत्तरद्विशततमोऽध्यायः॥ २०७॥

अध्यायः २०८ / Chapter 208

सूत उवाच

आर्य्यालक्ष्म त्वष्ट गणाः सदा जो विषमे न हि॥
षष्ठे जो नलौ वापि पदं षष्ठे द्वितीयलात्॥ १॥

Sūta said :—Āryā is of eight Gaṇas out of which the odds should not have Ja-gaṇa. The sixth one mate be Ja-gaṇa or Na-gaṇa after the second Laghu.

आदितः सप्तमे ह्रस्वा द्वितीयार्द्धे शरे ततः॥
त्रिगणाङ्घ्रिश्च पथ्या स्याद्विपुला वह्निलङ्घनात्॥ २॥

The seventh Gaṇa from the beginning consists of Laghu. In the second half of Āryā, the foot ends with the fifth Gaṇa, When the foot ends with the first three Gaṇas in each half, it is called Pathyā. When the foot ends after the first three Gaṇas in each half, it is called Vipulā.

ग्मधये द्वितुर्य्यौ जौ चपला मुखपूर्व्वादिचापला॥
द्वितीयार्द्धे सजघना आर्य्यसांजातेश्च लक्षणम्॥३॥

When the second and the fourth ones are Ja-gaṇas flanked by two Gurus, it is called Capalā. When the first half is like Capalā and the second half like Āryā or Pathyā or Vipulā, it is called Mukha-Capalā. When the first half is like Āryā and the second half like Capalā, it is called Sajaghanā.

आर्य्या प्रथमार्द्धलक्ष्म गीतिः स्याच्चेद्दलद्वेय॥
उपगीतिर्द्वितीयार्द्धाद्गीतिर्व्ययाद्भवेत्॥४॥

When the first half and the second half both are like the first half of Āryā, it is called Giti. When the first half and the second half both are like the second half of Āryā, it is called Upagīti. When the second half of Āryā, it is called Upagīti. When the first half is like the second half of Ārya and the second half is like the first half of Āryā, it is called Udgīti.

आर्य्यागीतिश्चान्तगुरुर्गीतिजातेश्चलक्षणम्॥
षट्कला विषमे चेत्स्युः समेऽष्टौ न निरन्तराः॥ ५॥

When one more Guru is added after the first half of Ārya it is called Āryāgīti. When there are six Mātrās in the odds and eight Mātrās in

the even feet and after each feet there is Ragaṇa, Laghu and Guru, it is called Vaitālīya.

समा पराश्रिता न स्याद्वैतालीय रलौ गुरुः॥
अन्ते यौं पूर्ववदिदमौपच्छन्दसिकं मतम्॥६॥

When after each feet of Vaitālīya, there is Ragaṇa and Yagaṇa, it is called Aupa-chandasika.

भाग्दौ स्यादापातलिका ज्ञेयाथो दक्षिणान्तिका॥
पराश्रितो द्वितीयो लः पादेषु निखिलेष्वपि॥७॥

When Bha-gaṇa is followed by two Gurus, it is called Āpātalikā. When the second Mātrā is dependent and there is Laghu in all the feet, it is called Dakṣiṇāntika.

उदीच्यवृत्तिरसमे प्राच्यवृत्तिस्ते युग्मके॥
सपञ्चमश्चतुर्थांशे युगपत्तौ प्रवृत्तकम्॥८॥

Whenthe secodn is dependent is the odd feet, it is called Udīcyavṛtti. When the fourth and the fifth Mātrās are dependent in the even feet, it is called Prācyavṛtti. When both the characteristics are there, it is called Pravṛttka.

उदीच्याद्यङ्घ्रिसंयोगाद्युग्मपादैकपादिका ॥
चारुहासिन्ययुग्माङ्घ्रौ वैतालीयस्य संग्रहः॥९॥

When all the feet are even like the even feet or Pravṛttaka it is called Ekapādikā. When all the feet are like the odd feet of Pravṛttaka, it is called Cāruhāsinī. The aforesaid metres one under the category of Vaitāliya.

वक्त्रं नाद्यान्नसौ स्यातां चतुर्थाद्यगणो भवेत्॥
पथ्यावक्त्रं जेन समे विपरीतादिरन्यथा॥१०॥

When-N-gaṇa and Sa-gaṇa do not come after the first syllable, and Ya-gaṇa comes after the fourth syllable, it is called Vaktra. When there is Ja-gaṇa after the fourth syllable in the even feet,it is called, Pathyā-vaktra. If it is in the odd feet, it is called Viparīta-paṭhyā-vaktra.

असमे नश्च चपला विपुला लघुसुप्तता॥
निखिले वा सैतवस्य म्रौ न्तौ चवाब्धेस्तत्पूर्वकौ॥११॥

When there is Na-gaṇa after the fourth syllabe in the off feet, it is called Capalā-vaktra. When the seventh syallable is Laghu in the odd feet, it is called Vipulā. In the opinion of Saitava, it is so in all the feet. If there is Ma-gaṇa after the fourth syllable it is called Ma-vipulā; if Ra-gaṇa, Ra-vipulā; if Na-gaṇa; Na-vipulā and if Ta-gaṇa, Ta-vipulā.

षोडशलोऽचलधृतिर्मात्रासमकमुच्यते ॥१२॥
नवमलस्तथा गोऽन्त्यः जोन्लौवाथाम्बुधेर्यथा॥
विश्लोकः स्यात्तच्चतुष्कद्विगुणाद्वानवासिका॥१३॥

When there are sixteen Laghus is each feet, it is called Acala-dhṛti. When the ninth syllable is Laghu and thelast one Guru, it is called Mātrā-sama. If there is Ja-gaṇa or Na-gaṇa with Laghu after the fourth Mātrā, it is called Vilśok. When there are four Laghus in feet, it is called Vānavāsikā.

बाणाष्टनवकेषु स्याल्लश्चित्रा षोडशात्मिका॥
सममात्रासमादिष्टं पदाकुलकमीरितम्॥१४॥

When the fifth, the eight and the ninth Mātrā in each foot is Laghu, it is called Citrā of sixteen Mātrās. A mixture of the metres of even Mātrās is called Pādākulaka.

वृत्तमात्रा विना वर्णैर्ला वर्णा गुरुभिर्विना॥
गुरुवो लैर्दले नित्यं प्रमाणमिति निश्चितम्॥१५॥

When the number of Varṇas in deducted from the total number of Mātrās in the metre we get the number of Gurus. When the number of Gurus is deducted from total number of Mātrās in the metre, we get the number of Laghus. When the number of the Laghus is deducted from the total number of Mātrās in the metre and the resultant is divided by two, we get the number of Gurus.

अष्टाविंशतिला गन्ता प्रथमार्द्धेद्वितीयके॥
त्रिंशदस्यां शिखा गन्ता खञ्जातद्व्यत्ययाद्भवेत्॥१६॥

When there are twenty eight Laghus in the first half and thirty Laghus in the second half, it is called Śikhā. The reverse of this is Khañjā.

षोडशानङ्गक्रीडा गा द्वात्रिंशच्चरमे च लाः॥
सप्तविंशतिला गन्ता दलयो रुचिरा द्वयोः॥१७॥

When there are sixteen Gurus in the first half mid thirty-two Laghus in the second half, it is called Anaṅga-krīḍa. When there are twenty-seven Laghus in both the halves, it is called Rucirā.

मात्रावृत्तानि चोक्तानि वर्णवृत्तानि वच्मि वै॥ १८॥

Thus I have told about the metres based on Mātrās. Now I shall tell you about those based on Varṇas.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे आचारकाण्डे छन्दःशास्त्रे आर्यावृत्तादि छन्दोलक्षणानिरूपणं नामाष्टोत्तरद्विशततमोऽध्यायः॥ २०८॥

अध्यायः २०९ / Chapter 209

सूत उवाच

श्रीरुक्था गेन सा ज्ञेया अत्युक्था स्त्री गुरुद्वयम्॥
मो नारी रो मृगी मध्यसा मगौ कन्या प्रतिष्ठया॥ १॥

Sūta said :—When there is one Guru in each foot, it is Śrī Ukthā. When there are two Gurus in each foot, it is called Strī-Atyukthā. The metre which the Ma-gana in each foot is called Nārī; which has Ra-gaṇa likewise is Mṛgī-Maghyī. When Magana is followed by a Guru, it is called Kanyā-pratiṣṭhā

भौ गौ पङ्क्तिः सुप्रतिष्ठा तनुमधया तयौ स्मृता॥
नयाभ्यां बालललिता गायत्रीछन्द एव हि॥ २॥

When the same is followed by two Gurus, it is called Paṅkti-Supratiṣṭhā. When there is one Tagaṇa and one Ya-gaṇa in each foot, it is called Tanumadhyfi. When there is one Na-gaṇa and one Yagaṇa, it is called Bālalalitā-Gāyatrī.

मसगैर्मदलेखा स्यादुष्णिक्छन्दः स्मृतं बधैः॥
भो गौ त्रिपदा ख्याता विद्युन्माला ममौ गगौ॥ ३॥

In Madalekhā, there is Ma-gang and Sa-gaṇa followed by Guru- Uṣnik. In Citrapadā two Bhaganas are followed by two Gurus. In Vidyumālā, two Ma-gaṇas are followed by two Gurus.

माणवकं भात्तलगा म्नौ गौ हंसरुतं स्मृतम्॥
समानिका रजगला जरला गः प्रमाणिका॥
आभ्यामन्यद्वितानं स्यादनुष्टुपृछन्द ईरितम्॥ ४॥

In Māṇavaka, are Bha-gaṇa, Ta-gaṇa, Laghu and Guru. In Haṁsaruta, there are Ma-gana, Na-gaṇa and two Gurus. In Samānīkā there are Ra-gaṇa Ja-gaṇa, Guru and Laghu. In Pramāṇika, there are Ja-gaṇa, Ra-gaṇa, Laghu and Guru. Vitāna is dissimilar to these two. So these are the Anuṣṭup-metres.

रनसैः स्याद्धलमुखी नौ मः शिशुभृता भवेत्॥
बृहतीछन्द इत्युक्तं स्मौ जगौ स विराजितम्॥ ५॥

Halamukhī has Ra-gaṇa. Na-gaṇa and Sagana. Śiśubhṛtā has two Na-gaṇas and one Magana-Brhati. Virājita has Sa-gaṇa Ma-gana, Jagana arid Guru.

पणवं स्यान्मनयगैर्मयूरसारिणी भवेत्॥
रजाभ्याञ्च रुक्मवती भमौ सगौ॥ ६॥

Paṇava has Ma-na-ya-ganas and one Guru, Mayūrasāriṇī has ra -ja-ra-ja-ra-gaṇas and one guru. Rukmavatī has Bha-ma-sa-gaṇas and one Guru.

मत्ता मभसगैर्युक्ता नरजा गो मनोरमा॥
पङ्क्तिच्छन्दः समाख्यातं जसता गावुपस्थितम्॥ ७॥

Matte has Ma-bha-sa-galas and Guru, Manoramā has na-ra-ja-gaṇas and Guru. Upasthita has Ja-gaṇa, Sagaṇa and Ta-gaṇa followed by a Guru. Paṅkti has been told.

तौ जो गाविन्द्रवज्रा स्याज्ज्तज्गा गुपपूर्विका॥ ८॥

Indravajrā has two Ta-gaṇas, Ja-gaṇa, and two Gurus. Upendravajrā has Ja-ta-ja-gaṇas and two Gurus.

उपजातयोऽन्याद्यन्ताः सुमुखी नजजा लगौ॥
भभभा गौ दोधकं स्याच्छालिनी मतता गगौ॥ ९॥

Upajāti begins or ends with any one of the above two metres (i.e. it is a mixture of Indravajrā and Upendravajrā). Sumukhī has Na-ja -ja-gaṇas and Laghu and Guru. Dodhaka has three Bhagaṇas and two Gurus. Śālinī had Ma-ja-to gangs and two Gurus.

अब्धिलोकैश्च विच्छेदो वातोर्म्मी ममता गगौ॥
श्रीर्भतौ ननगरः प्रोक्ता पञ्चभिः षड्भिरेव च॥ १०॥

Vatormi has ma-bha-ta-gangs and two Gurus and Yati is after the fourth and the seventh syllables. Śrī has bha-ta-na-gaṇas and two Gurus with yati on the fifth and the sixth syllables.

मगना नो गो भ्रमरविलातिमुदाहृतम्॥
रथोद्धता नौं रलगाः स्वागता रनभा गगौ॥ ११॥

Bhramara-vilasita has ma-bha-na-gaṇasand Laghuguru. Rathoddhatā has ra-na-ra-gaṇas and Laghu-guru. Svāgatā has ra-na-bha-gaṇas and five Gurus.

वृत्ता ननौ सगौ गः स्यान्नौ रलौ गः समद्रिका॥
रजरा ल्गौ श्येनिका स्याज्जसतागौ शिखण्डितम्॥
त्रिष्टुप्छन्दः समाख्यातं पिङ्गलेन महात्मना॥ १२॥

Vrtta has na-an-sa-gaṇas and two Gurus. Smadrikā (Bhadrikā) has na-na-gaṇas and Laghuguru. Śyenikā has raja-ra-gangs and Laghuguru. Śikhaṇḍita has ja-sa-ta-gaṇas and two Gurus. Thus Triṣṭup-metra had been stated by Mahatma Pihgala.

रनौ भसौ चन्द्रवर्त्म वंशस्थं स्याज्जतौ जरौ॥
ततौ जरान्विद्रवंशा वेदसैस्तोटकं स्मृतम्॥
न्भौ भ्रौ द्रुतविलम्बितं पुटश्च स्यान्ननौ मयौ॥ १३॥
वसुवेदैश्च विरतिर्मुदितवदना त्वियम्॥
ननररैः समाख्याता नयना यस्तथा भवेत्॥ १४॥

Candravartma has ra-na-bha-sa-gaṇas. Vaṁśastha has ja-ta -ja-ra-gaṇas. Indravaṁśa has tata-ja-gangs. Totaka has four Sa-gaṇas. Drutavilambita had na-bha-bha-ra-gaṇas. Puta has na-na-ma-ya-gaṇas with yati after the eighth and fourth syllables. Mudita Vadanā has na-na-ra ragaṇas. Kusuma-vicitrā has na-ya-na-gaṇas.

सा तु कुसुमविचित्रा जलोद्धतगती रसैः॥
जसौ जसौ च पादेषु चतूरैः स्त्रग्विणी मता॥ १५॥

Jaloddhatagati has ja-sa-ja-sa-gaṇas (with Yati after every six syllable). Sragvini has fourra-ganas.

भुजङ्गप्रयातं वृत्तं चतुभिर्यैः प्रकीर्तितम्॥
प्रियंवदा नभजैश्च मणिमाला तयौ तयौ॥ १६॥

Bhujaṅgaprayāta has four ya-gaṇas. Priyaṁvadā has na-bha-ja-ra-gaṇas. Maṇimālā taya-ta-gaṇas.

गुहवक्त्रैश्च सन्निद्रा ललिता स्यात्तभौ जरौ॥
प्रमिताक्षरा सजससैरुज्ज्वला तु ननौ भरौ॥ १७।

Lalitā has ta-bha-ja-gaṇas. Pramitākṣarā has ssa-ja-sa-gaṇas. Ujjvala has na-na-bha-ragaṇas.

ममौ ययौ वैश्वदेवी पञ्चाश्वैश्च यतिर्भवेत्॥
मभौ समौ जल धरमालाब्ध्यन्त्यैर्यतिभवेत्॥ १८॥

Vaiśvadevī has ma-ma-ya-ya-gapas with yati on fifth and seventh varṇas. Jaladharamālā has mabha-sa-ma-gaṇas with Yati on the fourth and eighth varṇas.

नौ ततौ गः क्षमावृत्तं तुरगैश्च रसैर्यतिः॥
प्रहर्षिणी मनौ ज्रौ गा वह्निभिर्दशभिर्यतिः॥ १९॥

Kṣamā has ma-ma-ya-ya-gangs and Guru with yati onon the seventh and sixth varṇas. Prahars iṇī has ma-na -ja-ra-gaṇas and guru with yati on the third and tenth varṇas.

जभौ सजौ गो रुचिरा चतुर्भिश्च ग्रहैर्यतिः॥
मत्तमयूरं मतयाः सगौ वेदग्रहैर्यतिः॥ २०॥

Rucira has ja-bha-sa -ja-gaṇas and guru with yati on the fourth and ninth varṇas. matta-mayūra has ma-ta-ya-sa-gangs and Guru with Yatī on the fourth and ninth varṇas.

मञ्जुभाषिणी सूसाज्गौ सुनन्दिनी सजसा मगौ॥
ननौ ततौ चन्द्रिका गः सप्तभिश्च रसैर्यतिः॥ २१॥

Mañjubhāṣiṇī has sa-ja-sa-sa-gaṇas and Guru. Sunandini has sa-ja-sa-ma-gaṇas and Guru. Candrikā has na-na-ta-ta-gaṇas and Guru with with Yati on the seventh and sixth varṇas.

असम्बाधा मतनसा गगौ बाणग्रहैर्यतिः॥
ननराः सो लघुगुरुः स्वरैः प्रोक्तापराजिता॥ २२॥

Asambādhā has ma-ta-na-sa gangs and two gurus with yati on the fifth and ninth varnas. Aparājitā has na-na-ra-sa-gaṇas and Laghu-guru.

ननौ भनौ प्रहरणकलिकेयं लगौ तथा॥
वसन्ततिलका सिंहोन्नता तभ्जा जगौ गुरुः॥ २३॥

Praharaṇa-kalikā has na-nabha-na-gaṇas and laghu-guru. Vasanta-tilakā (Siṁhonnatā) has ta bha -ja-ja-gaṇas and two Gurus.

भजौ सनौ गगविन्दुवदनाथ सुकेशरम्॥
नरना रलगाः पादे शर्करी प्रतिपादिता॥ २४॥

Indu-vadanā has bha -ja-sa-na-gaṇas and two Gurus, Sukeśara has na-ra-na-ra-gaṇas and Laghu-guru. Thus Śarkarī (Śakvarī?) has been described.

चतुर्द्दशलघु स्याच्च श्रेष्ठा शाशकला सगा॥
रसग्रहयतिः स्त्रक्स्त्रा वसुशैलयतिस्तथा॥ २५॥

Śaśikalā has fourteen Laghus and one Guru. If Yati is on sixth and ninth varṇas, it is called Srak. If Yati is on the eighth and seventh varṇas. it is called Maṇi-guṇa-nikara.

स्यान्मणिगुणानिकरो मालिनीननमा ययौ॥
वसुस्वरयतिः स्याच्च नजौ भ्रजाः प्रभद्रकम्॥ २६॥

Mālinī has na-na-ma-ya-ya-gaṇas with Yatī on the eight and seventh Varnas. Prabhadraka has na-ja-bha-ja-ra-gaṇas.

एला सयौ ननौ यस्स्याच्चित्रलेखास्वराष्टकैः॥
मरौ मयौ यश्च भवेदुक्तेयमति शर्करी॥ २७॥

Elā has sa-ja-na-na-ya-gaṇas. Chitralekhā has mara-ma-ya-ay-gaṇas with Yati on the seventh and eighth Varṇas. Thus Atiśarkarī has been described.

जस्वरात्खं वृषभगजजृम्भितं भ्रनना नगौ॥
नजभजरा वाणिनी गः पिङ्गलेनाष्टिरीरिता॥ २८॥

Vṛṣabha-gaja-jṛmbhita has bha-ra-na-na-gaṇas and Guru with Yati on the seventh and ninth varṇas. Vāṇinī has na ja-bha -ja-ra-gaṇas and Guru. Thus Asti has been defined by Piṅgala.

रसरुद्रैः शिखरिणी यमौ नस भला गुरुः॥
वसुग्रहयतिः पृथ्वी जसौ जसयला गुरुः॥ २९॥

Śikhariṇī has Ya-ma-na-sa-bha-gaṇas and Laghu-Guru with Yati on the ṣixth and eleventh varṇas. Pṛthvī has Ja-sa-ja-sa-ya-gaṇas and Laghu-Guru with Yati on the eighth and ninth varṇas.

दशस्वरैर्वंशपत्रपतितं भ्रौन्नभा लगौ॥
षड्वेदाश्वेश्च हरिणी नसमा रसला गुरुः॥ ३०॥

Vaṁśa-patra-patita has Bha-ra-na-bha-nagaṇas and Laghu-Guru with Yati on the tenth and seventh Varṇas. Harini has Na-sa-tna-ra-sa-gaṇas and Laghu-Guru with Yati on the sixth, fourth and seventh Varṇas.

मन्दाक्रान्ताब्धिषड्नगैर्मभनास्ततगा गुरुः॥
नर्दटकं नजभजा जलौ गो यतिरेव च॥ ३१॥

Mandākrāntā has Ma-bha-na-ta-ta-gangs and two Gurus with Yati on the fourth, sixth and seventh varṇas. Narttataka has Na ja-bha ja -jagaṇas and Laghu-Guru with Yati on the seventh and the tenth Varnas.

सप्तर्त्वब्धिः कोकिलकमत्यष्टिः स्याच्च पूर्व्ववत्॥
भूतर्त्वश्वैः कुसुमितलता म्तौ न्यौ ययौ धृतिः॥ ३२॥

If the Yati is on the seventy, sixth and fourth Varnas, it is called Kokilaka. So for Atyasti. Kusumitalatā has Ma-ta-na-ya-ya-ya-gams with Yati on the fifth, sixth and seventh Varnas. So for Dhrti.

रसर्त्वश्वैर्यमौन्सौ रौ मेघविस्फूर्जिता रगौ॥
शार्दूलविक्रीडितं मः सूर्य्याश्वैः सज्सतास्तगौ॥ ३३॥

Merhavisphūrjitā has Ya-ma-na-na-ra-raganri and Guru with Yati on the sixth and seventh Varṇa. Śārdūlavi-krīḍita has Ma ja-ja-sa-ta-taga4ri and Guru with Yati on the twelfth and seventh Varnas.

छन्दो ह्यतिधृतिः प्रोक्तमत ऊर्द्ध्वं कृतिर्भवेत्॥
सप्ताश्वर्त्तुः सुवदना भ्रौ यभला गुरुः॥ ३४॥

So far Atidhṛti metre has been told. Now will come Kṛti. Suvadana has Ma-ra-bha-na-ya-bhagaṇas and Laghu-Guru with Yati on seventh, seventh and sixth Varṇas.

वृत्तं रजौ रजौ पादे रजौ गो लः कृतिर्भवेत्॥
त्रिसप्तकैः स्नग्धरा स्यात्प्रकृतिर्म्नभनैस्त्रियैः॥ ३५॥

Vṛtta has Raja-raja-raja-gangs and Guru-Laghu. So far Kṛti. Sragdharā has Ma-ra-bha-nana-ya-ya-ya-gangs with Yati on the seventh, seventh and seventh Varṇas. So far Prakṛti.

दिगर्कैर्भद्रकं भ्रौ न्रौ नरना गो यथाकृतिः॥
नजौ भश्चाश्व ललितं जभौ जभलगा भवेत्॥ ३६॥

Bhadraka, has Bha-ra-na-m-na-ra-na-gaṇas and Guru with Yati on the tenth and twelfth Varṇas So. far Ākṛti. Aśvalalita has Na ja-bha ja-bha jabhagangs and Laghu-Guru with Yati on eleventh and twelfth Varṇas.

मत्ताक्रीडश्चाष्टबाणदशकैर्मौ तनौ ननौ॥
नलौ गुरुश्च विकृतिश्छिन्ना संकृतिरुच्यते॥ ३७॥

Mattākṛiḍa has Ma-ma-ta-na-na-gaṇas and Laghu Guru with Yati on the eighth, eleventh and seventh Varṇas. So for Vikrti. Now Saṅkṛti is told.

पञ्चाश्वार्कैर्भतौ तन्वी नसभा भनया गणाः॥
क्रौञ्चपदाबाणशरवसुशैलैर्भमौ सभौः॥ ३८॥

Tanvī has Bha-ta-na-sa-bha-bha-na-ya-

gams with Yati on the fifth and seventh Varṇas. Krauñcapadā has Bha-ma-sa-bha-na-na-na-gaṇas and Guru with Yati on the fifth, fifth, eighth Varṇas.

नौ नौ गोऽतिकृतिः प्रोक्त च्छन्दो ह्युत्कृतिरुच्यते॥
वस्वीशश्वैर्ममतनैः स्याद्भुङ्गविजृम्भितम्॥ ३९॥

So far Atikṛti metre has been told. Now Utkṛti is being told. Bhujaṅgavijṛmbhita has Ma-ma-ta-na-na-na-ra-sa gaṇas and Laghu-Guru with Yati on the eighth, eleventh and seventh Varṇas.

ननरसैर्लगयुक्तैश्च अपवाहाख्यकं यतिः॥
गुहैः षड्भी रसैर्बाणैर्मोनाः षट् सगगा गणः॥ ४०॥

Apavāha has Ma-na-na-na-na-na-sa gaṇas and two Gurus withYati on 9, 6, 6, 5 Varṇas.

चण्डवृत्तिप्रपातोऽसौ दण्डको नौ ततोऽगराः॥
रफेवृद्धान्तकास्य व्यालजीमूतकादयः॥ ४१॥

Caṇḍavṛttiprapāta has Na-na-ra-ra-ra-ra-ra-gaṇas. Many varieties of this Daṇḍaka-metre are formed by the addition of one Ra-gaṇa in each of them.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशांख्ये आचारकाण्डे समवृत्तलक्षणादिनिरूपणं नाम नवोत्तरद्विशतातमोऽध्यायः॥ २०९॥

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सूत उवाच

ससससलगाश्च विषमे पादे यद्युपचित्रकम्॥
समे भौ भगगाः स्युश्च द्रुतमध्या भभौ भगौ॥ १॥
गः पादे विषमेऽन्यत्र नजौ ज्यौ च गणौ स्मृतौ॥ २॥

Sūta said :—Upacitraka has Sa-sa-sa-gaṇas and Laghu-Guru in odd feet, and Bha-bha-bhagaṇas and Guru-Guru in even feet. Druta-madhyā has bhabha-bha-gaṇas and two Gurus in odd feet and Na-ja - ja-ya-gaṇas in even feet.

विषमे वेगवती सा गः समे भौ भो गगौ गणः॥
पादेऽसमे तजौ रो गः समे मसौ जगौ गरुः॥
भवेद्भद्रविराट् केतुमती तु विषमे सजौ॥ ३॥
सगौ समे भ्रौ नगगा आख्यानकी त्वथासमे॥
तौ जो गगो समे पादे जतजा गुरुकद्वयम्॥ ४॥

Vegavatī has Sa-sa-sa-gams and Guru in odd feet and Bha-bha-bha-gaṇas and two Gurus in even feet. Bhadravirāṭ has Ta-ja-ra-gaṇas and Guru in odd feet and Ma-sa -ja-gaṇas and two Gurus in even feet. Ketumatī has Sa -ja-sa-gaṇas and Guru in odd feet and Bha-ra-na-gaṇas and two Gurus in even feet. Ākhyānakī has Ta-ta -ja-gaṇas and two Gurus in odd feet and ja-ta -ja-gaṇas and two Gurus in even feet.

विपरीताख्यानकं स्याद्विषमे जस्तजौ गगौ॥
ततौ जगौ समे गः स्यात् पिङ्गलेन ह्युदाहृतम्॥ ५॥

The opposite to the same is Viparītā-khyānaka as illustrated by Piṅgalā.

पादेऽथ विषमे चैव पुष्पिताग्रा ननौ रयौ॥
समे नजौ गश्च वैतालीयं वदन्ति हि॥
वृत्तञ्चापरवक्राख्यमौपच्छन्दसिकं परम्॥ ६॥

Puṣpitāgarā has Na-na-ra-ya-gaṇas in odd feet and Na-ja-ja-ra-gaṇas and Guru in even feet. aparavaktra is called Vaitālīya and Puṣpitāgrā is called Aupacchandasika.

वाङ्मती रजरा यः स्यादयुग्मे जरजा रगौ॥ ७॥

Vāṅmatī has Ra-ja-ra-ya-gaṇas in odd feet and Ja-ra-ja-ra-gaṇas and Gurus in even feet.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमाशांख्ये आचारकाण्डेऽर्द्धसमवृत्तलक्षणादिनिरूपणं नाम दशोत्तरद्विशततमोऽध्यायः॥ २१०॥

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सूत उवाच

प्रथमोऽष्टाक्षरैः पादो द्वितीयो द्वादशाक्षरैः॥
तृतीयः षोडशार्णैश्च विंशद्वर्णैश्चतुर्थकः॥ १॥

Sūta said :—Padacaturardha has 8 Varṇas is the first foot, 12 in the second, 16 in the third and 29 in the forurth.

सामान्यलक्षणं पदचतुरूर्ध्वाभिरथस्य हि॥
आपीडः सर्व्वलः प्रोक्तः पूर्व्वपादान्तगद्वयः॥ २॥

When in a Pādacaturūrdhva all the Varṇas are Laghu except the last two which are Guru, it is called Āpīḍa.

द्वितीयेऽष्टाक्षरैः पादे कलिका प्रथमेऽर्कजे।।
लवली स्यात्तृतीयेऽथ पूर्व्ववच्चाष्टकाक्षरे।।
प्रोक्ता चामृतधारेयं चतुरष्टाक्षरे सति।। ३।।

।। इति पदचतुरूर्ध्वप्रकरणम्।।

Kalikā has 12, 8, 16 and 20 Varṇas in each foot respectively. Lavalī has 12,' 16, 8 and 20 Varṇas in respective feet. Amṛtadhārā has 12, 16, 20 and 8 Varṇ as in its feet.

सजौ सलौ च प्रथमे नसजा गो द्वितीयके।।
तृतीये भनभगश्च चतुर्थे सजसा जगौ।। ४।।

Udgatā has Sa-ja-sa-gaṇas and Laghu in the first foot, Na-saja-gaṇas and Guru in the second, Bha-na -ja-gaṇas and Laghu-Guru in the third and Saja-sa -ja-gaṇas and Guru in the fourth.

पूर्व्ववत्स्यात्सौरभकं तृतीयेऽङ्घ्रौ रनौ भगौ।।
ललितञ्चाद्गतावत्स्यात्तृतीयेऽङ्घ्रौ ननौ ससौ।। ५।।

।। इत्युद्गताप्रकरणम्।।

Saurabhaka has Ra-na-gaṇas and Guru in the third feet ano other feet are like those of Udgatā. Similarly, Lalitā has na-na-sa-gaṇas in the third feet, the rest being like Udgatā.

उपस्थितप्रचुपितं प्रथमेऽङ्घ्रौ मसौ जभौ।।
गौ द्वितीये सनजरा गस्तृतीये ननौ च सः।।
नौ नजौ यश्चतुर्थे स्याच्छेष पादाश्च पूर्व्ववत्।। ६।।

Upasthitapracupita has Ma-sa-ja-bha-gaṇas and two Gurus in the first foot, Sa-na-ja-ra-gaṇas and Guru in the second, Na-na-sa-gaṇas in the third and Na-na-na-ja-ya-gaṇas in the fourth.

तृतीयेऽङ्घ्रौ विशेषश्च वृत्तं स्यान्नौ सनौ नसौ।। ७।।

Viśeṣa has Na-na-sa-na-na-sa in the third foot, the rest being like Upasthitapracupita.

आर्षभं तजराः पादे तृतीयेऽन्यच्च पूर्व्ववत्।।
पूर्व्ववत्प्रथमं शेषे तज्राः शुद्धविराड्भवेत्।। ८।।

।। इत्युपस्थितप्रचुपितप्रकरणम्।।

Similarly, Śuddhavirāḍ, Ārṣabha had Ta-ja-ra-gaṇas in the third foot and the rest like Upastitapracupita.

विषमाक्षरपादं वा पञ्चषट्कादि यावकम्।।
छन्दोऽत्र नोक्ता गाथेति दशधर्म्मादिवद्भवेत्।। ९।।

If there are old syllables or odd feet like five or six in a metre, it is known as Gāthā like 'Daśadharmam' (Mbh 5. 33.82)

।। इति श्रीगारुडे महापुराणे प्रथमांशाख्ये आचारकाण्डे विषमवृत्तलक्षणादिनिरूपणं नामैकादशोत्तरद्विशततमोऽध्यायः।। २११।।

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सूत उवाच

प्रस्तार आद्यगोऽथो लः परतुल्योऽथ पूर्व्वगः।।
नष्टमध्ये समेऽङ्के लः समेऽर्द्धे विषमे गुरुः।। १।।

Sūta said :—In Prastāra first all Gurus should be noted down : Then Laghu should be noted down below the first Guru arid the rest should be done as before. In Naṣṭa Laghu should be written for even numbers and Guru should be written for odd numbers. The same holds good about the half of numbers.

प्रतिलोमगुणं लाद्यं विद्धरुद्दिष्टक एकनुत्।। २।।

In Uddiṣṭaka upon each Varṇa numbers beginning from one should be written respectively multiplied by two. The number of Laugh should be added and then one should again.

संख्या द्विरर्द्धे रूपे तु शून्ये शून्ये द्विरीरितम्।।
तावदर्द्धे तद्गुणितं द्विर्द्व्यूनन्तु तदन्ततः ।। ३।।
परे पूर्णं परे पूर्णं मेरुः प्रस्तारतो भवेत्।। ४।।
लगसंख्या वृत्तसंख्या चाद्यांगुलमथोर्द्धतः।।
संख्यैव द्विगुणैकोनाछन्दः सारोऽयमीरितः।। ५।।

(The numbers in two holds, zero in zeros repeated by too. Half should multiplied by half only. When full it is fall and called Prastona, the number of hoghus, the mumber of metres first guru and hoghu he upwards. The numbers of Guru of high should be doubted. This is the essence of the chacken.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे छन्दोलक्षणं नाम द्वादशोत्तरद्विशततमोऽध्यायः।। २१२।।

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सूत उवाच

हरेः श्रुत्वाऽब्रवीद्ब्रह्मा यथा व्यासाय शौनक॥
ब्राह्मणादिसमाचारं सर्वदं ते तथा वदे॥१॥

Sūtā said :—Now I shall relate to you the rules of conduct to be observed by Brāhmaṇas, etc., which Brahma first learned from Hari and expounded to the holy Vyāsa. and proper performances where of grant all things to their perfromers.

श्रुतिस्मृती तु विज्ञाय श्रौतं कर्म समाचरेत्॥
श्रौतं कर्म न चेदुक्तं तदा स्मार्तं समाचरेत्॥२॥
तत्राप्यशक्तः करणे सदाचारं चरेद्बुधः॥
श्रौतंस्मृती ह विप्राणां लोचने कर्मदर्शने॥३॥

A twice-born one, having learnt the Vedas and the scriptural law, shall perform acts (rites) enjoined to be performed in the Vedas; unable to perform the Vedic rites, he shall perform those mentioned in the law codes (Smrd). Even incapable of performing either class of these acts, the intelligent one shall perform acts of good conduct. The Śruti and the Smṛti are the eyes, as it were, of Brāhmaṇas in resect of detect of detecting the true virtue. Bereft of one of these eyes of Śruti and Smṛti, a Brāhmaṇa verily becomes a moral oneeyed; bereft of both he becomes morally blind.

श्रुत्युक्तः परमो धर्मः स्मृतिशास्त्रगतोऽपरः॥
शिष्टाचारेण संप्राप्तस्त्रयो धर्माः सनातनाः ॥४॥

Pieties described in the Śruti and Śastras and the acts of good conduct performed by the pious triply form the eternal virtues (duties eternally obligatory on all).

सत्यं दानं दयाऽलोभो विद्येज्या पूजनं दमः॥
अष्टौ तानि पवित्राणि शिष्टाचारस्य लक्षणम्॥५॥

Truthfulness, gift making (charity), absence of greed or avarice, knowledge, performances of religious sacrifices, divine worship, and selfcontrol, are the eight sacred constituents of good conduct.

तेजोमयानि पूर्वेषां शरीरणीन्द्रियसाणि च॥
न लिप्यते पातकेन पद्मपत्रमिवाम्भसा ॥६॥

The body and sense-organs of the pious, effulgent with a kind of sanctified light, do not adhere to sin, like water drops to lotus leaves. Of men of all the four orders virtue forms the main stay of existence.

निवासमुख्या वर्णानां धर्माचाराः प्रकीर्त्तिताः॥
सत्यं यज्ञस्तपो दामेतदर्मस्य लक्षणम्॥७॥

Truthfulness, performance of religious sacrifices and austerities (meditation), and charity. are the cardinal duties of householders.

अदत्तस्यानुपादानं दानमध्ययनं जपः॥
विद्या वित्तं तपः शौचं कुले जन्म त्वरोगिता॥८॥
संसारोच्छित्तिहेतुश्च धर्मादेव प्रवर्त्तते॥
धर्मात्सुखंच ज्ञानं च ज्ञानान्मोक्षोऽधिगम्यते॥९॥

Learning (knowledge), opulence, practive of austerities, valour, noble parentage, and absence of disease (sound health) are the factors that lead to the elevation of a man in this world; all these proceed from the practice of virtue. From virtue proceed happiness and knowledge; knowledge leads of the ultimate emancipation of one's own self.

इज्याध्ययनदानानि यथाशास्त्रं सनातनः॥
ब्रह्मक्षत्रियवैश्यानां सामान्यो धर्म उच्यते॥१०॥

Performances of religious sacrifices, endowments for the public good, study of the Vedas, and practice of charily in conformity with the injunctions of the Śāstras may be described as the eternal duties. commonly obligatory on Brahmanas, Kṣtriyas and Vaiśyas.

याजनाध्ययने शुद्धे विशुद्धाच्च प्रतिग्रहः॥
वृत्तित्रयमिदं प्राहुर्मुनयः श्रेष्ठवर्णिनः॥११॥

Imparting lessons (teaching)to the pure and the body, officiating as priests and the religious sacriflces performed by the pure, and acceptance of gifts from persons not in any way impure or unholy are the three means of earning livelihood, open to Brāhmaṇas, in the opinion of the Munis.

शस्त्रेणाजीवनं राज्ञो भूतानाञ्चाभिरक्षणम्॥
पाशुपाल्यं कृषिः पण्यं वैश्यस्याजीवनं स्मृतम्॥१२॥

Military professions and protection of creature from hurt or injury are the callings of Ksatriya. Rearing of cattle, agriculture, and trade are the means by which Vaiśyas shall earn their living.

शूद्रस्य द्विजशुश्रूषा द्विजानामनुपूर्वशः॥
गुरौ वासोऽग्निशुश्रूषा स्वाध्यायो ब्रह्मचारिणः॥ १३॥
त्रिः स्नाता स्नापिता भैक्ष्यं गुरौ प्राणान्तिकी स्थितिः॥
समेखलो जटी दण्डी मुण्डी वा गुरुसंश्रयः॥ १४॥

Service of the three twice-born classes, to be made preferentially in the order of enumeration, should be the vocations of Śūdras. Residence near the preceptor, service of the consecrated fire, study of the Vedas, three ablutions; each day, ritualistic ablutions, wearing of clotted hairs, carrying of staffs, wearing of Mekhalas, living off alms, residence near the preceptor till death, or a clearshaving of the head are the duties which are obligatory on Brahmacārins.

अग्निहोत्रोपचरणं जीवनं च स्वकर्मभिः॥
धर्मदारेषु कल्पेत पर्ववर्जं रतिक्रियाः॥ १५॥
देवपित्रतिथिभ्यश्च पूजादिष्वनुकल्पनम्॥
श्रुतिस्मृत्यर्थसंस्थानं धर्मोऽयं गृहमेधिनः॥ १६॥

Perfomances of Agnihotra sacrifices, earning of livelihood by means proper to his order, procreation of sons on his own married wife, and on days not interdicted as Parvas, making offerings to the gods and to his departed manes, as well as feeding of all guests (Atithis) to his house, and perusal of the true imports of Śrutis and Smṛtis are the duties of a house-holdor.

जटित्वमग्निहोत्रत्वं भूशय्याजिनधारम्।
वने वासः पयोमूलनीवारफलवृत्तिता॥ १७॥
प्रतिषिद्धानिवृत्तिश्च त्रिःस्नानं व्रतधारिता॥
देवतातिथिपूजा च धर्मोऽयं वनवासिनः॥ १८॥

Wearing of clotted hairs on the head, performances of Agnihotra sacrifices, lying down on the bars ground, wearing of deer-skin, residence in the forest, living on roots, bulbs, fruit and Nivāra grains, etc., abstention from all forbidden acts, daily performance of three ablutions. observance of vow, and propitiation of the gods, Atithis and his departed manes are the duties of a forestdwelling (Vānaprastha hermit).

सर्वारम्भपरित्यागो भिक्षाननं वृक्षमूलता॥
निष्परिग्रहताऽद्रोहः समता सर्वजन्तुषु॥ १९॥
प्रियाप्रियपरिष्वंगे सुखदुःखाधिकारिता॥
सबाह्याभ्यन्तरे शौचं वाग्यमो ध्यानचरिता॥ २०॥
सर्वैन्द्रिसमाहारो धारणाध्याननित्यता॥
भावसंशुद्धिरेत्येष परिव्राड् धर्म उच्यते॥ २१॥

Abstention of all acts or undertakings, living on alms, residence under the trees, non-acceptance of gifts, living in harmony with all and sundry (lit. not in conflict with any), practising of equality to all, maintaining equanimity under all painful or pleasurable circumstances, acquisition of mastery over pleasure and pain, purification of both inside and out, practice of silence and meditation, drawing in of all the sense organs from the external world, practice of constant meditation and attempt at being one with the thought, and purification of ideas are the duties which are obligatory on a Parivrājaka to cultivate.

अहिंसा सूनृता वाणी सत्यशौचे क्षमा दया॥
वर्णिना लिंगिनां चैव सामान्यो धर्म उच्यते॥ २२॥

Truthfulness, forbearance, compassion, purity, abstention of all killing propensities and sacred discourse are the bounden duties of all the four social orders.

यथोक्तकारिणः सर्वे प्रयानित परमां गतिम्॥
आ बोधात्स्वपनं यावत् गृहिधर्मं च वच्मि ते॥ २३॥

Those, who strictly conform of the aforesaid laws and duly perform their respective duties, come by a better fate. Now I shall relate to you the duties of a house-holder from the time when he leaves his bed to that when he goes to sleep in the night.

ब्राह्मे मुहूर्ते बुध्यते धर्मार्थौ चानुचिन्तयेत्॥
कायक्लेशांश्च तन्मूलान्वेदतत्त्ववर्थमेव च॥ २४॥
शर्वर्य्यन्ते समुत्थाय कृतशौचः समाहितः॥
स्नात्वा सन्ध्यामुपासीत सर्वकालमतन्द्रितः॥ २५ ॥

Rising at the Brāhama Muhūrta (about half an hour before the dawn) a house-holder shall attend to the calls of nature, and then having

carefully washed himself, at the close of the night, shall think of his own good both in this world and the next. Then he shall bathe and altend to the rite of his Sandhyā meditation.

प्रातःसन्ध्यामुपासीत दन्तधावनपूर्विकाम्॥
उभे मूत्रपुरीषे च दिवा कुर्य्यर्सादुदङ्मुखः॥ २६॥
रात्रौ च दक्षिणे कुर्य्यादुभे सन्ध्ये यथा दिवा॥
छायायामन्धकारे वा रात्रौ वाहनि वा द्विजः॥ २७॥

He shall perform the rite of his morning Sandhyā after having washed his face and cleansed his teeth. One should void stool and urine, looking towards the north, in the day; and towards the south in the night. At the two junctions of the day and night, the rule laid down in respect of urination and defecation in the day should be followed.

यथा तु समुखः कुर्य्यर्सात्प्राणबाधाभयेषु च॥
गोमयांगारवल्मीकफालाकृष्टे जले शुभे॥ २८॥

In shade, in darkness in the day or night, as well as in times of danger to life or of illness, a Brāhmaṇa can void stool or urine, looking towards any quarter of the sides, best convenient. One shall not void urine on cowung, charcoal, or an anthill, nor inclear pure water, or on the furrowns of a ploughed field.

मार्गोपजीव्यच्छायासुन मूत्रं च पुरीषकम्॥
अन्तर्जलाद्देवगृहाद्वल्मीकानमूषिकस्थलात्॥ २९॥

Similarly, urination near the road side, in an assembly, or over writing materials are forbidden. Earth should not be taken from beneath the water, from a temple, from an ant-hill, from about mouse-hole, or from a cremation ground.

परेषां शौचशिष्टाच्च श्मशानाच्च मृदं त्यजेत्॥
एकां लिंगे मृदं दद्याद्वाम हस्ते मृदं द्विधा॥ ३०॥

The residue of earth with which one has purified oneself (cleaned one's person) should be avoided. One Mṛttikā (half a Prasritiful Earth) should be used in rubbing the external orifice of the urethra, three Mṛttikās should be used in rubbing the anus, three Mṛttikas in rubbing the palm of the left hand, and a Half Mṛttikā in rubbing the palms of both the hands, after voiding stool.

उभयोर्द्वे च दातव्ये मूत्रशौचं प्रचक्षते॥
एकां लिंगे गुदे तिस्रस्तथा वामकरे दश॥ ३१॥
पञ्च पादे दशैकस्मिन्करयोः सप्त मृत्तिकाः॥
अर्द्धप्रसृतिमात्रा तु प्रथमा मृत्तिका स्मृता॥ ३२॥

Now I shall describe the process of purification, after voiding urine. One Mṛttikā should be applied to the external orifice of the urethra; three, to the anus; ten, to the plam.of the left hand; five, to the soles of feet; and seven of each of the arms. The greatest quantity of Mṛttikā (clay) which should be used in cleansing the orifices of the external ducts of the body, under these circumstances, is half of what can be contained in the palm of one's hand, outstretched and hollowed.

द्वितीयां च तृतीयां च तदर्द्धा परिकीर्त्तिता॥
उपविष्टस्तु विण्मूत्रं कर्त्तुं यस्तु न विन्दति॥ ३३॥
स कुर्य्यर्सादर्द्धशौचं तु स्वस्य शौचस्य सर्वदा॥
दिवा शौचस्य रात्र्यर्द्धं यद्वा पादो विधीयते॥ ३४॥

The second is half of that of the former, and the third is half of that of the second. He, who is incapable of voiding stool or urine in a sitting posture, shall perform half of these purifications, after urination or defecation. Half or a quarter part of the purifying measure, enjoined to be performed in the day, shall be performed in the night, after voiding stool or urine. Men in health must unfailingly observe these rules of purification; while sick folks shall observe them as far as they are capable of observing.

स्वस्थस्य तु यथोद्दिष्टमार्त्तः कुर्य्यर्साद्यथाबलम्॥
वसा शुक्रमसृङ् मज्जा लाला विण्मूत्रकर्णाविट्॥ ३५॥
श्लेष्माश्रुदूषिका स्वेदो द्वादशैते नृणां मलाः॥
मन्येत यावता शुद्धिं तावच्छौचं समाचरेत्॥ ३६॥
प्रमाणं शौचसंख्याया नादिष्टैरवशिष्यते॥
शौचं तु द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा॥ ३७॥

Fat, semen, bood, marrow, saliva, stool and urine, and waxy deposits in the ears, as well as mucous, tears, and perspiration are called the excrements of the human body. A man shall try to purify his person as long as he does not think himself pure; the extent of purification can not be precisely laid down for each

individual case. There are two kinds of purification viz., external and internal, the first consists in cleansing the body, with clay, water, etc.; the second is the purification of one's thoughts and ideas.

मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिरथान्तरम्।।
त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्।। ३८।।
संमृज्यसांगुष्ठमूलेन त्रिभिरास्यमुपस्पृशेत्।।
अंगुष्ठैन प्रदेशिन्या घ्राणं पश्चादनन्तरम्।। ३९।।
अंगुष्ठानामिकाभ्यां च चक्षुःश्रोत्रे पुनः पुनः।।
कनिष्ठांगुष्ठयोर्नाभिं हृदयं तु तलेन वै।। ४०।।

First, thrice sip water in the manner of the rite of Ācamanam, then twice rinse the mouth with water, and after that, thrice sip water with the ball of the thumb. Then repeatedly touch your eyes and ears with the tips of the thumb and the index finger joined together. The navel should be touched with the tips of the thumb and the small finger joined together; and the region of the heart, with the palm of the hand.

सवाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत्।।
ऋचो यजूंषि सामानि त्रिः पठन्प्रीणयेत्क्रमात्।। ४१।।

The head should be touched with all the fingers united together, and the back of the arms should be touched with the tips of fingers by rounding the hand. A Brāhmaṇa, shall thrice sip water in the manner of Acamanam for propitiating the three Vedas, viz., the Ṛk, the Yajuṣ and the Sāman.

अथर्वांगिरसौ पूर्वंद्विः प्रमाष्ट्यथ तन्सुखम्।।
इतिहासपुराणानि वेदांगानि यथाक्रमम्।। ४२।।

Similarly, by twice rubbing the lips he shall propitiate the Atharva Angirasa, as well as the Itihāsas., Puraṇas, and Vedāngas in succession.

खं मुखे नासिके वायुं नेत्रे सूर्य्यं श्रुती (तीर्दि) दिशः।।
प्राणग्रन्थिमथो नाभिं ब्रह्माणं हृदये स्पृशेत्।। ४३।।

He shall touch the principle of either in his mouth; the principle of air, in his nostrils; the sun, in his sight; the quarters of the skies, in the chord of vitality in his umbilicus; and the supreme Brahma, at his heart.

रुद्रं मूर्ध्ना समालभ्य प्रीणात्यथ शिखामृषीन्।।
बाहू यमेन्द्रवरुणकुबेरवसुधानलान्।। ४४।।
अभ्युक्ष्य चरणौ विष्णुमिन्द्रं करद्वयम्।।
अग्निर्वायुश्च सूर्य्येन्दुगिरयोऽङ्गुलिपर्वसु।। ४५।।

The god Rudra is pleased by one touching one's head, while the Ṛsis are propitiated by one touching the tuft of hair one one's crown, at the time of performing an Ācamanam. The lord of death, Indra, Varuṇa, Kubera, the Earth-goddess and the fire-god are pleased by one touching one's anus, at the afore said time. He shall feel die contact of Viṣṇu and Indra by touching the soles of his feet and that of Viṣṇu alone by touching his arms. O thou twice born one, the the celestial serpents Vāsuki etc., are propitiated by the water that one might cast on the ground at the time of performing Ācamanam, and the drops of water that he mught cast around tend to propitiate the hosts of spirits. The dities, Agni, Vāyu, Sfrya and Indra are situated in the phalanges of one's fingers. The moon-god, with all the sacred pools and sanctuaries, are situated in the palm of one's (right) hand; hence, the (right) hand is always pure.

गंगाद्याः सरितस्तासु या रेखाः करमध्यगाः।।
उषःकाले तु संप्राप्ते कृत्वा यथार्थवत्।। ४६।।
ततः स्नानं प्रकुर्वीत दन्तधावनपूर्वकम्।।
मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः।। ४७।।

The sacred streams and river such as, the Ganges etc., are situated in the lines, that run across the palm of one's (right) hand. At the approach of dawn, one shall attend to the calls of nature, and cleanse his person; then having cleansed his teeth with a twig, bitten down in 'the shape of a tooth-brush, he shall take an ablution.

तस्मात्सर्वप्रयत्नेन कुर्य्यसार्द्रै दन्तधावनम्।।
कदम्बबिल्वखदिरकरवीरखटार्जुनाः ।। ४८।।
यूथी च बृहती जाती करञ्जार्कातिमुक्तकाः।।
जम्बूमधूका पामार्गशिरीषोदुम्बरासनाः।। ४९।।

A person remains impure, even after clean sing his teeth, after the expiry of the previous night; hence one shall eat the tooth-twig bitten and smashed in the shape of a tooth-brush), each morning. Twigs of Kadamba, Vilva,

Khadira, Karavīra, Vaṭa, Arjuna, Yathi, Vrhad, Jāti, Karñja, Arka, Atimukta, Jambū, Madhuka, Apāmārga, Śiriśa, Audumbara, Asana,

क्षीरिकण्टकिवृक्षाद्याः प्रशस्ता दन्तधावने॥
कटुतिक्तकषायाश्च धनारोग्यसुखप्रदाः॥५०॥

Kṣirī, and Kaṇṭakī trees and plants are recommended for the purpose of being used as toothbrushes. Twigs of pungent, bitter, and astringent flavours, used for the purpose of cleansing the teeth, bring health and happiness to the cleanser.

प्रक्षाल्य भुक्त्वा च शुचौ देशे त्यक्त्वा तदाचामेत्॥
अमायां च तथा षष्ठ्यं नवम्यां प्रतिपद्यपि॥५१॥

Then having washed the tooth-twig and cleansed his teeth, he shall wash his face, while seated in a pure site. Tooth-twigs should not be used of days, marked by the new moon, as well as on the first, sixth or ninth day of the moon's wane

वर्जयेद्दन्तकाष्ठतुं तथैवार्कस्य वासरे॥
अभावे दन्त काष्ठस्य निषिद्धायां तथा तिथौ॥५२॥

Similarly, the use of tooth-twigs is prohibited on Sundays. In the absence of any tooth-twig, as well as on days in which its use is prohibited, one shall gargle one's mouth with twelve handfuls of water.

अपां द्वादशगण्डूषैः कुर्वीत मुखशोधनम्॥
प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हितम्॥५३॥
सर्वमर्हति शुद्धात्मा प्रातःस्नायी जपादिकम्॥
अत्यन्तमलिनः कायो नवच्छिद्रसमन्वितः॥५४॥

A morning ablution, either before or after the apperance of the sun on the horizon, is recommended as wholesome; a pure-should, and pure-bodied morning-bather becomes competent to practise all religious gets of Japa etc.

स्रवत्येष दिवा रात्रौ प्रातःस्नानं विशोधनम्॥
मनः प्रसादजननं रूपसौभाग्यवर्द्धनम्॥५५॥
शोकदुःखप्रशमनं गंगास्नानवदाचरेत्॥
अद्य हस्ते तु नक्षत्रे दशम्यां ज्येष्ठे सिते॥५६॥
दशपाप हरायां च अदत्वा दानकल्मषम्॥
विरुद्धाचरणं हिंसा परदारोपसेवनम्॥५७॥
पारुष्यानृतपैशुन्यमसम्बद्धाभिभाषणम्॥
परद्रव्याभिधान चं मनसानिष्टाचिन्तनम्॥५८॥

The human body, extremely fully within and provided with nine apertures or external ducts, day and night, exudes impure and unclean secretions, and a morning ablution is the means of briniging about its purification, each day. An ablution in the Ganges imparts a cheerfulness to the mind, and health and a beautiful complexion to the -body. It dissipates grief and misery. "For the extinction of the ten classes of sin, severally committed by receiving what has not been formally given, by doing forbidden acts, by huting or killing any creature, by carnally knowing another man's wife, by using abusive language to, or hurting the feelings of any, by speaking falsehood, by practising niggardliness, by improper speaking, by coveting other man's riches, by wishing evil to others. I take this ablution in the Ganges."

एतद्दशाघघातार्थं गंगास्नानं करोम्यहम्॥
प्रातः संक्षेपतः स्नानं वानप्रस्थगृहस्थयोः॥५९॥

House-holders and forest-dwelling hermits (Vānaprasthas) are only competent to bathe twice a day, viz., at morning and mid-day; while Yatis are privileged to bathe three times, each day. A Brahmacārin shall bathe only once a day.

यतेस्त्रिषवणं स्नानं सकृत्त ब्रह्मचारिणः॥
आचम्य तीर्थमावाह्य स्नायात्स्मृत्वाव्ययं हरिम्॥६०॥
तिस्रः कोट्यस्तु विज्ञेया मन्देहा नाम राक्षसाः॥
उदयन्तं दुरात्मानः सूर्य्यमिच्छन्ति खादितुम्॥६१॥

Having performed the rite of Ācamanam, and invoked the sacred pools therein, one shall take a bath in the river. Thirty million is the number of the malignant spirits, called Mandehas, who manifest a desire of devouring the sun at day break.

स हन्ति सूर्य्यं सन्ध्यसायां नोपास्तिं कुरुते तु यः॥
दहन्ति मन्त्रपूतेन तोयेनानलरूपिणा॥६२॥

He, who does not attend to his Sandhyā rite at the meetings of the day and night, verily kills the sun, inasmuch as the libations of consecrated water (offered unto the sun-god in the

course of a Sandhyā) tends to consume these monsters (Maṇdehas) like streams of liquid fire.

अहोरात्रस्य यः सन्धिः सा सन्ध्या भवतीति ह॥
द्विनाडिका भवेत्सन्ध्या यावद्भवति दर्शनम्॥६३॥

The unions or metings (Sandhyā) of the day and the night, which are called Sandhyās, last for the period of two Nāḍikās till the sun or the stars appear in the sky.

सन्ध्याकर्मावसाने तु स्वयं होमो विधीयते॥
स्वयं होमफलं यत्तु तदन्येन न जायते॥६४॥

After the performance, of his Sandhyā rite, a person shall personally do the *Homa*. The merit of personally performing the Homa is greater than that of getting it done by another.

ऋत्विक्पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः॥
एभिरेव हुतं यत्तु तद्धुतं स्वयमेव हि॥६५॥

A *Homa* performed by one's Ṛttvik (priest) son, preceptor, brother, or sister's son is regarded as one done by one's self.

ब्रह्मा वै गार्हपत्याग्निर्दक्षणाग्निस्त्रिलोचनः॥
विष्णुराहवनीयाऽग्निः कुमारः सत्य उच्यते॥६६॥

The house-holder fire (Gārhapatyāgni) is identical, with Brahmā, Dakṣiṇāgni is same as the three-eyed deity (Śiva), Ahavanīya fire is one with the deity Viṣṇu while Truth is the god, Kumāra.

कृत्वा होमं यथाकालं सौरान्मन्त्राञ्जपेत्ततः॥
समाहितात्मा सावित्रीं प्रणवं च यथोदितम्॥६७॥

After performing the Homa, one shall repeat the Mantra, sacred to give (to the sun according of others. After that, self-controlled, he shall recite the Praṇava and the Sāvitrī Mantras.

प्रणवे नित्युक्तस्य व्याहृतीषु च सप्तसु॥
त्रिपदायां च सावित्र्यां न भयं विद्यते क्वचित्॥६८॥

He; who daily recites the Sāvitrī Mantra, coupled with the seven Vyāhṛtīs, as well as the Tripāda, has no reason to be afraid of any thing in this world.

गायत्रीं यो जपेन्नित्यं कल्यमुत्थाय मानवः॥
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥६९॥

He, who recites the Gāyatrī every morning, on leaving his bed, is not attached to sin, as water lies not attached to a lotus leaf.

श्वेतवर्णा समुद्दिष्टा कौशैयवसना तथा॥
अक्षसूत्रधरा देवी पद्मासनगता शुभा॥७०॥

The presiding deity of the Gāyatrī is described as a white-complexioned goddess, clad in silken raiments, seated on a full blown lotus-flower, and carrying a rosary of Akṣa seeds in her hand.

आवाह्य यजुपानेन तेजोऽसीति विधानतः॥
एतद्यजुः पुरा देवैर्दृष्टिदर्शनकांक्षिभिः॥७१॥

The goddess shold be invoked by reciting the Yajuṣ Mantra running as, thou art the light etc.

आदित्यमण्डलान्तःस्थां ब्रह्मोकस्थितामपि॥
तत्रावाह्य जपित्वातो नमस्काराद्विसर्जयेत्॥७२॥

The gods, wishing, of your, to see the goddess residing in the Brahmaloka in the disc of the sun, invoked her with the selfsame Mantra. The goddess should be bid adieu, after the worship, with acts of obeisance.

पूर्वाह्ण एव कुर्वीत देवतानां च पूजनम्॥
न विष्णोः परमो देवस्तस्मात्तं पूजयेत्सदा॥७३॥

The deities should be worshipped in the forepart of the day. There is no higher god than the Supreme Viṣṇu; hence, he should be constantly worshipped.

ब्रह्मविष्णुशिवान्देवान्न पृथग्भावयेत्सुधीः॥
लोकेऽस्मिन्मंगलान्यष्टौ ब्राह्मणो गौर्हुताशनः॥७४॥
हिरण्यं सर्पिरादित्य आपो राजा तथाष्टमः॥
एतानि सततं पश्येदर्चयेच्च प्रदक्षिणम्॥७५॥

An intelligent person shall not think Brahmā, Viṣṇu and Śiva as different divinites, but as all one and the same. Brāhmaṇas, kine, fire, gold, clarified butter, the sungod, water, king, the eighth in the list, are always auspicious in this world. Hence, one should constantly view, worship and circumambulate these eight holy ones.

वेदस्याध्ययनं पूर्वं विचारोऽभ्यसनं जपः॥
तद्दानं चैव शिश्येभ्यो वेदाभ्यासो हि पञ्चधा॥७६॥
वेदार्थं यज्ञशास्त्राणि धर्मशास्त्राणि चैव हि॥
मूल्येन लेखयित्वा यो दद्याद्याति स वैदिकम्॥७७॥

The cultivation of Vedic knowledge consists in constantly studying their contents, in constantly committing them to memory, in meditating upon the imports of the Vedic Mantras, and in giving lessons in the Vedas to one's pupils He, who makes gifts of the Vedas, by getting them transcribed by paid writers, goes to the region of the Veda.

इतिहासपुराणानि लिखित्वाः यः प्रयच्छति॥
ब्रह्मदानसमं पुण्यं प्राप्नोति द्विगुणीकृतम्॥७८॥

He, who makes similar gifts of works on Itihāsas, Purāṇas, etc., acquire twice as much merit as that of making Brahmadānam (making gifts of vedic texts).

तृतीये च तथा भागे पोष्यवर्गार्थसाधनम्॥
माता पिता गुरुर्भ्राता प्रजा दीनाः समाश्रिताः॥७९॥
अभ्यसागतोऽतिथिश्चाग्निः पोष्यवर्गा उदाहृताः॥
भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम्॥८०॥
भरणं पोष्य वर्गस्य तस्माद्यत्नेन कारयेत्॥
स जीवति वरश्चैको बहुभिर्योपजीव्यति॥८१॥

The third part of the day should be devoted to works connected with the maintenance of one's dependants (Poṣyas, lit, those who are to. be supported) One's own parents, preceptor brother, poor dependants, Atithis; the sacred fire and guests form the list of one's Poṣyas (Poṣya-vargas. Support of those whom it is one's duty to sustain, leads to heaven; hence, one should make his best endeavours to maintain one's Poṣyas. He, on whom many depend for their subsistence, truly lives.

जीवन्तो मृतकास्त्वन्ये पुरुषाः स्वोदरम्भराः॥
स्वकीयोदरपूर्तिश्च कुक्कुरस्यापि विद्यते॥८२॥

He, who is concerned only with the pampering of his own belly, is dead in life; even dogs are found to secure their food and appease their appetite.

अर्थेभ्योऽपि विवृद्धेभ्यः सम्भूतेभ्यस्ततस्ततः॥
क्रियाः सर्वाः प्रवर्तंते पर्वतेभ्य इवापगाः॥८३॥

From accumulated wealth and augmented opulence proceed all acts, as rivers spring up from elevated mountains.

सर्वरत्नाकरा भूमिर्धा न्यानि पशवः स्त्रियः॥
अर्थस्य कार्य्ययोगित्वादर्थ इत्यभिधीयते॥८४॥

This earth in whose bowels all gems are inetted (land), food grains, animals and women are called money (Artha), because they are invariably connected with the gratifications of desires (Arthas).

अद्रोहेणव भूतानामल्पद्रोहेण वा पुनः॥
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि॥८५॥

A means of livehood, which is absolutely inhostile to others, or is slightly hostile to a (microscopic) minority; should be adapted by a Brāhmaṇa in times of peace.

धनं तु त्रिविधं ज्ञेयं शुक्लं शबलमेव च॥
कृष्णं च तस्य विज्ञेयो विभागः सप्तधा पृथक्॥८६॥

There are three kinds of wealth, while, brown, and black, which may be again divided into seven classes.

क्रमायत्तं प्रीतिदत्तं प्राप्तं च सह भार्य्यया।
अविशेषेण सर्वेषां वर्णानां त्रिविधं धनम्॥८७॥

Possessions of all orders of soceity may be grouped under three heads such as—heriditary, obtained as presents of love or affection, and obtained as dowry with a wife.

वैशेषिकं धनं दृष्टं ब्राह्मणस्य त्रिलक्षणम्॥
याजनाध्यापने नित्यं विशुद्धश्च(द्धाच्च) प्रतिग्रहः॥८८॥

The three specific spurces of wealth, in the case of a Brāhmaṇa, are fees obtained for teaching and officiating as a priest at religious sacrifices, as well as gifts received from the pure and the holy persons.

त्रिविधं क्षत्रियस्यापि प्राहुर्वैशेषिकं धनम्॥
शुद्धार्थं लब्धकरजं दण्डापतं जयजं तथा॥८९॥

The three specific kinds of wealth (possessions) in respect of a Kṣetriya are money obtained in the shape of revenue, fines realised from persons convicted in law courts, and that obtained by conquest.

वैशेषिक धनं दृष्टं वैश्यस्यापि विलक्षणम्॥
कृषिगोरक्षवाणिज्यं शूद्रस्यैभ्यस्त्वनुग्रहात्॥९०॥

The three specific sources of wealth in respect of a Vaiaśya are cattle-rearing, agricul-

ture and trade. Favour obtained by service is the only source of income of a Śūdra.

कुसीदकृषिवाणिज्यं प्रकुर्वीत स्वयं परम् (कृतम्) ॥
आपत्काले स्वयं कुर्वन्नैसा युज्यते द्विजः॥९१॥

In time of danger, a Brāhmaṇa, by pursuing agriculture, trade, or interest, does not commit any sin.

बहवो वर्त्तनोपाया ऋषिभिः पकीर्तिताः॥
सर्वेषामपि चैवैषां कुसीमदमधिकं विदुः॥९२॥

The Ṛṣis have described a large concourse of means of livelihood, but usury thrives; the best of them all.

अनावृष्ट्या राजभयान्मूषिकाद्यैरुपद्रवैः॥
कृष्यादिक भवेद्बाधा सा कुसीदे न विद्यते ॥९३॥

Unnatural seasons of drought, political disturbances, rats and other pests are the impediments to the successful practice of agriculture, but usury is bereft of them all.

शुक्लपक्षे तथा कृष्णे रजन्यां दिवसेपि वा॥
उष्णे वर्षति शीते वा वर्द्धनं न निवर्तते॥९४॥

The thriving in usury does not cease in day or in night, in dark or light fortnight, nor in summer, winter or rains.

देशं गतानां या वृद्धिर्नानापण्योपजीविनाम्॥
कुसीदं कुर्वतः सम्यक् संस्थितस्यैव जायते॥९५॥

The profit, which artisans and traders of different gulids do by sojourneying to foreign climes, the money-lender does by remaining is his native country.

लब्धलाभः पितृन्देवान्ब्राह्मणां चैव पूयेत्॥
ते तृप्तास्तस्य तद्दोषं शमयन्ति न संशयः॥९६॥

Having made a good profit in the business of money lending, one. should propitiate the gods, Brāhmaṇas and one's departed manes with a portion thereof.

वणिक्कुसीदं दद्याद्यो वस्त्रं गांगञ्चनादिकम्॥
कृषीवलोऽन्नपानादियानशय्यासनानि च॥९७॥
राजभ्यो विंशतिं दत्त्वा पशुस्वर्णादिकं शतम्॥
पादेनास्य च यावक्यं कुर्यात्संचमात्मवान्॥९८॥
अर्धेन्न चात्मभरणं नित्यनैमित्तिकांन्वितम्॥
पादं चेत्यर्थयामस्य मूलभूतं विवर्धयेत्॥९९॥

विद्या शिल्पं भतिं सेवा गोरक्षा विपणिः कृषिः॥
वृत्तिर्भैक्ष्यं कुसीदं च दश जीवनहेतवः॥१००॥
प्रतिग्रहार्जिता विप्रे क्षत्रिये शस्त्रनिर्जिता॥
वैश्ये न्यायर्ज्जिताः स्वार्थाः शूद्र शुश्रूषयार्जिता॥१०१॥

The gods, etc., thus propitiated, absolve the sin incidental to the practice of usury. Learning, art, service, cattle-rearing, trade, agriculture and almstaking etc., are the ten means of livelihood. By accepting gifts a Brāhmaṇa shall acquire wealth, a Kṣatriya shall acquire wealth by conquest, a Vaiśya shall acquire money by plying any lawful trade, whereas a Śudra shall earn money by serving others.

नदी बहूदका शाकमृत्पर्णानि समित्कुशा॥
आग्नेयो ब्रह्मघोषश्च विप्राणां धनमुत्तमम्॥१०२॥
अचाचितोपपन्ने तु नास्ति दोषः प्रतिग्रहे॥
अमृतं तद्विदुर्देवास्तस्मात्तन्नेव वर्जयेत्॥१०३॥

A full-bodied river, Śākas (vegetables, Samidhā, Kuśā-grass, fire, leaves and Omkāra are the best possessions of Brāhmaṇas. There is no demerit in accepting gifts, offered without asking or seeking, the gods call such articles (girfs) as ambrosia; hence, they should not be rejected.

गुरुद्व्यां ह्योज्जिहीर्षुरर्चिष्यन्दे वातातिथीन्॥
सर्वतः प्रतिगृह्णीयान्न तुष्येत्तु स्वयं ततः॥ १०४॥
साधुतः प्रतिगृह्णीयादथवा साधुतो द्विजः॥
गुणवानल्पदोषश्च निर्गुणो हि निमज्जति॥ १०५॥
एवं त्वक्षरवृत्त्या व कृत्वा भरणमात्मनः॥
कुर्य्याद्विशुद्धिं परतः प्रायश्चित्तं द्विजोत्तमः॥ १०६॥

One seeking to propitiate the gods and Atithis may accept gifts from one's servants and preceptor. For these purposes one may accept gifts from any person whomsoever, but one must not appropriate articles of such gifts of one's own use. A Brāhmaṇa, possessed of good qualifications and having very little blemishes in his conduct, is alone competent to receive gifts; a bad or illiterate Brāhmaṇa degrades his Self lowers by taking any gift. The foremost of Brāhmaṇas, obliged to earn his livelihood by penmanship, shall subsequently practise a penance by way of expiation.

चतुर्थ च तथा भागे स्नानार्थं मृद माहरेत्॥
तिलपुष्पकुशादीनि स्नानं चाकृत्रिमे जले॥ १०७॥

In the first quarter of the day, a Brāhmaṇa shall collect seasame, flowers, Kuśā-grass, and earth for rubbing his body with, while bathing; a bath in a natural stream of water is recommended.

नित्यं नैमित्तिकं काम्यं क्रियासङ्गं मलकर्षणम्॥
मार्जनाचमावगाहाश्चाष्टस्नानं प्रकीर्त्तितम्॥ १०८॥
अस्नातस्तु पुमान्नार्हो जपाग्निवनादिषु॥
प्रातःस्नानं तदर्थं तु नित्यस्नानं प्रकीर्त्तितम्॥ १०९॥

Ablutions may be divided into six classes such as, the Nityam (daily obligatory bath, nonperformance where of is sinful), Naimittikam (specific or occasional), Kāmyam (that made for the fruition of any definite object), Kriyāgam (which froms the part of, or sequel to, any religious rite), Malākarṣaṇam (that made for the purpose of cleansing the body) and Kriyā (bath which in itself forms a religious rite). Without bathing a man does not become competent to perform his daily rite of Homa, Japa, etc.; hence, he shall bathe early in the morning, each day.

चाण्डालशवविष्ठाद्यान्स्पृष्ट्वा स्नानं रजस्वलाम्॥
स्नानार्हस्तु यदा स्नाति स्नानं नैमित्तिकं हि तत्॥ ११०॥

An ablution, which in made under specific circumstances such as, the one made for the purpose of purifying one's self, after touching excreta or a Caṇḍāla or a woman inher menses, is called a Naimittika Snānam.

पुष्यस्नानादिकं स्नानं दैवज्ञविधिचोदितम्॥
तद्धि काम्यं समुद्दिष्टं नाकाम स्तत्प्रयोजयेत्॥ १११॥

Bathing under the influence of any auspicious asterism such as, the Puṣyā etc., and made in accordance with the directions of astrologers, is a called Kāmya Snānam. He, who has not the fruition of any definite object in his heart, must not bathe under such circum-stances.

जप्तुकामः पवित्राणि अर्चिष्यन्देवतातिथीन्॥
स्नानं समाचरेद्यस्तु क्रियाङ्गं तच्च कीर्त्तितम्॥ ११२॥

An ablution, made with the express object of worshipping any divinity, or of studying any sacred Vedic Mantra, is called a Kriyā Snānam.

मकापकर्षणार्थाय प्रवृत्तिस्तत्र नान्यथा॥
सरःसुखदेवखातेषु तीर्थेषु च नदीषु च॥ ११३॥
स्नानमेव क्रिया यस्मात्क्रियास्नानमतः परम्॥
अद्भिर्गात्राणि शुध्यन्ति तीर्थस्नानात्फलं लभेत्॥ ११४॥
मार्जनान्मज्जनैर्मन्त्रैः पापमाशु प्रणश्यति॥
नित्यं नैमित्तिकं चापि क्रियाङ्गं मलकर्षणम्॥ ११५॥

A bath, taken for the purpose of removing the impurities of the body, and for no other object, is called a Makāpkarṣaṇam Snānam. An ablution in a sacred pool, or in a natural reservoir of water, when it forms in itself a religious rite, is called a Kriya Snānam. A mere touch of the water of a sacred pool leads to the purification of the bodily limbs; religious merit is obtained by taking a bath therein. By rubbing the body while reciting the Vāruṇa Mantra one is immediately absolved of all sin.

तीर्थाभावे तु कर्त्तव्यमुष्णोदकपरोदकैः॥
भूमिष्ठादुद्धृतं पुण्यं ततः प्रस्रवणोदकम्॥ ११६॥
ततोऽपि सारसं पुण्यं तस्मान्नादेयमुच्यते॥
तीर्थतोयं ततः पुण्यं गागं पुण्यं तु सर्वतः॥ ११७॥

In the absence of a sacred pool (Tīrtha) all ablutions should be made in boiled water. Water, that lies on the surface of the earth, is more purifying than what has been collected and carried away; waters of springs or fountains are more purify ing than terrestrial waters. Like water is more purifying than fountain-water; river-water is more purifying than like-water; the water of a sacred pool is more purifying than river-water, while the water of the Ganges is the purest of the pure. Ganges-water extinguishes the sin of a man which he might have committed from his birth to death.

गागं पयः पुनात्याशु पापमामरणान्तिकम्॥
गयायां च कुरुक्षेत्रे यत्तोयं समुपस्थितम्॥ ११८॥

Of the waters that are to be found in the sanctuaries at Gayā or Kurukṣetra, the Ganges water is the most purifying of them all. The counsels or discourses of the erudite are more

purifying in their effect than ablutions in any sacred pool whatsoever; and in conferences of virtue and religion most sanctifying is the Brāhmaṇa, who lives in conformity with the injunctions of the holy Vyāsa.

तस्मात्तु गांगपरं जानीयात्तोयमुत्तमम्॥
पुत्रजन्मनि योगेषु तथा संक्रमेण रवेः॥११९॥

Baths on the occasion of the birth of one's own son, or in the event of the sun passing over to another zodiacal sign, or under the auspicies of any blissful astral combination are recom-mended in the night, if these events take place in the night.

राहोश्च दर्शने स्नानं प्रशस्तं निशि नान्यथा॥
उपस्युषसि यत्स्नानं सन्ध्ययामुदिते रवौ॥१२०॥

Nocturnal baths, under the auspicies of lunar eclipses, are also recommended, otherwise baths in the night are prohibited.

प्राजापत्येन तत्तुल्यं महापातकनाशनम्॥
यत्फलं द्वादशाब्दानि प्राजापत्ये कृते भवेत्॥१२१॥

A bath in the river, taken in early morning, each day, and just after the appearance of the sun on the horizon, equals a Prajāpatyam in merit, and tends to extinguish the *Mahāpātakas.*

प्रातः स्नायी तदाप्नोति वर्षेण श्रद्धयान्वितः॥
य इच्छेद्विपुलान् भोगांश्चन्द्रसूर्य्यग्रहोपमान्॥१२२॥
प्रातःस्नायी भवेन्नित्यं मासौ द्वौ माघफलगुनौ॥
यस्तु माघं समासाद्य प्रातःस्नायी हविष्यभुक्॥१२३॥

By bathing, each morning for a year, with a devotional spirit, one acquires the same merit which is ordinarily by practising the Prajā patyam penance, for twelve years in succession. He, who desires for the objects of enjoyment, effulgent as the sun and the moon, and wishes to possess an absolutely sound health, shall bathe, each morning, for the two months in year, viz., Māgha (January, February) and Phālguna (February March). By living on Haviṣya food and observing the vow of Ṣaṭ-Tilam during the month of Māgha, a morning bather is absolved of all sin.

अतिपापं महाघोर मासादेव व्यपोहति॥
मातरं पितरं वापि भ्रातरं सुहृदं गुरुम्॥१२४॥
यमुद्दिश्य निमज्जेत द्वादशांशं लभेत्तु सः॥
तुष्यत्यामलकैर्विष्णुरेकादश्या विशेषतः॥१२५॥
श्रीकामः सर्वदा स्नानं कुर्वीतामलकैर्नरः॥

The mother, father, brother friend or preceptor of a bather, by mentioning whose name he might dive into the water, takes. one-twelfth part of the merit of the ablution. The god Viṣṇu becomes specially fond of Āmalakam (Embilc Myrobalans) under the auspices of the eleventh day of the moon's wane or increase; hence, one, wishing personal beauty, shall bathe with Āmalakas on his person.

सन्तापः कीर्त्तिरल्पायुर्धनं निधनमेव च॥१२६॥
आरोग्यं सवकामाप्तिरभ्यंगाद्भास्करादिषु॥
उपोषितस्य व्रतिनः कृत्तकेशस्य नापितैः॥१२७॥

Bereavement, infamy, ill-health, etc., reside in the stone of an Āmalakam. By anointing one's person a man acquires health, beauty and all things he might set his heart upon. The goddess of fortune remains so long satisfied with a vowiest, after he has got his hair clipped by a barber, as he does not touch oil.

तावच्छ्रीस्तिष्ठति प्रीता यावत्तैलं न संस्पृशेत्॥
एवं स्नात्वां पितृन्देवान्मनुष्यांस्तर्पयेन्नरः॥१२८॥
नाभिमात्रे जले स्थित्वा चिन्तयेदूर्ज मानसः॥
आगच्छन्तु मे पितर इमं गृह्णन्त्वपोञ्झलिम्॥१२९॥

Having bathed in the manner above descri-bed, one shall propitiate the gods and one's departed manes, as well as per form the rite of Tarpaṇam unto the canonised men. Standing in navel-deep water, he shall meditate upon the Selves of his deceased ancestors as sented in the air, and invoke their presence by saying, "come, O my departed manes, pleased with the libations of water I have just now offered unto you"

त्रींस्त्रीनेवाञ्जलीन्दद्यादाकाशे दक्षिणे तथा॥
वसितवा शुष्कं स्थलस्था स्तीर्णबर्हिषि ॥१३०॥
विधिसस्तपर्णं कुर्य्युर्न पात्रे तु कदाचन॥
यदपां क्रूरमांसत्तु यदमेध्यं तु किञ्चन॥१३१॥
अशान्तं मलिनं यच्च तत्सर्वमपगच्छतु॥
गृहीत्वानेन मन्त्रेण तोयं सव्येन पाणिना॥१३२॥

प्रक्षिपेद्दिशि नैर्ऋत्यां रक्षोऽपहतये तु तत्॥
निषिद्धभक्षणाद्यत्तु पापाद्यच्च प्रतिग्रहात्॥१३३॥

By reciting this invocation he shall offer libations of water unto each of them in the southern quarter of the heaven. Then having put on dry clothes and seated on cushions of Kuśa blades, the performers of Tarpaṇas, duly conversant with the rules of offering libations of water unto the gods and their departed manes, shall offer them on blades of Kuśā grass, and never in any vessel. "May whatever is impure in this water, may whatever is cruel or unquiet in this water, may that all be removed." By reciting this Mantra and taking a libation of water in his left hand, he shall cast that in the south-west quarter of the sky for the purpose of warding off the advent of malignant spirits, during the performance of the rite.

दुष्कृत् यच्च मे किञ्चिद्वाङ्मनः कायकर्मभिः॥
पुनातु मे तदिन्द्रस्तु वरुणः सबृहस्पतिः॥१३४॥
सविता च भगश्चैव मुनयः सनकादयः॥
आब्रह्मस्तम्बपर्य्यन्तं जगत्तृप्यत्विति ब्रुवन्॥१३५॥

"May Indra, Varuṇa and Bṛhaspati, Bhaga, Savitā and the Ṛṣis such as Sanaka, etc., extinguish all the sin, which I might have committed by eating forbidden food, or by accepting gifts from sinful and degraded persons, as well as that which I might have committed by word, thought or deeed. May all creatures from the lowest animalculum to the highest Brāhman be propitiated with this libation of water."

क्षिपेदबञ्जलींस्त्रींस्तु कुर्वन्संक्षेपतर्पणम्॥
सुराणामर्चनं कुर्य्याब्रह्मा दीनाममत्सरी ॥१३६॥
ब्राह्मवैष्णवरौद्रैश्च सावित्रैर्मैत्रवारुणैः॥
तल्लिङ्गैरर्चयेन्मन्त्रैः सर्वदेवान्नमस्य च॥१३७॥

Saying this, one shall offer three libations of water. Thus I have briefly described the mode of performing Tarpaṇam. Bereft of pride and humble in spirit, one shall worship the gods, by reciting the Mantras sacred to Brahma, Viṣṇu, Rudra, Savitri or Varuṇa, as the case may be. Each deity should be worshipped by reciting the Mantras sacred to him.

नमस्कारेण पुष्पाणि विन्यसेत्तु पृथक्पृथक्॥
सर्वदेवमयं विष्णु भास्करं चाप्यथर्चयेत्॥१३८॥
दद्यात्पुरुषसूक्तेन यः पुष्पाण्यप एव वा॥
अर्चितं स्याज्जगदिदं तेन सर्वं चराचरम्॥१३९॥
अन्यैश्च तान्त्रिकैर्मन्त्रैः पूजयेच्च जनार्दनम्॥
आदावर्घ्यं प्रदातव्यं ततः पश्चाद्विलेपनम्॥१४०॥

Then having made obeisance to it, flowers should be offered of it by appending the term Namaḥ to the names to the deity. The god Viṣṇu, who is not only full of the energies of all the divinities, but their grand refuge, as well as the sun god, should be worshipped, and offerings of flowers and libations of water should be made to him by reciting the Puruṣyajña Sūkta. The god Viṣṇu may be worshipped by reciting the Mantra, which runs as, "By him all this visible universe the been created and arranged in systems." or by reciting any other Tāntrik Mantra.

ततः पुष्पाञ्जलिं धूपमुपहारफलानि च॥
स्नानमन्तर्जले चैव मार्जनाचमनं तथा॥१४१॥
जलाभिमन्त्रणं यच्च तीर्थस्यं परिकल्प्येत्॥
अघमर्षणसूक्तेन त्रिवारं त्वेव नित्यशः॥१४२॥

First, the Arghya offering should be made to the deity then scented pastes such as sandal etc., should be offered, after that offerings of flowers, should be made, and lighted lamps should be waived before the deity.

स्नाने चरितमित्येतत्समुद्दिष्ट महात्मभिः॥
ब्रह्मक्षत्रविशां चैव मन्त्रवत्स्नानमिष्यते॥१४३॥
तूष्णीमेव तु शूद्रस्य सनमस्कारकं स्मृतम्॥
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्त तर्पणम्॥१४४॥
होमो दैवी बलिर्भौतो न यज्ञोऽतिथिपूजनम्॥।

Brāhmaṇas, Kṣatriyas and Vaiśyas should bathe by reciting the Mantras, while Śūdras should silently bathe. The performance of a Brahma-yajna consists in teaching the Veda, that of a Pitṛ-yajña consists in offering oblations and libations of water to one's departed manes; casting of oblations in the sacred fire (Homa) is called Daiva-yajña; offering of oblations unto the animals is called Bhūta-yajña, and the feeding of Atithis is called Atithi-yajña.

गवा गोष्ठे दशगुणं अग्न्यगारे शताधिकम्॥१४५॥
सिद्धक्षेत्रेषु तीर्थेषु देवतायतनेषु च॥
सहस्त्रशतकोटीनामनन्तं विष्णुसन्निधौ॥१४६॥

The rite of Japa (mental recitation of a Mantra) done in the house, bears ordinary merit; trade on the banks of a river it gives double merit; made in a cowshed it bears fruit ten times greater; made in a chamber of the consecrated fire it bears fruit, a hundred times greater; made at a sanctuary or in a divine temple it produces a thousand times greater merit; made near the image of Viṣṇu it bears a hundred millions of times greater merit.

पञ्चमेच तथा भागे संविभागो यथार्थतः॥
पितृदेवमनुष्याणां कोटीनां चोपदिश्यते॥१४७॥

Of the five parts of food prepared in a household, each day, four should be respectively allotted to the use of the Pitris, Devas, then and the insects etc.

ब्राह्मणेभ्यः प्रदायाग्रं यः सुहृद्भिः सहाश्नुते॥
स प्रेत्य लभते स्वर्गमन्नदानं समाचरन्॥१४८॥

He, who takes his daily meals, after giving food (boiled rice) to his friends, relations and Brāhmaṇas, ascends to the regions of heaven after death, through the merit of making gifts of food.

पूर्वं मधुरमश्नीयाल्लवणाम्लौ च मध्यतः॥
कटुतिक्तकषायांश्च पयश्चैव तथान्ततः॥१४९॥

Articles of sweet flavour should be eaten at the fore part of a meal; things of acid and saline tastes, at it its middle; and those of bitter, pungent and astringent flavours, at its close.

शाकं च रात्रौ भूमिष्ठमत्यन्तं च विवर्जयेत्॥
न चैकरससेवायां प्रसज्जेत कदाचन॥१५०॥

Water shold be taken after eating a meal. One should never take elibles of a single taste in exclusion of those of all others.

अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्॥
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं स्मृतम्॥१५१॥
अमावासी वसेदत्र एकहायनमेव वा॥१५२॥
तत्र श्रीश्चैव लक्ष्मीश्च वसते नात्र संशयः॥

Verily the boiled rice of a Brāhmaṇa is like unto ambrosia; that of a Kṣatriya is like unto milk; that of a Vaiśya is a wholesome food, and that of a Śūdra is like unto blood. Beauty and opulence reside in the person of him, who observes a fast on the day of the new moon.

उदरे गार्हपत्याग्निः पृष्ठदेशे तु दक्षिणः॥१५३॥
आस्ये चाहवनीयोऽग्निः सत्यः पर्व च मूर्द्धनि॥
यः पंचाग्नीनिमान्वेद आहिताग्नि स उच्यते॥१५४॥

The Gārhapatya fire is located in the belly of a man; the Dakṣiṇā fire, in his dorsal region; the Āhavanīya fire, in his mouth; and the Satyāgni in his hear—He, who is cognisant of the locations of these five fires in his body, is called an Ahitagni one.

शरीरमापः सोमं च विधिं चान्नमुच्यते॥
प्राणो ह्यग्निस्तथादित्यस्त्रिभोक्ता एक एव तु॥१५५॥

The body, the water, the albumen or the fluid constituents of the body and the various kinds of foodstuff are called Annam, while Prāṇa, Agni (fire heat) and Aditya (the sun) are one and the same enjoy the aforesaid Annam.

अन्नं बलायं मे भूमेरपामग्न्यन्लिस्य च॥
भवत्येतत्परिणतौ ममाप्यव्याहतं सुखम्॥१५६॥

Food contributes to the invigoration of the principles of earth, water, fire and air contained in my body, and the essence of food, after being properly digested, and assimilated in my organism, brings about a pleasurable condition of my ego.

हस्तेन परिमार्ज्याथ कुर्यात्ताम्बूलभक्षणम्॥
श्रवणं चेतिहासस्य तत्कुर्यात्सुसमाहितः॥१५७॥

Prepared betel leaves (Tāmbūlas) should be smashed with the hands, and then chewed, after eating.

इतिहासपुराणाद्यैः षष्ठसप्तमके नयेत्॥
ततः सन्ध्यमुपासीत स्नात्वा वै पश्चिमां नरः॥१५८॥

After gating one's (midday) meal, one shal hear the narration of histories and Purāṇas during the sixth and seventh parts of the day. After that, one shall again bathe and attend to the performance of one's Evening Sandhya.

एतद्वा दिवसे प्रोक्तमनुष्ठानं मया द्विज॥
आचारं यः पठेद्विद्वाञ्छृणुयात्स दिवं व्रजेत्॥
आचारादिर्धर्मकर्त्ता केशवो हि स्मृतो द्विज॥१५९॥

O thou twice-born one, thus I have described the daily routine of acts to be followed by householders. The erudite one, who hears these rules of conduct narrated, or follows them in earnest spirit, goes to heaven after death. The god Keśava is the narrator of these rules of purity, duty and virtue. and the god Hari is the goal of all expiatory penances, and is the last refuge of the celestials and celestial regions.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पञ्चोत्तरं द्विशततमोऽध्याय:॥ २१३॥

अध्याय: २१४ / Chapter 214

ब्रह्मोवाच

अथ स्नानविधिं वक्ष्ये स्नानमूला क्रिया यत:॥
मृद्गोमयतिलान्दर्भान्पुष्पाणि सुरभीणि च॥ १॥
आहरेत्स्नानकाहले च स्नानार्थी प्रयत: शुचि:॥
गन्धोदकान्तं विविक्ते (घं)स्थापयेत्तान्यथा क्षितौ॥ २॥

Brahmā said :—Now I shall explain the rules and rites regarding bath since all other rites are based on bath. The person who wishes to take bath shall bring earth, cowdung, gingelly seeds, Kuśa grass and fragrant flowers at the time of bath. He must place all of them on the bank in a secluded place along with the scented water.

त्रिधाकृत्वा मृदं तु गोमयं च स्वलक्षण:॥
अद्भिर्मूद्भिश्च चरणौ प्रक्षाल्याथ करौ तथा॥ ३॥
उपवीती बद्धशिख: सम्यगाचम्य वाग्यत:॥
उरुं राजेत्यृचा तोयमुपस्थाय प्रदक्षिणम्॥ ४॥
आवर्त्तयेत्तदुदकं ये ते शतमितित्र्यृचा॥ ५॥

The earth and the cowdung should be divided into three parts. With water and earth he should wash his hands and feet. With the sacred thread worn as usual (Upavītī) and the tuft tied he should perform Ācamana silently with the mantra—

ॐ उरुं हि राजा वरुणश्चकार
सूर्य्याय पन्थानमन्वेत वाउ॥
प्रतिधाता च वक्तारस्ताहृदयाविपाश्चित्॥
नमोऽग्न्यरुणाया भिष्टुतोवरुणस्य पाश:॥
वरुणाय नम:॥ ६॥
ॐ ये ते शतं वरुणये सहस्त्रं
यज्ञिया: पाशा वितता महान्त:॥
तेभिनो अद्य सवितोत विष्णुर्विश्वे
मुंचन्तु मरुत: स्वर्का: स्वाहा॥
सुमित्रियान इत्यबञ्जलिमाकृत्योत्तरेण
तोयं पश्चाद्विराज्य चैव विनि:क्षिपेत्॥
ॐ सुमित्रिया न आप ओषधय: सन्तु॥
दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यञ्च वयं द्विष्म:॥ ७॥
पादौ जंघे कटिं चैव पूर्वं मृद्भिस्त्रिभिस्त्रिभि:॥
प्रक्षाल्य हस्तावाचम्य नमस्कृत्य जलं तत:॥ ८॥

"Om uruṁ hi rājā Varuṇo. Varuṇāya namaḥ" he must propitiate the water and circumambulate. With the Ṛk mantra "Om ye to śatam. . . . svarkāḥ svāhā" he must whirl the water all round. With the Ṛk "Oṁ sumitriyāya na yañca vayaṁdviṣmaḥ he shall two handfuls of water and scatter it to the north and he shall then wash his feet, calves and hipsthree times.

ॐ इदं विष्णुर्विचक्रमे त्रेधा
निदधे पदम् समूढमस्य पांसुरे॥
महाव्याहृतिभि: पश्चादाचामेत्प्रयतोऽपि सन्॥ ९॥
मार्जयेद्वै मृदांगानि इदं विष्णुरिति त्वृचा॥
भास्कराभिमुखो मज्जेदापो अस्मानितित्यृचा॥ १०॥
ॐ आपो अस्मान्मातर: शुन्धयन्तु
घृतेन नो घृतप्व: पुनन्तु॥
विश्वं हि रिप्रं प्रवहन्ति
देवीरुदिदाभ्य: शुचिरापूत एमि॥ ११॥

He shall wash his hands and perform Ācamana and then bow to the water. With the seven Vyāhṛti mantras he shall perform Acamana again. He shall then rub his limbs with earth repeating the mantra "Idaṁ Viṣṇuḥ . . . pāṁsure. " Then he shall frace the sun and take his dip repeating the mantra -"Om Apo asmān mātaraḥ. ... śucirāpūtaemi."

ततोऽवघृष्य पात्राणि निमज्योन्मज्य वै शनै:॥
गोमयेन विलिप्याथ मानस्तोक इत्यृचा॥१२॥
ॐ मानस्तोके तनये मा न
आयुषि मा नो अश्वेषुरीरिष:॥
मा नो वीरान्रुद्र भामिनो-
ऽबर्धीर्हविष्मन्त: सदमित्वा हवामहे॥१३॥

Then he shall clean the vessels, dip and dip again himself slowly. Repeating the mantra "Oṁ rtes nastoke . . . sadasi tvā havāmahe" he shall rub cowdung over the limbs.

ततोऽभिषिंचेन्मन्त्रैस्तु वरुणैस्तु यथाक्रमम्॥
इमम्मे वरुणे द्वाभ्यां त्वन्नं सत्वन्न इत्यपि ॥१४॥
आपो त्वन्तुमसीति च मुञ्चंत्ववभृतेति च ॥
ॐ इमम्मे वरुण श्रुधीहवमद्या च
मृडयत्वा मवस्युराचके॥१५॥
ॐ तत्त्व यामि ब्रह्मणा
वन्दमानस्तदाशास्ते यजमानो हविभिः॥
अहेडमानो वरुणेह बोध्युरुशं'समान आयुः प्रमोषीः॥
ॐ त्वन्नो अग्ने वरुणस्य
विद्वान्देवस्य हेडो अवयासिसीष्ठाः॥
यजिष्ठा वह्नितमः शोशुचानो
विश्वा द्वेषांसिप्रमुमुग्ध्यस्मत्स्वाहा॥
ॐ स त्वन्नो अग्नेवमो भवती
नेदिष्ठो अस्या उषसो व्युष्टौ॥
अवयक्ष्यवनो वरुणं रराणो
वीहिमृडीकं सुहवो न एधि॥
ॐ आपो नौषधि हिंसार्धम्नो राजस्ततो
वरुणो नोमुञ्चा यदाहरघ्न्या इति वरुणेति
शपामहे ततो वरुण नो मुञ्च॥
ॐ उदुत्तमं वरुण पाशमस्मदवाधमं
विमध्यमंश्रथायां अथावयमादित्यव्रते
तवानागसो अदितयें स्याम॥
मुञ्चन्तु मामप्यथाद्वरुणस्य त्वत्॥
अहो यमस्य पत्नीमानः सर्वस्मादेव किल्बिषात्॥
अवभृथनिचं पुनर्विचेरुसि नित्यं प्रन्नः॥
अवदेवैर्देवकृता मनोयासि सम वमत्यै
कृतं पुष्याच्छा देवधीमल्पाही॥ १६॥

Then he shall dip himself into the water repeating the various Varuṇa mantras such as "Imam me . . . satyāmṛtayaḥ" "Tattvā yāmi . . . pramoṣīḥ," etc.

अभिषिच्य तथात्मानं निमज्याचम्य वै पुनः॥
दर्भेण पाययेन्मत्रैरलिङ्गैः पावनैरिमैः॥१७॥

After plunging again and standing up he shall drink the water from Kuśa grass.

आपोहिष्ठेति तिसृभिरिदमापो हविष्मतीः॥
देवीराप इति द्वाभ्यां आपोदेवा इति त्र्यृचा ॥१८॥
द्रुपदादिव इति च शन्नो देवीरपां रसः॥
आपो देवो पावमान्यः पुनन्त्वाद्या ऋचो नव॥१९॥

The nine Ṛks, viz.—"Āpo hi and the two following ones, "Devīrāpa" and the next, "Apo devā," the Ṛk "Drupadādiva," the U "Śanno devī" the U "Apo devī" the Ṛk "Apo devī" the Ṛks called "Pāvamānyaḥ"—all these nine Ṛks must be repeated.

चित्पतिर्मेति च शनैः प्लाव्यात्मानं समाहितः॥
हिरण्यवर्णा इति च पावमान्यस्तथा पराः॥२०॥
तरत्सामा शुद्धवत्यः पवित्राणि च शक्तिः।
वारुण्या बहवः पुण्याः शक्तितः संप्रयोजयेत्॥२१॥

Repeating the mantra 'Citpatirmā" he shall slowly plunge again. He shall then repeat the other mantras of Varuṇa according to his ability.

ॐकारेण व्याहृतिभिर्गायत्र्या च समन्वितः॥
आदावन्ते च कुर्वीत अभिषेकं यथाक्रमम्॥२२॥

The first dip and the last dip should be accompanied by the repetition of Praṇava, the seven Vyāhṛtis and the Gāyatrī.

जलमध्यस्थितस्यैव मार्ज्जनं तु विधीयते॥
अन्तर्जले जपेन्मन्त्रं त्रिः कृत्वा चाघमर्षणम्॥२३॥

The Mārjana should be done inside water. The Aghamarṣaṇa mantra should be repeated thrice.

द्रुपदाद्यास्त्रिरावर्तेदयं गौरिति च त्र्यृचम्॥
अन्यांश्चैव तु मन्त्रान्वा स्मृतिदृष्टान्समाहितः॥२४॥

Other Mantras that he remembers correctly can be repeated with great devotion and concentration.

सव्याहृतिं सप्रणवां गायत्रीं वा जपेद्बुधः॥
आवर्त्तयेद्वा प्रणवं स्मरेद्वा विष्णुमव्ययम्॥२५॥

He can repeat Praṇava and Gāyatrī as many times as possible. Or he can remember Viṣṇu the imperishable.

विष्णोरायतनं त्वापः स एवाप्पतिरुच्यते॥
तस्यैवं तनवस्त्वेतास्तस्मात्तं ह्यप्सु संस्मरेत्॥२६॥

Apah (waters) constitute the residence of Vipu. He is called Appati, hence Lord Vipu and the waters should be rememberd.

तद्विष्णोरिति मन्त्रेण निमज्याप्सु पुनःपुनः ॥
गायत्री वैष्णवी ह्येषा विष्णोः संस्मरणाय वा॥ २७॥
ॐ इदमापप्रवहता स्वं मलं क्षालल्लोहितम्॥
यथा त्वहोत्रामृतं यच्च शोफे अभीषणम्॥ २८॥
आपो मा तस्मादेनसः पावमानश्च मुञ्चतु
हविष्मतो विमा आपोहविष्मान् आविरासति॥
हविष्मान् देवअसुरो हविष्मान् अस्तु सूर्य्यः॥
देवीरापो अपा पत्या यश्च ऊर्मिर्हविष्यः
इन्द्रियवान्मादित्यन्तनः तं देवेभ्यो देवता
दाभुशुक्रलेभ्यस्तेषां भागकर्षिवसिस मुद्रस्य
दक्षिण्याग्रयासिमेनापाग्रेर्भिरश्मतमोधोः ॥
आपो देवी मधुमतीरगृह्णन्तु ह्नन्ती राजस्वतिलाः॥
याभिर्मित्रावरुणस्य सिञ्चयाभिरिन्द्रमनयत्यन्न
वाती वद्रुपदां शन्नो देवी अपामसृगद्वयसंसूर्य्ये
सन्तं समाहितं अपारंसस्ययो रस्य यो गृह्णास्युत्तमम्॥
आपो देवीरुपसूर्य्य मधुमतीवयस्याय प्रजाभ्यः
तासा मास्थानात्वर्जिहतामोषधयः सप्पिपलाः॥
पुनंतु मा पितरः सौम्यासः पुनन्त्वनापि
पिता सहसाः पवित्रेण गतायुषा ॥
पुनंतु मा पितामहाः पुनंतु प्रपितामहाः॥
पवित्रेण गतायुषा विश्वमायुर्व्यश्नवैः॥
अग्न आयूंषि परसत्माचरोर्जमिषञ्च
त्वचे वावस्त्वच्छूनाम्॥
पुनन्तु मा देवजनां पुनन्तु मनसा धियः॥
पुनन्तु विश्वा भूतानि जातवेदः ! पुनीहि मा॥
पवित्रेण पुनीहि मा शुक्रेण देव दीद्यत्॥
अग्ने क्रत्वा क्रतूँरनु॥
यत्ते पवित्रमचिर्वष्यग्ने विततमन्तरा
ब्रह्मा तेन पुनातु मा॥ पवमानः सुवर्जनः॥
पवित्रेण विचर्षणिः॥ यः पोता स पुनातु मा॥
उभाभ्यां देव सवितः॥ पवित्रेण सवेन च॥
इदं ब्रह्मपुनीमहे॥ वैश्वदेवीः पुनती देव्या
गृभ्नास्यामिसावक्ष्यस्तान्नोवीत पूज्याः॥
तयामदन्तः सधमादेषु वयँ स्याम पतयो रयीणाम्॥
चित्पतिर्मा पुनात्वच्छिद्रेण पवित्रेण सूर्य्यस्य
रश्मिभिः! पवित्रपूतस्य यत्कामः॥
पुनस्तच्छकेयं द्युपतिं अयं गौः पृशिक्रमी-
सदशशतं मातरं पुनः पितरञ्चप्रयस्मः॥
देवो मा सविता पुनात्वच्छिद्रेण पवित्रे
सूर्य्यस्य रश्मिभिः॥

तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः
पुनातच्छकेयम् ? ॥
ॐ तद्विष्णोः परमं प्रदं सदा पश्यन्ति सूरयः॥
दिवीव चक्षुराततम्॥ २९॥

With the Mantra ,'Tad..... Viṣṇoḥ' he should take as many plunges as possible. Gāyatrī is the Mantra for the remembrance of Viṣṇu. Various mantras should be repeated in the course of the bath.

स्नात्वैव वाससी धौते अच्छिन्ने परिधाय च॥
प्रक्षाल्य च मृदाद्भिश्च हस्तौ प्रक्षाल्य वै तदा॥ ३०॥

After the bath is over he should wear clean dry cloth. He should wash his hands and feet with earth.

आचान्ते पुनाराचामेन्मन्त्रेण स्नानभोजने ॥
द्रुपदां च त्रिरावर्त्त्य तथा चैवाघमर्षणम्॥ ३१॥

He must perform Ācamana repeatedly. Bath and Meal are to be taken with mantras repeated. Drupada mantra should be repeated three times Aghamarṣaṇa Mantra is also to be repeated.

आचम्याप्लाव्य चात्मानं त्रिराचम्य शनैरसून्॥
अथोपतिष्ठदादित्यं मूर्ध्नि पुष्पान्विताञ्जलिः॥ ३२॥

After Ācamana he should repeat the Asu mantra. Then he should worship the sun with flower offerings above the head.

प्रक्षिप्योदकमद्धय उदुत्यं चित्रमित्यपि॥
तच्चक्षुर्देव इति च हंसः शुचिषदित्यपि ॥ ३३॥
एताञ्जपेदूर्द्धबाहुः सूर्य्यमीक्ष्य समाहितः॥
गायत्रीं च तथा शत्तया उपस्थाय दिवाकरम्॥ ३४॥

After scattering water he should repeat the mantra Udutyam, Citram etc. Then he should look at the sun and repeat the mantras "Taccakṣuḥ" etc. and "Haṁsaḥ Śuciad" etc. and worship the sun with Gāyatri.

विभ्राडित्यनुवाकेन सूक्तेन पुरुषस्य च॥
शिवसङ्कल्पेन तथा मण्डलब्राह्मणेन च॥ ३५॥
दिवाकीर्त्या तथा चान्यैः सौरैर्मन्त्रैश्च शक्तितः॥
जपयज्ञस्तु कर्त्तव्यः सर्वदेवप्रणीतकैः॥ ३६॥

The Anuvāka "Vibhrāṭ" etc. and Puruṣa SOW, Śiva Saṅkalpa and Maṭḍala Brāhmaṇa

should be repeated and Japayajña performed duly.

अध्यात्मविद्यां विधिवज्जपेद्वा जपसिद्धये ॥
सव्यं कृत्वा त्रिराचम्य श्रियं क्षितिम्॥३७॥
वाचं वागीश्वरीं पुष्टिं तुष्टिश्च परितर्पयेत्॥
उमामरुन्धतीं चैव शचीं मातरमेव च॥३८॥
जयां च विजयां चैव सावित्रीं शन्तिमेव च॥
स्वाहा स्वधां धृतिं चैव तथैवादितिमुत्तमाम्॥३९॥

Adhyātmavidyā should be practised for the fulfilment of Japa. Śrī, Medhā, Dhṛti, Kṣiti, Vāk Vāgīśvara, Puṣṭi, Tuṣṭi, Umā, Arundhatī, Śacī, the Mātṛs (mothers) Jayā, Vijayā Sāvitrī, Śānti, Svāhā, Svadhā, Dhṛti and Aditi shall be duly worshipped.

ऋषिपत्नीश्च कन्याश्च तर्पयेत्काम्यदेवताः॥
सव्रमुङ्गलकामस्तु तर्पयेत्सर्वमङ्गलाम्॥४०॥

The wives of sages, the Virgins and the Kāmyadevatās should be propitiated. He who wishes for everything auspicious should propitiate the goddess Sarvamaṅgalā.

आब्रह्मस्तम्बपर्य्यन्तं जगर्तृप्यत्विदं ब्रुवन्॥
क्षिपेदपोऽञ्जलींस्त्रींश्च कुर्वन्तो तर्पणम्॥४१॥

"May the whole universe beginning with Brahma an ending with a blade of grass be propitiated," saying thus three handfuls of water should be sprinkled. Tarpaṇa is thus duly performed.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे स्नानविधिविवरणं नाम चतुर्दशोत्तरद्विशततमोऽध्यायः॥ २१४॥

अध्यायः २१५ / Chapter 215

ब्रह्मोवाच

तर्पणं सम्प्रवक्ष्यामि देवादिपितृतुष्टिदम्॥१॥
ॐ मोदास्तृप्यन्ताम्। ॐ प्रमोदास्मृप्यन्ताम्।
ॐ सुमुखास्तृप्यन्ताम्। ॐ दुर्मुखास्तृप्यन्ताम्।
ॐ विघ्नास्तृप्यन्ताम्। ॐ विघ्नकर्त्तारस्तृप्यन्ताम्।
ॐ छन्दांसि तृप्यन्ताम्। ॐ वेदास्तृप्यन्ताम्।
ॐ सनातनस्तृप्यताम्। ॐ इतराचार्य्यर्सास्तृप्य-
न्ताम्। ॐ संवत्सरस्वासववस्तृप्यताम्।
ॐ देवास्तृप्यनताम्। ॐ अप्सरसस्तृप्यन्ताम्।
ॐ देवान्धकास्तृप्यन्ताम्। ॐ सागरास्तृप्यन्ताम्।
ॐ नागास्तृप्यन्ताम्॥ ॐ पर्वतास्तृप्यन्ताम्।
ॐ सरिनमनुष्या । ॐ रक्षांसि तृप्यन्ताम्।
ॐ पिशाचास्तृप्ताम्॥ ॐ सुपर्णास्तृप्यन्ताम्।
भूतानि तृप्यन्ताम्। भूत ग्रामाश्चतुर्विधास्तप्यताम्।
दक्षस्तृप्यताम्॥ ॐ क्रतुस्तृप्यताम्।
ॐ नादरस्तृप्यताम् ! ॐ ॐ भृगुस्तृप्यताम्।
ॐ विश्वामित्रस्तृप्यताम्। ॐ रवैतस्तृप्यताम्।
ॐ जमदग्निस्तृप्यताम्॥ ॐ वसिष्ठस्तृप्यताम्।
ॐ स्वाम्भुवस्तृप्यताम्। ॐ स्वारोचिषस्तृप्यताम्।
ॐ तामसस्तृप्यताम्। ॐ रैवतस्तृप्यताम्।
ॐ जमदग्निस्तृप्यताम्। ॐ वसिष्ठस्तृप्याम्।
ॐ नारदतृप्यताम्। ॐ भृगुस्तृप्यताम् ।
ॐ विश्वामित्रस्तृप्यताम । ॐ कश्यपस्तृप्यताम्।
ॐ जमदग्निस्तृप्ताम् । ॐ महातेजास्तृप्यताम् ।
ॐ वैवस्वतस्तृप्यताम् । ॐ ध्रुवस्तृप्यताम्।
ॐ धवस्तृप्यताम्। ॐ अनिलस्तृप्यताम्।
ॐ प्रभासस्तृप्यताम् ॥ २॥

Brahmā said :—I shall explain Tarpana which propitiates the gods and the manes. Om, may the spirits Modās be propitiated, Om, may Pramodas be propitiated. Om, may Sumukhas be propitiated. Om, may Durmukhās be propitiated. Om, may Vighnas be propitiated. Om, may Vighnakartāraḥ (those who hinder) be propitiated. Om, may the metres be propitiated. Om, may the Vedas be propitiated. Om, may the medicinal herbs be propitiated. Om may the San ātana (the Eternal) be propitiated. Om, may the other Ācārtas be propitiated. Om, may the parts of the year be propitiated. Om may the gods be propitiated. Om, may the celestial damsels be propitiated. Om, may the Devāndhakas be propitiated. Om, may the oceans the propitiated. Om, may the serpents be propitiated. Om, may the mountains be propitiated. Om, may the rivers, men and Yakṣas be propitiated. Om, may the

malignant spirits be propitiated. Om, may the Piśācas (the ghots) be propitiated. Om, may the Suparṇas be propitiated. Om, may the Bhūta be propitiated. Om, may the four kinds of living beings be propitiated. Om, may Dakṣa be propitiated. Om, may Pracetas be propitiated. Om, may Marīci be propitiated. Om, may Atri be propitiated. Om, may Aṅgiras be propitiated. Om, may Pulastya be propitiated. Om, may Pulaha be propitiated. Om, may Kratu be propitiated. Om, may Nārada be propitiated. Om, may Bhṛgu be propitiated. Om, may Viśvāmitra be propitiated. Om, may Kaśyapa be propitiated. Om, may Jamadagni be propitiated. Om, may Visiṣṭha be propitiated. Om, may Svāyambhuva be propitiated. Om, may Svārociṣa be propitiated. Om, may Tāmasa be propitiated. Om, may Raivata be propitiated. Om, may Cakṣus be propitiated. Om, may Mahātejas be propitiated. Om, may Vaivasvata be propitiated. Om, may Dhruva be propitiated. Om, may Dhava be propitiated. Om, may Anila be propitiated. Om, may Prabhāsa be propitiated.

नीवीती ।

ॐ सनकस्तृप्यताम्। ॐ सनन्दनस्तृप्यताम्।
ॐ सनातनस्तृप्यताम् । ॐ कपिलस्तृप्यताम्।
ॐ आसुरिस्तृप्यताम् । ॐ वोढुस्तृप्यताम् ।
ॐ पञ्चशिखस्तृप्यताम्।।
ॐ सनन्दनस्तृप्यताम्। ॐ सनातनस्तृप्यताम्।
ॐ कपिलस्तृप्यताम्। ॐ आसुरिस्तृप्यताम्।
ॐ वोढुस्तृप्यताम्। ॐ मनुष्याणां
कव्यवाहस्तृप्यताम्। ॐ अनलस्तृप्यंताम्।
ॐ सोमस्तृताम्।। ॐ यमस्तृप्यताम्।
ॐ अर्य्यमातृप्यताम्।। ३।।

Wearing the sacred thread in the form of a garland (Nivītī—Om, may Sanaka be propitiated. Om, may Sanandana be propitiated. Om, may Sanātana be propitiated. Om, may Kapila be propitiated. Om, may Asuri be propitiated. Om, may Vodhu be propitiated. Om, may the Kavyavāhs of men be propitiated. Om, may Soma be propitiated. Om, may Yama be propitiated. Om, may Aryamā be propitiated.

प्राचीनावीती।

ॐ अग्निष्वात्ताः पितरस्तृप्यंताम्।
ॐ सोमषाः पितरस्तृप्यंताम्।
ॐ बर्हिषदः पितरस्तृप्यन्ताम्।।
यमाय नमः। धर्मराजाय नमः।
मृत्यवे नमः। अन्तकाय नमः ।
वैवस्वताय नमः।। कालाय नमः।।
सर्वभूत क्षयायस नमः।। औदुम्बराय नमः ।
दध्नाय नमः। नीलाय नमः। परमेष्ठिने नमः।
वृकोदराय नमः। चित्राय नमः।।
चित्रगुप्ताय नमः।।४।।

Wearing the sacred thread over the right soulder and under the left arm (Prācīnāvītī).

Om, may the manes Aganiṣvāttas be propitiated. Om, may the manes Somasthas (Saumyāsaḥ) be propitiated. Om, may the manes Barhiṣads be propitiated. O beisance to Yama. Obeisance to Dharmarāja. Obeisance to Mṛtyu. Obeisance to Āntaka. Obeisance to Vaivasvata. Obeisance to Kala. Obeisance to the slayer of all living beings. Obeisance to Audumbara. Obeisance to Dadhna. Obeisance to Nīla. Obeisance to Parameṣṭhin. Obeisance to Vṛkodara (Brahman). Obeisance to Citra. Obeisance to Citragupta.

ब्रह्मादिस्तम्बपर्य्यन्तं जगत्तृप्यतु।।
ॐ पितृभ्यः स्वधा नमः। ॐ पितामहेभ्यः स्वधा
नमः। ॐ प्रपितामहेभ्यः स्वधा नमः। ॐ मातृभ्य
स्वधा नमः। ॐ पितामहोभ्यः स्वधा नमः।
ॐ प्रषितामहीभ्यः स्वधा नमः। ॐ माताहेभ्यः
स्वधा नमः। ॐ प्रमातामहेभ्यः स्वधा नमः।
ॐ वृद्धप्रमातामहेभ्यः स्वधानमः तृप्यतामिति ।
उदीरतामवर उत्परसो उन्मध्यमाः पितरः
सोम्यासः।। असुंय ईयुरवृकात्रृतज्ञास्तेनोऽवन्तु-
पितरोहवेषु।। गोत्रेच्चारणेन प्रथमाञ्जलिः पितः।
ॐ अङ्गिरसो नः पितरो०। अथर्वाणोभृगवः०।
तेषां वयं सुमतौ यज्ञिपानां अपि भद्रे सौमनसे
स्याम। ॐ आयन्तु नः पितरः सौमयासोग्निष्वात्ताः
पथिमिभर्देवयानैः। अस्मिन्यज्ञे स्वधया मदन्तो-
ऽधिब्रुवन्तु तेऽवन्त्वस्मान्।। ५।।

May the universe from Brahma to a blade

of grass be propitiated. Obeisance and Svadhā to the manes, Obeisance and Svadhā to the grandfathers. May our Pitts of gentle face, the Agnisvattas come unto this sacrifice through the paths of gods, elated with Svadha; let them protect us and speak within me.

ॐ ऊर्ज्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्नुतं स्वधा स्थ तर्पयत मे पितॄन्॥ ॐ पितृभ्यः स्वा नमः। ॐ पितामहेभ्यः स्वधा नमः। ॐ प्रपितामहेभ्यः स्वधा नमः। ॐ मातामहेभ्यः सवधा नमः। ॐ प्रमाता- महेभ्यः स्वधा नमः। ॐ वृद्धप्रमातामहेभ्यः स्वधा नमः। पितामहस्य॰ । ॐ अक्षन्पितरो अमीमदन्त पितरो अमी तृप्यन्तः पितरं शं(स्व)धध्वं पिबेह पितरोऽपि वानत्रयांश्च भवनपिवत्रत्वा रथपति ते जातवेदाः स्वधाभिर्यज्ञं सुकृतं जुषस्व?। ऽमधुवाता ऋतायते मधु क्षरन्ति सिन्धवः। माध्वीर्नः सन्त्वोषधीर्मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः। मधु द्यौरस्तु नः पिता मधु मान्नो वनस्पतिमर्धुभाम् अस्तु सूर्य्यो माध्वीर्गावो भवन्तु नः॥ ६॥

Om, repeating the mantra Ūrjaṁ vahantiḥ etc. may the Pitrs be propitiated. Obeisance to Pitṛs and Svadhā. Obeisance to Pitāmahas (grandfathers) and Svadhā. Obeisance to Mātāmahas (maternal grandfathers) and Svadha. Obeisance to Pramātāmahas (maternal great grandfathers) and Svadhā. Obeisance to Vṛddhapramātāmahas (maternal great-great-gandfathers) and Svadhā. Let the imperishable Pitts of Pitāmahas be Propitiated. These Pitrs within me be propitiated. Then repeat the mantras "Pitaraḥ Svadhadhvam" etc.

प्रपितामहस्याञ्जलिदानम्। ॐ नमो वः पितरो रसाय नमो व पितरः शुष्माय नमो वः पितरो जीवाय नमो व पितरः स्वधायै: नमो वः नमो वः पितरो घोराय नमो वः पितरो मन्येव। नमो वः पितरो गृहान्न पितरो दत्तः। नमो वः पितरो दध्मे तद्वः पितरो वासः। मातामहानां त्रिरञ्जलि॰। ततो मात्रादीनां॰ ॥७॥

Then Añjali (joined palms) be offered to great grand-father. Obeance unto ye, O Pitṛs. Obeisance to Rasa. Obeiance to ye, O Pitṛs. Obeisance to Śuṣma. Obeisance to ye O Pitṛs. Obeisance to jīva. Obeisance to ye O Pitṛs. Obeisance to Svadhā. Obeisance to ye Pitṛs. Obeisance to Manyu. Obeisance to ye Pitts. Our homes are your residence, O ye Pitṛs. Three Añjalis are offered to maternal grand-fathers. Then to mothers and others.

ये चास्माकं कुले जाता अपुत्रा गोत्रिणो मृताः॥
ते तृप्यनतु मया त्तं वस्त्रनिष्पीडनोदकम्॥८॥

Those who are born in our family, those who died issueless, let those be propitiated. I have offered water by squeezing this cloth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे देवातिर्पणनिरूपणं नाम पञ्चदशोत्तरद्विशततमोऽध्यायः॥ २१५॥

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वैश्वदेवं प्रवक्ष्यामि होमलक्षणमुत्तम्॥ प्रज्वाल्य चाग्निं पर्य्युक्ष्य ॐ क्रष्मादमग्निं प्रहिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः॥ इहैवायामितरो जातवेदा देवेभ्योहव्यं वहतु प्रजानत्॥

ॐ पावक वैश्वानर इदमासनं अरणीगर्भसंस्कृततेजोरूप महाब्रह्मन् मुहूर्त्ता स्त्रिषु वैश्वानरं प्रतिबोधयामि। ॐ वैश्वानरे न उभयं आप्रयातु परावतः॥ अग्निं स्वद्युतीरूपपृष्ठो दिवि पृष्ठोऽश्वि पृथिव्यां पृष्ठा विवेवा ओषधी चाविवेश वैश्वानरः सहसा पृष्ठोऽग्निः नमो दिव्य स षष्ठां नक्तम्॥ १॥

Brahmā said :—I shall explain the charateristics of the Homa called Vaiśvadeva. First repeat the mantra "Kravyādam Agnim," etc after kindling the fire and performing Paryukṣana (Sprinkling of water) Om, O Pāvaka (fire god) Vaiśvānara, here is seat unto yousanctified by Araṇīgareṇa".

O Mahā Brahman! I am wakening up Vaiśvānara. Then repeat the mantra "Om Vaiśvānareṇa"

ॐ प्रजापतये स्वाहा। ॐ सोमाय स्वाहा। ॐ बृहस्पतये स्वाहा। ॐ अग्निषोमाभ्यां स्वाहा। ॐ इन्द्राग्निभ्यां स्वाहा। ॐ द्यावापृथिवीभ्यां स्वाहा। ॐ इन्द्राय स्वाहा। ॐ विश्वेभ्यो देवेभ्यः स्वाहा। ॐ ब्रह्मणे स्वाहा। ॐ अद्भ्यः स्वाहा। ॐ ओषधिवनस्पतिभ्यः स्वाहा। ॐ ग्रह्यय। ॐ देवदेवताभ्यः स्वाहा। ॐ इन्द्राय स्वाहा। ॐ इन्द्रपुरुशेभ्यः स्वाहा। ॐ यमाय स्वाहा। ॐ यमपुरुषा स्वाहा। ॐ सर्वेभ्यो भूतेभ्यो दिवाचारिभ्यः स्वाहा। ॐ वसुधापितृभ्यः स्वाहा। ॐ ये भूता प्रचरन्ति दीना च निमिहन्तो भुवनस्य मध्ये। तेभ्यो बलिं पुष्टिकामो ददामि मयि पुष्टिं पुष्टिपतिर्ददातु। ॐ आचाण्डालपतिर्ददातु आचाण्डालपतितवायसभ्यः॥ २॥

Oṁ Svāhā to Prajāpati. Oṁ Svāhā to Soma. Oṁ Svāhā to Bṛhaspati. Oṁ Svāhā to Indra and Agni. Oṁ Svāha to Indra and Agni. Oṁ Svāhā to Earth and Heaven. Oṁ Svāhā to Indra, Oṁ Svāhā to all Devas. Oṁ Svāhā to Brahman. Oṁ Svāhā to Devas. Oṁ Svāhā to Brahman. Oṁ Svāhā to waters, to herbs and plants, to the planets, to the deities, to Indra, to Indra's officers, to Yama to the officer of Yama, to all beings roaming the firmament, to Vasudhā Pitṛs I offer oblation to those beings which, in their woe, ram in the mid-word and desire all round nourishment. May Puṣṭipati grant me nourishment. May he grant everthing even th Cāṇḍālas and crows.

॥ इति श्रीगरुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे वैश्वदेवनिरूपणं नाम षोडशोत्तरद्विशततमोऽध्यसाय:॥ २१६॥

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अथ सन्ध्याविधिं वक्ष्ये द्विजातीनां समासतः॥
अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ॥ १॥
यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः॥ २॥

Brahmā said :— I shall mention in brief, the process of Sandhyā for the twice-born. Whether he is pure or impure, whether he is in any plight or not, whoever remembers the lotus-eyed Lord Viṣṇu is pure internally and externally.

गायत्रीच्छन्दो विश्वामित्रऋषिस्त्रिपात्॥
समुद्राः कुक्षिश्चन्द्रादित्यौ लोचनौ।
अग्निर्मुखम्। विष्णुर्हृदयम्। ब्रह्मरुद्रौ शिरः।
रुद्रः शिखा ! उपनयने विनियोगः।
ॐ भूः पादे। भुवः जानुति। स्वः हृदये।
महः शिरसि। जन शिखायाम्। तपः कण्ठे।
सत्यं ललाटे। ॐ हृदयाय नमः। ॐ भूः
शिरसे स्वाहा। ॐ भुवः शिखायै वौषट्।
ॐ स्वः कवचाय हुं। ॐ भूर्भुवः स्वः
अस्त्राय फट्॥ ३॥
ॐ भूः भुवः ॐ स्वः ॐ महः ॐ जनः
ॐ तपः ॐ सत्यं ततस्त्रिपदा।
ॐ आपो ज्योऽती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम्।
ॐ सूर्य्यश्चेत्यादि। ॐ आपः पुनन्त्वित्यादि।
ॐ अग्निश्चेत्यादि॥ ४॥
ॐ आयातु वरदे देवि ! पूर्वाह्ले ब्रह्मदेवता॥
गायत्री नाम या सन्ध्या रक्ताङ्गी रक्तवाससा॥
वरहंससमारूढा श्रीमत्पुष्करसंस्थिता॥ ५॥
कमण्डलुधरा शान्ता अक्षमालाविधारिणी॥
आयातु वरदा देवी मध्याह्ले श्वेतरूपिणी॥ ६॥

Om, the metre is Gāyatrī. The sage is Viśvāmitra. It has three feet. The ocean is its belly. The moon and the sun are its eyes. The fire is its mouth, Viṣṇu is its heart, Brahmā is its head. Rudra is its tuft. Its use is in the investiture of sacred thread. Oṁ Bhūḥ Nyāsa on the foot, Bhuvaḥ on the kness, Svah on the head, Janah on the tuft, Tapaḥ on the throat, Satyam on the forehead. Oṁ obeisance to the heart. Oṁ Bhūḥ Svāhā to the head. Oṁ Bhuvaḥ Vauṣat to the tuft. Oṁ Svaḥ Hum to the Kavace. Oṁ Bhūrbhuvaḥ. Svāhā Phaṭ to the Astra. Oṁ Bhiah Oṁ Bhuvaḥ Oṁ Svah Oṁ Mahaḥ Oṁ Tapaḥ Oṁ Satyam. Then the three-footed Gāyatrī Mantra "Apo Jyotīraso" Mṛtam

Brahma Bhūrbhuvasvaḥ." Then then Mantra "Sūryaśca" in the morning "Āpaḥ punantu" etc. in the midday and "Agniśca" etc. in the evening.

माहेश्वरी च सावित्री शुक्लवस्त्रादिमण्डिता॥
वृषस्कन्धसमारूढा त्रिशूलवरधारिणी॥७॥

O you, the grantress of Boons, you are of white hue in the forenoon. You the great goddess of Gāyatrī wearing white cloth, You are seated on the shoulders of a bull. You hold the excellent thrident.

आयातु वरदा देवी अपराह्ने सरस्वती॥
अतसीकुसुमप्रख्यावैष्णवी गरुडासना॥८॥

May the goodess of Gāyatrī of dark hue come at midday, like the flower of Atasī, Viṣṇu's deity seated on Garuḍa, wearing yellow cloth and holding Śaṅkha, Cakra, Gadā and Padma.

पीतवस्त्रा शङ्खचक्रगदापद्मसमन्विता॥
श्वेतवर्णा समुद्दिष्टा रविमण्डलसंस्थिता॥९॥

She is white hue, seated in the solar sphere on a white lotus. She is decorated with white flowers. May Sarasvatī the form of Gāyatrī in the evening, the goddess granting boons come hither.

श्वेतपद्मसनासीना श्वेतपुष्पोपशोभिता॥
ॐ आपो हिष्ठा मयो भुवस्ता न उर्ज्जे दधात नः॥१०॥
महेरणाय चक्षुसे। ॐ यो वः शिवतमो रसः। तस्य भाजयेतेह नः। उशतीरिव मातरः। ॐ तस्मा अरङ्गमाम वो यस्य क्षयाय जिन्वथ। आपो जन यथा च नः॥ ॐ समित्रिया न आप ओषधयः सन्तु ॐ दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यञ्च वयं द्विष्मः। ॐ द्रुपदादिव मुमुचानः स्विन्नः सनातो मलादिव॥ पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः॥ ॐ ऋतं च सत्यं चाभीद्धात्तपसोद्ध्यजायत। ततो रात्र्यजायत। ततः समुद्रोऽर्णवः समुद्रादर्णवादधिसंवत्सरो अजायत। अहौरात्राणि विदधद्विश्वस्य मिषतो वशी। ।
सूर्य्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्॥
दिवं च पृथिवीं चान्तरिक्षमथो स्वः॥ ११॥

The various mantras-"Om Āpohiṣṭhā" etc.

"Oṁ Tasmā araṅga man avo" etc. "Oṁ sumitriyāna" etc. "Oṁ Durpadādiva" etc "Oṁ ṛtañca satyañca" etc are to be repeted duly.

गायत्र्या विश्वामित्र ऋषिर्गायत्रीछन्दः।
सविता देवता जपे विनियोगः।
ॐ उदुत्यं जातदेवसं देवं वहन्ति केतवः॥ दृशे विश्वाय सूर्य्यम्।
ॐ चित्रं देवानासुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य्य आत्मा जगतस्तस्थुषश्चा ॐ तच्चश्चर्देवहितं पुरस्ताच्छुक्रमुच्चरत्॥
पश्येम शरदः शतं जीवेम शरदः शतम्॥
शृणुयाम शरदः शतम्।
ॐ विश्वतश्चतुक्षरुत विश्वतोमुखो- विश्वतो बाहुरुत विश्वतस्तपात्॥
संबाहुभ्यां धमति संपतत्रैद्यावर्भूमी जनयन्देव एकः।
देवा गातुविदो नाङ्गविद्वानाद्धमितमनसस्पत इमं देवयज्ञं स्वाहा वातेधाः जपेत्॥१२॥

The Mantras to be repeated thereafter-Om, the sage of Gāyatrī is Viśvāmitra; the metre is Gāyatrī. Savitṛ is the deity. Its use is in Japa "Om udu tyam." etc, "Om cittraṁ devānām" devānām" etc. "Oṁ taccakṣuḥ etc. "Oṁ Viśvatascakṣuḥ" etc. are to be repeated.

उत्तरे शिखरे जाते भूम्यां पर्वतवासिनी॥
ब्रह्मणा समनुज्ञाता गच्छ देवि ! यथासुखम्॥१३॥

Born of the excellent summit, residing on the mountain on the surface of the Earth and permitted by Brahmā O Goddess! be pleased to depart according to convenience.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे सन्ध्याविधिनिरूपणं नाम सप्तदशोत्तरद्विशततमोऽध्यायः॥ २१७॥

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ब्रह्मोवाच

व्यास! श्राद्धमहं वक्ष्ये भुक्तिमुक्तिप्रदं नृणाम्॥
पूर्वं निमन्त्रयेद्विप्रान्विशेषाद्ब्रह्मारिण:॥१॥

Brahmā said :—O Vyāsa, I shall explain the procedure of Śrāddha which yields worldly enjoyments and salvation to men. The performer of Śrāddha shall invite Brahmins particularly Brahmacārins (unmarried students).

प्रदक्षिणोपवीतेन देवान्मोपवीतिना॥
पितृन्निमन्त्रयेत्पादौ क्षालयेद्वाक्यमन्त्रत:॥२॥

For the worship of devas, the sacred thread should be in the normal way and for the worship of Pitṛs, the sacred thread should be in the Prācīnāvīta form (on the right right shoulder and under the left arm), when the worship of feet is to be performed 'Saṁyoga' mantra is to be used.

ॐ स्वागतं भवद्भिरिति प्रश्न:।
ॐ सुस्वागतमिति तैरुक्ते ॐ विश्वेभ्यो
देवेभ्य एतत्पादोदकमर्घ्यं स्वाहेति देवब्राह्मण-
पादयोर्देवतीर्थेनाभुग्नकुशसहितजलदानम्॥३॥

The householder asks-0m, you all have come?" When they reply-"Om, well. Well, we have come" the house-holder says-"Om, To Viśvedevas (to all Devas), here is the water offering and Arghya Svāhā" offers the sacred deity wter through the bent Kuśa grass on the feet of the brahmin intended to be (the representative of) Viśvedevas.

ततो दक्षिणाभिमुखेन वामोपवीतेनामुक-
गोत्रेभ्यो अस्मत्पितृपितामहप्रपितामहेभ्यो
यथानामशर्मभ्य एतत्पादोकमर्घ्यं
स्वधेति 'पित्रादिब्राह्मण पादयो
पितृतीर्थेन आभुग्नकुशकुसुमसहितं जलदानम्॥४॥

The householder faces the south. He wears the sacred thread in the opposite way and repeats the names and Gotra of the person to whom he performs Śrāddha and says "here is the offering of water to the feet and Arghya, Svadhā." He takes the sacred Pitṛ water and pours it through the bent Kuśa grass alongwith flowers over the feet of the brahmin intended to represent the Pitṛs.

एवं मातामहादिभ्य:। एतदाचमनीयं स्वाहा स्वधेति॥
ब्राह्मणहस्ते एषावोऽर्घ्य इति ब्राह्मणहस्ते पुष्पदानम्॥५॥

Similarly, for maternal grandfather and others. 'Here is the Ācamanīya water, Svāhā, Saying so it is poured into the hand of the brahmin. 'Here is Arghya,' saying so, the flower is handed to the brahmin.

ॐ सिद्धमिदमासनम् इह सिद्धमित्यभिधाय
ॐ भू: ॐ भुव: ॐ स्व: ॐ मह:
ॐ जन: ॐ तप: ॐ सत्यमिति
सप्तव्याहृतिभि: पूर्वमुखंदेवब्राह्मणोपवेशनम्॥
उत्तरदिङ्मुखंपितृब्राह्मयोणोपवेशनम् ॥
ॐ देवताभ्य: पितृभ्यश्च महायोगिभ्य एव च॥
नम: स्वधायै स्वाहायै नित्यमेव भवन्तुते इति त्रिर्जपेत्॥६॥
ॐ अद्यास्मिन्देशे अमुकमासे अमुकराशिंगत
सवितर्यमुकतिथावमुकगोत्राणामस्मत्पितृ-
पितामहप्रपितामहानां यथानामशर्मणां
विश्वेदेवपूर्वकं॰ श्राद्ध करिष्यते।
ॐ विश्वेभ्यो देवेभ्य: स्वाहा
ॐ विश्वेदेवानावाहयिष्ये।
आवाहायेत्युक्ते ॐ विश्वदेवा:
स आगम शृणुताम इमँ हवम्॥
एदं बर्हिर्निषीतद ॐ विश्वेदेवा: शृणुतेमँ
हवं मे य अन्तरिक्षे य उपद्यविष्ट।
ये अग्निजिह्वा उत वा यजत्रा
आसद्यास्मिन्बर्हिषि मादयध्वम्।
ॐ ओषधय: संवदन्ते सोमेन सह राज्ञा।
यस्मै कृणोति ब्राह्मणस्तँ राजन्पारयामसि ।
ॐ आगच्छन्तु महाभागा विश्वेदेवा महाबला:॥
ये अत्र विहिता: श्राद्धे सावधाना भवन्तु ते॥
ॐ अपहतासुरा रक्षांसि वेदिषद
इति त्रिर्भियवविकिरणम्॥७॥

The householder then says that in such and such a place, in such and such a month, in such and such transit of the sun, in such and such Tithi (day of the lunar fortnight he is preparing

to perform the Vaiśvadeva Śrāddha of his father, grandfather and great greandfather of such and such gotra and named such and such.

He asks the brahmins 'Is the seat ready?' When they says 'Yes, it is ready' he begins Oṁ Bhūḥ, Oṁ Bhuvaḥ, Oṁ Svaḥ, Pṁ Mahaḥ, Oṁ Janah, Oṁ Tapaḥ, Pṁ Satyam-These are the seven Vyāhṛtis. With these he snakes the brahmin representing gods sit facing the east. Then he makes the other brahmin representing the Pitrs sit facing the north. Then he goes round them saying-"Obeisance, obeisance, always obeisance to the deities, to the Pitrs of great Yogic power, obeisance to Svadhā and Svāhā" He repeats this thrice.

Again, he takes the Saṅkalpa as mentioned in the first paragraph of this section. Oṁ Svāhā unto the Viśve Devas. I shall invoke the Viśve Devas. When they give permission saying "Yes Invoke," he repeats the Mantra 'OṁViśve devāḥ śṛṇuteman' etc. upto 'Rājānam pārayāmasi' and invokes, May the powerful Viśve Devas of noble dignity come. Those who are engaged in this Śrāddha shall be cautious. Om, may the platform be free from Asuras and Rākṣasas. After this, he scatters barley grains thrice.

ॐ पात्रमहं करिष्यते।
ॐ कुरुष्वेत्यनुज्ञातः साग्रकुशपत्रद्वयं प्रदेशप्रमाणं कृत्वा ॐ पवित्रे स्थो वैष्णव्यौ अनेन कुशान्तरेण छित्त्वा ॐ विष्णुर्मनसा पूतेस्थ इत्भ्युक्ष्य कुशान्तरेण त्रिवृतं कृत्वा पात्रे पवित्रनिषेवणम्॥८॥

The householder then says : Oṁ, I shall prepare the Pātra (the vessel) when they permit saying 'Yes do' he takes the blades of Kuśa grass and twists them in the form of Trivṛt Pavitra repeating the Mantras 'Pavitre stho vaiṣṇavyau' and 'Oṁ Viṣṇu Pūte sthaḥ' and places the avitra inside the viessel.

ॐ शन्नो देवीरभिष्ट आपो भवन्तु पीतये।
शंयोभिस्रवनतु न इति पात्रे जलदानम्॥
ॐ यवोऽसि यव यास्माद्वेषो यवरातीरीति यवदानम्।
गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम्॥
ईश्वरीं सर्वभूतानां ता (त्वा) मिहोपह्वये श्रियमिति गन्धदानम्।
ॐ यसा दिव्या आपः पयसा संबभूतुर्या अन्तरिक्षउत पार्थवीर्य्याः ॥
हिरण्यवर्णा यज्ञियास्तान आपः शिवाः शं स्योना सुहवा भवन्तु।
ऐषाऽर्घो नम इति ब्राह्मणहस्ते जलं दत्त्वानेनैव पात्रेण पवित्रग्रहणं कृत्वा संस्रवं पवित्रं च ब्राह्मणपार्श्वे दद्यात् ।
ततः प्रथमपात्रे संस्रदजलं संस्थाप्य कुशोपरि ऊद्‌र्ध्वमुखं स्थापनं कुय्यर्सात्॥
तदुपरि कुशदानम्॥ ९॥

Repeating the mantra 'Oṁ śanno devīḥ' he pours water in the vessel. Repeating the mantra 'Oṁ yavosi' etc., he puts the yava grains. Repeating the mntra 'Gandha Dvārām etc' he offers the scents. Repeating the mantra 'Oṁ yā divyā āpaḥ' etc., he offers water to the brahmin and places the Saṁśrava and Pavitra near the brahmin. Then pouring the Saṁśrava water in the former vessel he places it over the Kuśa gras upright and places a blade of Kuśa over it also.

विश्वेभ्यो देवेभ्यः एतानि गन्धपुष्प-धूपदीवासो युगयज्ञोपवीतानि नमः।
गन्धादिदानमच्छिद्रमस्तु।
अस्त्विति ब्राह्मणप्रतिवचनम्॥ १०॥

Here are these scents, flowers, incense, lamp, a pair of garments and Sacred Thread to the Viśvedevas. Obeisance. Let this offer of sents, etc., be unimpaired. The brahmins say 'Be it so':

ततः पितृपितामहप्रपितामहानां मातामहप्रमातामहवृद्धप्रमातामहानां सपत्नीकानां श्राद्धमहं करिष्यते इति अनुज्ञावचम्॥
कुरुष्वेति ब्राह्मणैरुक्ते।
ॐ देवताभ्य्यः पितृभ्यश्च॰ इति त्रिर्जपेत्॥ ११॥

Then he seeks permission saying 'Shall I perform the Śrāddha of Pitṛs, grandfather, great grandfather, maternal grandfather,maternal great grandfather and maternal great great grandfather?" When the brahmins say 'Yes, do,' he repeats 'Oṁ Devatābhyaḥ' etc thrice.

ओं अमुकगोत्रभ्योऽस्मपितृपितामहेभ्यो
यथानामशर्मभ्य: सपत्नीकेभ्य: इदमानं स्वधा
इति ब्राह्मणवामे आसन दानम्।। ओं पितृना-
वाहयिष्ये।। ओं। आवाहयेत्युक्ते ओं
उशन्तस्त्वा निधीह्युशनत: समिधीमहि।।
उशन्नु शत आवह पितृन्हविषे अत्तवे।।
ॐ आयन्तु न: पिरत: सौम्यासो-
ऽग्निष्वात्ता: पथिभिर्देवयानै:।
अस्मिन्यज्ञे स्वधया मदन्तो-
ऽधिब्रुन्तु तेवन्त्वस्मान् इत्यावाहनम्।।
ओं अपहता सुरा रक्षांसि
वेदिपद: इति तिलविकिरणम्।।
पूर्ववक्रमेण स्थापितपात्रेषूदकदानम्।।
ओं तिलोऽसि सोमदेवत्यो
गोसवो देवनिर्मित:।।
प्रत्नमद्भि: पृक्त: स्वधयापितृँल्लोका-
पश्चाणीहि न: स्वाहा इति तिलदानम्।। १२।।

Here is the seat and Svadha unto our, father, grand-father, etc., of such and such names accompanied by their wives. Saying so, he places the seat towerds the left of the brahmin. Om, I invoke the Pitrs. The brhmin says 'yes invoke.' He repeats the mantra 'Om āyantu naḥ pitaraḥ,' etc., Thus the invocation. Then 'Oṁ may the Asuras and Rākṣsas clear away from the platform.' He scatters Tila grains. Repeating the mantra 'Tilosi Somadaivatho' etc and hands over Tila seeds to the Brahmin.

गन्धपुष्पे हस्ताभ्यां दत्त्वा पितृपात्रमुत्थाप्य
या दिव्येति पठित्वा अमुकगोत्रास्मप्ति: !
अमुकदेवशर्मन् ! सपत्नीक ! एष तेऽर्घ्य: स्वधा।।
सपवित्रं पात्रं गृहीत्वा वामपार्श्वे दक्षिणे कुशोपरि
ओं पितृभ्य: स्थान मसीत्यधोमुखपात्रस्थापनम्।। १३।।

After giving scents and flowers to the brahmin he takes the Pitrpatra and repeats 'Yā divya' etc. Om. My father of such and such gotra and such and such a name accompained by thy wife, here is Arghya and Svadhā unto thee. The vessel with Pavitra is then placed on the left side of the Brahmin over the Kuśa grass. Repeating the Mantra 'Oṁ Pitṛbhyaḥ sthāna-masi' he places the vessel face down.

ॐ शुंधन्तां लोका: पितृसदना:
पितृसदनमसि। अधोमुखपात्रस्पर्शनम्।
अमुकगोत्रेभ्योऽस्मत्पितृपितामह प्रपितामहेभ्य:
सपत्नीकेभ्य एतानि गन्धपुष्पधूपदीपवासो-
गुणसोत्तरीययज्ञोपवीतानि व: स्वधा
पितृतीर्थेन गन्धादिदानम्।
गन्धादिदानमक्षय्यस्तु।। संकल्पसिद्धिरस्तु।।
ब्राह्मणवचनम् एवं मातामहादीना-
मनुज्ञापनादिकर्म।
ॐ यादिव्येतिभूमिसंमार्जनम्। ततो
घृताक्तमन्नं गृहीत्वा दक्षिणोपवीती
पितृब्राह्मणम् ॐ अग्नौ करणमहं।
ओं कुरुष्वेति तेनोक्त ओं अग्नये
कव्यवाहनाय स्वाहा इति
आहुतिद्वयं देवब्राह्मणहस्ते दत्त्वा
अवशिष्टान्नं पिण्डार्थं स्थापयित्वा अपरमर्द्धं
पित्रादिपात्रे मातामहादिपात्रे च नि:क्षिपेत्।। १४।।

'Om, may the worlds occupied by the Pitrs be sanctified. Thou art the seat of the Pitrs,' he touches the vessel face down. Thou art the ball of rice soaked in ghī. He asks the Pitrbrahmin 'Shall I place it on fire? then he says, 'Yes do' Oṁ Svāhā unto Agni the bearer of Kavya and sprinkles two drops of ghī in the hands of Deva brahmin and gives a portion of the ball of rice in his hand. A portion of the rice is kept forthe ball of rice (pinda) and the remaining is put in the vessel of Pitrs and that of maternal grandfather.

पात्रमुद्रादि निधाय कुशं दत्त्वा अधोमुखाभ्यां
पाणिभ्यां पात्रं गृहीत्वा ॐ पृथिवी ते पात्रं
द्यौरपिधानं ब्राह्मणस्य: मुखे अमृते अमृतं
जुहोमि स्वाहा पात्राभिमन्त्रणम्।
इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्।
समूढमस्य पांसुरे। विष्णो हव्यं रक्षस्व
इत्यन्नमध्ये अधोमुखद्विजाङ्गुष्ठनिवेशनम्।। १५।।

He covers the vessel with Kuśa grass and lifts it with both the hands kept prone. Repeats the mantra 'Om Pṛthivi to patram' etc and invokes the vessel. Repeating the mantra 'Idam Viṣṇuḥ' etc, the thumb of the Brahmin is placed in the middle of the rice.

अपहतेति त्रिर्यवविकिरणम्।
ॐ निहन्ति सर्वं यदमेध्यवद्भ-
वेद्धताश्च सर्वेऽसुरदानवा मया॥
रक्षांसि यक्षाः सपिशाचसङ्घा हता मया
यातुधानाश्च सर्वे इति सिद्धार्थविकिरणम्॥ १६॥

Repeating the mantra 'Apa hata' he scatters Nava grains thrice. Reaping the mantra 'Oṁ Nihanmi' etc. he scatters the sum of money intended.

ततो धूरिलोचनसंज्ञकेभ्योदवेभ्यएतदन्नं सघृतं
सपानीयं सव्यञ्जनं स्वाहेति वारिकुशाद्यैरनुसङ्कल्पनम्।
ॐ अन्नमिदमक्षय्यमस्तु ॐ संङ्कल्पसिद्धिरस्तु॥ १७॥

Oṁ Svāhā, here is the rice with ghī, pickles and drinking water to the gods named 'Madhuvilocana' with water and Kuśa the same is contemplated as such. Om, may this rice be unimpaired. Om, may the contemplated be realised.

ततो विपरीतोपवीतेन सव्यञ्जनं सघृतमन्नं पित्रादि
ब्राह्मणपात्रे निधाय तदुपरि भूमिसंलग्नकुशं
दत्त्वा ॐ पृथिवी ते पात्रं इति मन्त्रेण उत्तानाभ्यां
पात्रं गृहीत्वा ॐ इदं विष्णोरित्यन्नोपरि
उत्तानं द्विजाङ्गुष्टं निवेशयेत्॥
ॐ अपहतेति तिलविकिरणम्।
भूमिपातितवामजानुः अमुकगोत्रेभ्यः
अस्मत्पितृपितामहेभ्यः सपत्नीकेभ्यः एतदन्नं सघृतं
सपानीयं सव्यञ्जनं प्रतिषिद्धवर्जितं स्वधा।
अन्नं सङ्कल्प्य ॐ ऊर्जं वहन्तीरमृतं घृत पयः
कीलालं परिस्रुतं स्वधास्तु तर्पयत मे पितरम्।
दक्षिणामुखवारिधारात्यागः॥ १८॥

Then wearing the sacred thread in the opposite direction he places all foodstuffs, side-dishes, ghī etc in vessel in front of the Pitṛbrahmin and places a blade of grass half covering the vessel and half over the ground. Then be lifts the vessel with his palms supine repeating the mantra 'Oṁ Pṛthivī' etc. Repeating the mantra 'Idaṁ Viṣṇoḥ' he places the thumb of the biahmin in supine position over the foodstuff. Then he repeats the Mantra 'Apahata' etc and scatters gingelly seeds. He then kneels with his left knee touching the ground. Here is the fodstuff with side dishes, drinking water and ghī, devoid of forbidden food, and Svadhā unto my Pitṛs, Pitāmaha, etc. accompanies by their wives and named such and such belonging to such Gotra. The Saṅkalpa (contemplation) for the food is the mantra 'Om Ūrjam Vahantīḥ etc. He then pours a few drops of water facing the South.

ॐ श्राद्धमिदमच्छिद्रमस्तु ॐ सङ्कल्पसिद्धिरस्तु ॥
ॐ भूर्भुवः स्वस्तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि
धियो यो नः प्रचोदयात् इति विससंजित्वा ॐ
मधुवाता ऋतायते मधुक्षरन्तु सिन्धवः माध्वीर्नः
सन्त्वोषधीर्मधुनक्तमुतोषसो मधुमत्पार्थिवं रजः।
मधुद्यौरस्तु नः पिता मधुमान्नो वनस्पतिः
मधुमानस्तु सूर्य्यो माध्वीर्गावो भवन्तु नः।
मधु मधु इति जपः॥ १९॥

Oṁ, may this śrāddha be unimpaired. Oṁ, may the contemplated be realised. Oṁ Bhū Bhuvaḥ Svaḥ, and after that to recites the mantra 'Om Madhu VA*,' etc.

यथासुखं वाग्यता जुषध्वम् इति ब्रूयात्॥
भुक्तवत्सु सप्तव्याधादिकं पितृस्तोत्रं जपेत्॥
तच्च-सप्तव्याधा दशार्णेषु मृगाः कालञ्जरे गिरौ॥
चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे॥ २०॥
तेऽभिजाताः कुरुक्षेत्र ब्राह्मणा वेदपारगाः॥
प्रस्थिता दूरमध्वानं यूयं किमवसीदथ॥ २१॥

He shall then say:—'Ye be pleased to take food conveniently and refraining from speech: He shall then repeat the Pitr Stotra beginning with 'Sapta Vyādhāḥ' ' Seven hunters are in the Daśārṇa lands. the deer are in the mountain Kālañjara. The Çakravāka birds are in the Śaradvṣpa and the Swans are in the Mānasa lake. Those brahmins of noble family and the extensive knowledge of the Vedas are in Kurukṣetra. You have started on a long journey and are likely to be tired out by them. "

ततस्तृप्यस्व दक्षिणाभिमुखो
वामोपवीती तदूत्सृष्टग्रतः॥
ॐ अग्निदग्धाश्चये जीवा
येऽप्यदग्धाः कुले मम॥

भूमौ दत्तेन तृप्यन्तु यान्तु पराङ्गतिम् इति भूमौ कुशोपरि सघृतमंत्र जलप्लुतं विकिरेत॥ २२॥

Then he shall say 'Be satiated.' With the sacred thread worn left-ways and facing south, the mantra 'Om Agnidagdhāḥ' etc shall be repeated. "May the Pitrs who were duly cremated and those who were not, in our family be pleased with what I offer on the Earth and becoming satiated tray they attain the highest goal." Saying so he shall place the rice soaked in ghi on the Kuśa grass on the ground pouring water over it.

ततो ब्राह्मणक्रमेण जनगण्डूषं
दत्वा पर्ववत्सव्याहृतिकां गायत्री
मधुवातेतिव्यृचं जप्त्वा ॐ रूचितं
भवद्भिरिति देवब्राह्मणप्रश्नः।
सूरूचितमिति तेनोक्ते
ॐ शेष मत्रमिति प्रश्नः।
इष्टै सह भोजनम्।
पित्रादिब्राह्मणं वामोवीतेन
ॐ तृप्ताः स्थ इति प्रश्नः।
ॐ तृप्ताः स्म इति तेनोक्ते भूम्यभ्युक्षणं
मण्डलचतुष्कोणं ति लविकिरणम्॥ २३॥

Then water is to be offered to the brahmins in order as the last mouthful. He then repeats Gāyatrī with the Vyāhṛtis and the mantra 'Madhuvāta' etc. He then asks the Deva brahmin 'The food appealed to you, I hope.' When he says 'Yes very much,' he asks—'Om, what shall I do with the remaining food?' The brahmin replies 'Let it be partaken by you along with your near and dear.' Then he asks the Pitṛ brahmin wearing the sacred thread left ways. 'Om I hope you are satiated?' He replies 'Om we are satiated.' Thereafter the ground is sprinkled with water, a circle and a square are drawn and gingelly seeds are scattered.

ॐ अमुकगोत्र! अस्मत्पितः! अमुकदेवदर्शन्! सपत्नीक! एतत्ते पिण्डासनं स्वधा॥ इत्थं रेखामध्ये पितामहाय सव्या हृतिकां गायत्री मधुवातेति त्रिर्जपन्नन्नं साज्यं पिण्डं कृत्वा कुशोपरि अमुकगोत्र अस्मत्पितः! अमुकदेवदर्शन्! सपत्नीक एप पिण्डस्ते स्वधा। इत्थं रेखामध्ये पितामहाय। ततः सव्याहृतिकां गायत्रीं मधुवातेति त्रिर्जेपन्पिण्डविकिरणं पिण्डान्तिके। ॐ लेपभुजः प्रीयन्तामिति स्तरकुशेषु हस्तमार्जनं प्रक्षालितपिण्डोदकेन ॐ अमुकगोत्र! अस्मत्पितः! अमुकशर्मन् सपत्नीक एतत्ते जलमवननिक्ष्व ये चात्रत्वामनुजाश्च त्वामनु तस्मै ते स्वधेति पितृपिण्डसेचनम्॥ पिण्डपात्रमधोमुखं कृत्वा बद्धाञ्जलिः ॐ पितरो मादयध्वं यथाभागमावृषायध्वमिति जपेत्। अपः स्पृष्ट्वा वामेन परावृत्त्य उदङ्मुखः प्राणांस्त्रिः संयम्य षड्भ्य ऋतुभ्यो नमः इति तपः॥ २४॥

O my father! of this name, of this gotra, accompanied by shy wife, here is the seat for the Piṇḍa unto thee and Svadhā. Similarly, for grandfather too in the huddle of the line. Then Gāyatrī with Vyāhṛtis is repeated and the Mantra 'Marino Vātā' etc is repeated thrice. The ball of rice soaked in ghī is placed on the blade of Kuśa grass invoking father and grandfather with respective names Gotra, etc, saying 'Here is the Piṇḍa unto Thee and Svadhā. Then with the Mantras as before, the piṇḍa is scattered. Near the Piṇḍa 'Om may the Lepabhuks (thous who take lambatives) be pleased.' Then he wipes his hand on the Kuśa grass. With the water washing the piṇḍa he repeats the mantra and says "O my father (name Gotra, etc.) accompanied by shy wife, I am snaking this water libation unto thee and to those that are after thee. Svadhā unto thee." Thus the Pitṛpiṇḍa is sprinkled. Then he places the Piṇḍapātra face down. With hands joined together he repeats the Mantra—'Pitar Mādayadhvam' etc. Touching water he turns about on the left and faces the north. He then takes Prāṇayāma thrice and says obeisance unto the six seasons.

वामेनैव परावृत्य पुष्पदानम्॥
अक्षतञ्चाष्टिञ्चास्तु मे पुण्यं शांतिपुष्टि० ।
क्षिणामुखः अमी मदन्तः पितरो
यथाभागमावृषायिषत इति जपः॥
वासः शिथिलीकृत्वाञ्जलिं कृत्वा ॐ नमो
वः पितरो नमो वः इति जपः॥

गृहान्नः पितरो दत्त इति गृहवीक्षणम्।।
ततः सदा वः पितरो द्वेष्म इति वीक्ष्य एतद्वः
पितरो वास इत्युच्चार्य्य अमुकगोत्र एतत्ते
सः स्वधा इति सूत्रदानम्।
वामेन पाणिना उदकपात्रं गृहीत्वा ऊर्जं वहन्तीरमृतं
घृतं पयः इत्यादि पिण्डोपरि धारात्यागः।।२५।।

Turning again to the left a fower is handed over. May this rite be unimpaired and unbothered. May merit accrue. Facing the south he repeats the Mantra 'Amī madanta Pitaraḥ' etc. Untying the upper cloth, and joining palms he says. 'Obeisance unto ye, obeisance unto ye. O Pitṛs, rice of the house is given." Saying this he looks at the house (all round). "Here is your cloth, O Pits of this Gotra and Svadhā." Then the thread is given. He lifts the water pitcher with the left hand. Repeating the Mantra 'Ūrjaṁ vahantīḥ' the water is poured over the piṇḍa.

पूर्वस्थापितपात्रशेषोदकैः प्रत्येकं पिण्डसेचनं
पिण्डमावाह्य गन्धादिदानंपिडोपरि कुशपत्रञ्च
दत्त ॐ अक्षन्नमीमदन्तह्यव प्रिया अधूषत
अस्तोषत स्वभानवो विप्रा नविष्ठयामती।
यो जान्विद्र ते हरीति त्रिर्जपः।।२६।।

From the water pitcher placed before, the remaining water is taken and the piṇḍas are sprinkled. Invoking the pinch, scents etc are given. Kuśa grass and a leaf is placed over the piṇḍa. Then he repeats the Mantra—"Akṣannami"- etc, three times.

ॐ इत्थं मातामहादिब्राह्मणनामाचमनम्।
ॐ ससुप्रोक्षितमस्त्विति भूम्यभ्युक्षणं कृत्वा।।
ॐ अपा मध्ये स्थित देवाः सर्वमप्सु प्रतिष्ठितम्।।
ब्राह्मणस्य करे यस्ताः शिवा आपो भवंतु नः।।
शिवा आपः सन्त्विति ब्राह्मणसाहस्ते जलदानम्।
लक्ष्मीर्वसतिपुष्पेषु लक्ष्मीर्वसति पुष्करे।।
लक्ष्मीर्वसति गोष्ठेषु सौमनस्यं सदास्तु ते।।
सौमनस्यमस्त्विति पुष्पदानम्।।
अक्षतं चास्तु मे पुण्यं शान्तिः पुष्टिर्धृतिश्च मे।।
यद्यच्छ्रेयस्करं लोके तत्तदस्तु सदा मम।।
ॐ अक्ष्वतञ्चारिष्टञ्चास्तु इति यव तण्डुलदानम्।। २७।।

Similarly, everything is performed for the brahmins representing maternal grandfather and others Ācamana "Om, may the sprinkling be excellent." He sprinkles the water. "Om, Gods are stationed in the middle water. Everything is founded in the water. May the water placed in the hand of the brahmin be holy into us all' Then he hands over the water to the brahmin, Lakṣmī is stationed in the lotus. Lakṣmī stays in the cowshed always. Let there be good will of thine for ever." He repeats the Mantra 'Somasya' etc. 'Whatever is progressive and conducive to the welfare in the world shall be mine forever. Om, may this unimpaired and unbothered.' Then Yava grains are given.

अमुकगोत्राणामस्मत्पितृपितामहप्रपितामहाना
सपत्नीकानामिदमन्नपानादिकमक्षय्यमस्त्विति
पित्रादिब्राह्मणहस्ते तिजलदानम्।।
अस्त्विति ब्राह्मणो वदेत्।।
एतन्मातामहादीनामक्षय्यमाशिः ।
ॐ अघोराः पितरः सनतु गोत्रं नो वर्द्धतां-दातारो
नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च।।
श्रद्धा च नो मा व्यगमद्बहुदेयञ्च नोऽस्त्विति।।
अन्नञ्च नो बहु भवेदतिथींश्च लभेमहि।।
याचितारश्च नः सन्तु मा च याचिष्म कञ्चन।
एताः सत्याशिषः सन्तु।। २८।।

'May the food and drink offered to my father, grandfather and great grandfather with their wives, belonging to such and such gotra, be everlasting.' He then hands over the gingelly seeds. The brahmin say 'Be it so' 'May the benediction of. maternal grandfather and others be unending. Om, may the Pits be non cruel. May our gotra flourish. May our donors flourish. May Vedas and progeny flourish. May not our faith recede. May there be much for us to give. May our foodstuffs increase. May we get guests. May there be mendicants flocking to us. Let us not beg of anyone. May these blessings be given.

सौमनस्यमस्तु।।
अस्त्वित्युक्ते प्रदत्तपिण्डस्थाने अर्घ्यार्थपवित्रमोचनम्।
कुशपवित्रं गृहीत्वा तेन कुशेन पित्रादिग्राह्मणं

स्पृष्ट्वा स्वधां वाचयिष्ये–ॐ वाच्यतां–
ॐ पितृपितामहेभ्यो यथानामशर्मभ्यः
सपत्नीकेभ्यः स्वधोच्यताम्॥
अस्तु स्वधा इत्युक्ते ऊर्जं वहन्तीरमृतं
घृमिति पिण्डोपरि वारिधारां दद्यात्॥२९॥

'May there be good will.' When the brahmin says—Be it so' in the place where pinch is given he drops the Pavitra for the sake of Arghya. He then takes up the Pavitra and Kuśa and with it hs touches the brahmin.

He asks—'Shall I recite the Svadhā.' He replies "Oṁ, let it be recited! 'Oṁ, let the Svadhā be announced to father, grandfather and greatgrandfather of such and such names along with their wives.' When the brāhmin says—'Let the Svadhā be presented' he shall repeat the Mantra 'Ūrjaṁ Valiant" and pour water.

ततः ॐ विश्वेदेवा अस्मिन्यज्ञे
प्रीयन्ता-देवब्राह्मणहस्ते यवोदकदानम्॥
ॐ प्रीयन्तामिति तेनोक्ते ॐ देवताभ्य
इति त्रिर्जपेत्॥३०॥

'Om. May Viśvedevas be pleased in this Yajña' saying thus he placed Nava grains in the hand of the brahmin. When he says 'Om, let them be pleased' he shall repeat 'Oṁ devatābhyaḥ' etc. three times.

अधोमुखः पिण्डपात्राणि चालयित्वा आचम्य
दक्षिणोपवीती पूर्वाभिमुखः ॐ अमुकगोत्राय
अमुकदेवशर्म्मणे ब्राह्मणाय सपत्नीकाय
श्राद्धप्रतिष्ठार्थदक्षिणामेतद्रजतं सम्प्रददे इति
दक्षिणां दद्यात्॥
इति देवब्राह्मणाय दक्षिणादानम्॥३१॥

Looking down he moves the Piṇḍa Pātras to and fro and performs Ācamana. He wears the sacred thread in the normal way and faces the east 'Oṁ, I offer unto thee of such and such gotra, named so and so, of brahmanical clan and accompanied by thy wife, this silver piece as Dakṣiṇā for the fulfilment of this Śrāddha. Saying so the Dakṣiṇā is handed over. Similarly, the Dakṣiṇā is given to the Deva-brāhmaṇa also.

ततः पितृब्राह्मणे पिण्डाः सम्पन्ना इति प्रश्नः।
सुसम्पन्ना इति पिण्डे क्षीरधारां दत्त्वा
पिण्डचालनं अतिथिब्राह्मणे पिण्ड पात्रमुत्तानं
कृत्वा ॐ वाजे वाजे वत वाजिनो नो
धनेषु विप्रा अमृता ऋतज्ञाः।
अस्यमध्वः पिबत मादयध्वं तृप्ता यात
पथिभिर्देवयानैरिति पिण्डादिविसर्जनं-
आमावाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी
विश्वरूपे आगान्तां पितरा मातरा चामा
सोमोऽमृतत्वेन गम्यात्।
इति देवविसर्जनम्॥
ॐ अभिगम्यतामिति पितृब्राह्मणविसर्जनम्॥
ब्राह्मणैरनुद्गतस्य निवर्त्तनम्॥
गवादिषु पिण्डप्रतिपादनमिति शेषः॥३२॥

Then facing the Pitṛ Brahmin the question is put 'Are the Piṇḍas ready.' He replies 'Yes very well.' He pours the milk over the Piṇḍa. Then the Piṇḍa is moved to and fro. The guest brahmin keeps the Piṇḍa Pātra in supine position. The Mantra 'Om Vāje' etc is repeated and Piṇḍa is cast. Then the mantra 'Āmāvājasyā' etc is repeated and the Devas are bid farewell to. With the Mantra 'Om, Abhiramyatām' the Pitṛ brahmin is bid farewell to. The householder returns without the brahmins following. The Piṇḍas are then given to cows, etc.

अयं श्राद्धविधिः प्रोक्तः पठितः पापनाशनः॥
अनेन विधिना श्राद्धं कृतं वै यत्र कुत्रचित्॥३३॥
अक्षयसा स्यात्पितृणाञ्च स्वर्गप्राप्तिर्ध्रुवा तथा।
इत्युक्तं पार्वणं श्राद्धं पितृणां ब्रह्मणं ब्रह्मलोकदम्॥३४॥

This is the rule of procedure in a Śrāddha. If this is read it quells sins. Wherever Śrāddha is performed according to these rules the ancestors are every lastingly propitiateed. The performer is sure to attain heaven. Thus have explained. the Pārvaṇa Śrāddha which helps the manes attain Bramaloka.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे पार्वणश्राद्धकथनं नामाष्टादशाधिकद्वशततमोऽध्यायः॥ २१८॥

अध्यायः २१९ / Chapter 219

ब्रह्मोवाच

नित्यश्राद्धं प्रवक्ष्यामि पूर्ववत्तद्विशेषवत्॥
ॐ अमुकगोत्राणामस्मत्पितृपितामहानां
अमुकशर्मणां सपत्नीकानां श्राद्धं
सिद्धान्नेन युष्मास्वहं करिष्ये॥
आसनादिकमत्र स्याद्विश्वेदेवाविवर्जितम्॥ १॥

Brahmā said :—I shall explain the Nitya-śrāddha (the daily Śrāddha). As the previous one, this too has a special variety.

Om, I shall perform the Śrāddha of my father, grand-father and great grandfather of such and names, such and such Gotra and accompanied by their wives by means of cooked rice offered to you.

The procedure of seating, etc has to be followed (as before) except that of Viśve devas.

जातपुत्रमुखदर्शनादौ वृद्धि श्राद्धं पूर्वाभिमुखेषु
दक्षिणोपवीतिषु सयवबदरकुशैर्देवतीर्थेन
नमस्कारान्तेन दक्षिणोपचारेण कर्त्तव्यम्॥ २॥

I shall explain Vṛddhiśrāddha (i.e. Śrāddha on special joyous occasions). As before everything is followed and its special variety too. On the joyous occasions of seeing the new born son's face, etc, Vṛddhi řaddha has to be performed. The brahmins face the east while sitting. The householder weares the sacred thread in the normal way. Yava seeds and Badara fruits are used with Kuśa grass. Devatīrtha (holy water consecrated), Namaskāra and the offering of Dakṣiṇā everything as usual.

दक्षिणजानु गृहीत्वा आद्यास्मदीयामुकवृद्धौ
अमुकगोत्रामणामस्मत्प्रीतामहीपितामहीमातृणा-
ममुकदेवीनाममुकगोत्राणां श्राद्धे कर्त्तव्ये
वसुसत्यसंज्ञकानां विश्वेषां देवानां श्राद्धं
सिद्धान्नेन युष्मासु मया कर्त्तव्यमिति
देवब्राह्मणामन्त्रणम्॥
ॐ करिष्यसीति तेनोक्त
इत्थमेवापरदेवब्राह्मणामन्त्रणम् ॥ ३॥

The householder touches his right kness and says 'Oṁ, today on, this joyous occasion, when the Śrāddha of our grandmother and mother of such and such Gotra and of such and such name has to be performed. 'I have first to perform the Śrāddha of Viśvedevas named Vasus and Satyas by means of cooked rice offered to you.' Saying this he invites the Deva brahimin. When he says 'Orb you shall perform it' he proceeds to invite the other brahmin.

ततः अमुकवृद्धौ अमुकगोत्राया मत्प्रपितामह्या
अमुकदेवस्यानाछनीमुख्याः श्राद्धं सिद्धान्नेन
युष्मासु मया कर्त्तव्यमिति प्रपितामहीब्राह्मणा-
मन्त्रणम्।
करिष्यामीति तेनोक्तं इत्थमेव प्रमातामह्यादि-
ब्राह्मणमन्त्रणम्॥ ४॥

Thereafter is the procedure of Nāndī Mukha Śrāddha of the greatgrandmother mentioning the name, Gotra etc., followed by the invitation of the brahmin representing great grand-mother, his formal permission, etc. Thereafter the same procedure for maternal great grandmother and the brahmin representing her.

देवपितृसर्वदेवब्राह्मणं श्राद्धकरणानुज्ञापनम्।
आसने ॐ विश्वेदेवास आगत शृणुताम इमँठे
हवम्॥ तं बर्हिर्निषीदत्। ॐ विश्वेदेवाः शृणुतेम
हवं ये मे अन्तरिक्षे ये उपद्यविष्ट। पे अग्निजिह्वा
उतवा यजत्रा आसाद्यास्मिन्बर्हिषि मादयध्वम्।
ॐ आगच्छन्तु इति विश्वेदेवावाहनं गन्धादिदानम्।
अच्छिद्रावधारणवाचनम्॥ ५॥

The items of seating the brahmins representing the principal deity, Pitrs and all Devas and the other usuall ancillary rite are performed duly. He then repeats the Mantra 'Oṁ Viśve Devāḥ śṛṇutemā' etc. This is the invocation of Viśvedevas. Scents etc., are given. Statements about the Śrāddha being unimpaired.

ततः प्रपितामहीप्रभृतीनामनुज्ञापनमासनदानं
गन्धादिदानञ्च अच्छिद्रावधारण वाचनम्।
इत्थं पितामह्याः मातुः। ततः प्रपितामहादीनां

अनुज्ञापनम्।आसनमावाहनंगन्धादिदानं वृद्ध-
प्रमातामहादीनामनुज्ञापनादिकरणम् ॥
ॐ वसुसत्यसंज्ञकेभ्यो एतदन्नं सघृतं
सपानीयं सव्यञ्जनं सवदरं सदधि प्रतिषिद्ध-
वर्जितं इम इति अन्नसङ्कल्पनम्।
ॐ अमुकगोत्रे ! मत्पितामहि अमुकदेवि
नान्दीमुखि ! एतदन्नं सबदरं सदधि नमः।
एवं माताप्रमातामहेभ्यः॥६॥

Similar items concerning activities and statements with regard to great grandmother, grandmother, mother, great grandfather great great maternal grandfather etc. Then food is placed and offered to the Devas named Vasus and Satyas along with the side dishes, Badara fruit, curd and devoid of forbidden foodstuffs. "Om, O Nāndīmukhi, of such and such Gotra, my grandmother, named so and so here is the food unto you alongwith Badara fruit and curd. Obeisance." Similarly for maternal grandfather and great grandfather.

एकोद्दिष्टं पुरोऽवश्यं तद्विशेषं वदे शृणु॥
प्रथमं निमन्त्रणं पादप्रक्षालनम आसनम्॥
अद्य अमुकगोत्रस्य मत्पितुरमुकदेवशर्मणः
प्रतिसांवत्सरिकमेकोद्दिष्टश्राद्ध सिद्धान्नेन युष्मा-
स्वहं करिष्ये। श्राद्धकरणानुज्ञापनम् आसनं
गन्धादिदानम् अन्नानुकल्पनम्॥ जप्यं निवीती।
उत्तराभिमुखी भयातिथिश्राद्धं कुर्य्यात् ॥७॥

Ekoddiṣṭa (The Śrāddha for a single mane) is also performed as before. I shall explain its special variety, listen. First the invitation. Then washing of the feet, seating. 'Today I shall perform the Edoddiṣ la Śrāddha, the annually recurring one, of my father of such and such a name and of such and such a Gotra, by means of cooked rice offered through you. Permission is formally sought and given. Seat, scents etc, are given. The food is placed and contemplated. Japas are performed with the sacred thread worn in the opposite direction. Facing the north he performs the Atithi Śrāddha.

ततस्तृप्तिं ज्ञात्वा दक्षिणाभिमुख
वामोपवीती उच्छिष्टसमीपे अग्निदधा
इति अन्नविकिरणम्॥
अमुकगोत्रमत्पितरमुकदेवशर्मन्नेतत्ते जल-
मवनेनिक्ष्व ये चात्र त्वामनुयाश्च त्वामनु तस्मै
ते स्वधा इति रेखोपरि वारिधारादानम्।
शेषं पूर्ववत्॥८॥

He then enquires about their being satiated. He faces the south with the sacred thread worn in the opposite direction. He stands near the place where they had taken food and repeats the Mantra 'Agnidagdha' (duly cremated with fire). Then the piṇḍānna is scattered. Ŏ my father! of such and such a name, of such and such a Gotra, I offer this water libation to thee as well as to those that follow thee. Svadhā unto thee. Water is poured over the line. All other things as before.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे एकोनविंशाधिकद्विशततमोऽध्यायः॥ २१९॥

अध्यायः २२० / Chapter 220

ब्रह्मोवाच

सपिण्डीकरणं वक्ष्ये पूर्णेऽब्दे तत्क्षयेऽहनि॥
कृतं सम्यग्यथाकाले प्रेतादेः पितृलोकदम्॥१॥

Brahmā said :—I shall mention the rite of Sapiṇḍīkaraṇa (Joining the pinch of the recently dead father with that of the other ancestors) which, if performed on the day of the first anniversary of the death, duly enables the father to attain the Pitṛloka (the region of the manes).

सपिण्डीकरणं कुर्य्यादपराह्ने तु पूर्ववत्॥
पितामहादिब्राह्मणनिमन्त्रणम्। ॐ पुरूरवार्दव-
संज्ञकेभ्यो देवेभ्य एतदासनं नमः। वामपार्श्वे
चासन दानम्। आवाहनम्। ततः
पितामहप्रपितामहवृद्धप्रपितामहवृद्धप्रपितामहानां
सपत्नीकानां प्रेतपदान्तनाम्ना श्राद्धकरणानु-
ज्ञापनं देवापात्राच्छिद्रावधारणम्॥ २॥

The Sapiṇḍīkaraṇa has to be performed in the after noon. The other, rites are the same as before. The brahmins representing grandfather,

etc, are invited. Om, obeisance, here is the seat unto the deities names Purūravā and Ādṛava. The seat is offered on the left side. Then the invocation is done. Permission is formally sought for the performance of the Śrāddha of grandfather and great grandfather accompanied by their wives. Three separate vessels are placed. Kuśa grass is placed over the vessels. They are covered with other vessels. All the items are duly performed till the request for the Śrāddha being unimpaired. Then all these items for the recently dead. father and mother mentioning names, etc, till the request its being unimpaired.

तत्परिसमाप्य पितामहप्रपितामहवृद्धप्रपितामह-
क्रमेण पात्राणां मानाक् चालनम्। उद्घाटनं कृत्वा
ॐ ये समानाः सम नसः पितरो यमराज्ये॥
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम्॥
ॐ ये समानाः समनसो जीवा जीवेषु मामकाः॥
तेषां श्रीर्मयि कल्पतामस्मिन् लोके शतं समाः॥
एतन्मत्रद्वयेन पितृपात्रोदकं पितामहप्रपितामहपात्रे
वृद्धप्रपितामहपात्रं परित्यज्य पितामहप्रपितामह-
योरुदकं पवित्रञ्च पितृपात्रे क्षिपेत्॥ ३॥

After concluding that, the covering vessels are taken off. The three vessels representing grandfather, great grand-father and great great grandfather are slightly skaken in the due order. 'Om, those that are similar and similar-minded, the Pitṛs in the region of Yama,—to them we offer Svadhā and obeisance. Let this Yajña be of the same efficacy as in the case of the Devas.'

'Om, May the splendour of those living beings who are mine, similar to me and similar-minded among other living beings, be efficacious to me for a hundred years! Repeating the above two Mantras, he pours the water from the vessel of grandfather into that of great grandfather and the water from both these vessels as well as Pavitra is kept in the vessel repesenting the recently- dead father. The vessel of great great grand-father is left off.

ततः पितृब्राह्मणहस्ते पात्रस्थपवित्रदानम्।
पात्रस्थपुष्पेण शिरसः करपादार्चनं ब्राह्मण-
हस्तेऽन्य जलदानं-हस्ताभ्यां पात्रमुत्थाप्य ॐ या
दिव्येति पठित्वा ॐ अमुकगोत्र मत्पितामह
अमुकदेवशर्मन् सपत्नीक एष ते अर्घ्यः स्वधा।
पितृपात्रेणैव पितामहब्राह्मणहस्ते स्तोकमर्घ्योदकं
सपवित्रं गृहीत्वास्तोकमुदकं पिण्डसेचनार्थं
पात्रान्तरेण पिधाय पितृब्राह्मणवामपार्श्वे
दक्षिणाग्रकुशोपरि पितृभ्यः स्थानमसीति
अधोमुखपात्रस्थापनम्॥ ४॥

The Pavitra in the vessel is handed over to the brahmin representing Pith (father). With the flower in the vessel, his head, hands and feet are worshipped. Water from another vessel is slightly poured into the hand of the Pitṛ brahmin. The vessel is then held in both the hands and the Mantra 'Yā divyāḥ etc is repeated. Then he invokes the grandfather along with his wife mentioning their name and gotra and says here is Svadhā and Arghya unto you.' He then pours water from Pitṛ vessel for Arghya into the hand of the brahmin representing grandfather. Some water is taken for sprinkling the Piṇḍa. On the left side, the vessel is placed prone on a Kuśa grass the tip of which is turned towards the South. He says 'Thou are the seat of the Pitṛs.'

पितामहप्रपितामहवृद्धप्रपितामहेभ्यो गन्धादि-
दानमग्नौकरणम्। अवशिष्टान्नं प्रपितामहादिपात्रे
क्षिपेत्। पितामहपात्राभिमन्त्रणपर्य्यन्तक्रमेण
समाप्यापि ब्राह्मणपात्रभिमन्त्रणम्। अंगुष्ठनिवेशनं
तिलविकरणं कृत्वा अमुकगोत्र एतत्ते अन्नं सघृतं
सपानीयं सव्यञ्जनं प्रतिषिद्धवर्जितं ये चात्र त्वा
मनुयाश्च त्वामनु तस्मै ते स्वधा इति॥ ५॥

Scents are offered to grandfather, great grandfather and great great grandfather. Then Agnikaraṇa (offerings in the fire) is performed. The remaining cooked rice is put in the vessel of grandfather. All other rites unto invoking the Mantra of the vessel of grandfather are concluded. Then the vessel of Pitṛ (father) and the brahmin representing him are touched. The thumb is placed over the food. Gingelly seeds are scattered. 'Om, here is thy food with ghī, drinking water and sidedishes devoid of

forbidden foodstuff. be same unto those that follow thee. Svadhā unto thee.'

ततो देवप्रभृतिभ्य अपोशानं दद्यात्॥
अतिथिप्राप्तौ अतिथिश्राद्ध कुर्य्यात्॥
अस्मिन्नवसरे विकिरणम्॥
पितामहादौ प्रश्नं कृत्वा पितृब्राह्मणम्
ॐ स्वदितं भवद्भिरिति प्रश्नः।
ॐ अमुकगोत्र मत्पितः अमुकशर्मन् सपत्नीक
एष ते पिण्डो ये चात्रत्वामनुयाश्च त्वामनु
तस्मै स्वधेति पिण्डपात्रमच्छिद्रमस्तु।
ततः सङ्कल्प सिद्धिवाचनं समाप्य पिण्डं द्विधा
कृत्वा ये समानाः सुमनस इति मन्त्रद्वयं पठित्वा
पितामहवृद्धप्रपितामहपात्रेषु क्षिपेत्॥
पिण्डेषु गन्धादिकं दत्त्वा पिण्डचालनम्। अतिथि-
ब्राह्मणे स्वदितादिप्रश्नः। ब्राह्मणानामाचमनम्।
भुक्तिक्रमेण ताम्बूलदानम्। सुप्रोक्षितमस्तु शिवा
आपः सन्तु-वृद्धप्रपितामहक्रमेण ब्राह्मणस्ते
जलदानम्। गोत्रस्याक्षय्यमस्तु पितृब्राह्मणहस्ते
जलदानम्। गोत्रस्याक्षय्यमस्तु पितृब्राह्मणहस्ते
उपतिष्ठतामिति सतिजलदानम्॥ ६॥

Then food and water are offered to Deva brahmin. If there is a guest as well, his Śrāddha too is performed. But no grain is scattered on this occasion. The householder then asks brahmin 'Om, is it tasted by your holiness?' Piṇḍa is then offered with necessary ancillary questions and split into two. The two Mantras 'Ye samānāḥ' are repeated. The Piṇḍa is put in the vessels of great great grandfather and grand-father. Scents are offered to pings. Pinch is slightly stirred. The Atithi Brahmin is asked 'Is it tasted by your holiness?' The brahmins are given Ācamana water and betel leaf in due order. May the sprinkling be in order. May the waters be holy and beneficent. Water is handed to the brahmin representing great great grandfather and others in due order. May the gotra enjoy unending bliss. Water with gingelly seeds is given to the Pitṛ brahmin saying, 'may this stay

अघोराः पितरः सन्तु अस्त्वित्युक्ते स्वधा॥
वाचयिण्य इति पितामहादिब्राह्मणानुज्ञापनम्॥७॥

'May the manes be non-firce! When the brahmin says 'be it so,' he says 'Shall I repeat Svadhā?' When the grandfather brahmin replies 'Om, let it be repeated: This is frequently asked and permission is given.

ॐ वाच्यतां इत्युक्ते ॐ पितामहा-
दिभ्यः स्वधोच्यताम्। अस्तु स्वधेयुक्ते
पितृब्राह्मण पितृभ्यः स्वधोच्यतामिति।
अस्तु स्वधेत्युक्ते ॐ ऊर्जं
वहन्तीरिति दक्षिणाभिमुखवारिधारात्यागः।
ॐ विश्वेदेवा अस्मिन् यज्ञे प्रीयन्तामिति
देवब्राह्मणहस्ते ॐ यवोदकदानम्।
ॐ देवताभ्य इति त्रिर्जपः॥८॥

The mantra 'Ūrjam vahantiḥ' is repeated. The householder face south and pours water, 'Om may Viśve Devas be satiated with this Yajña' Barley and water is given to the Deva brahmin. The Mantra 'Devatābhyaḥ.' etc is repeated thrice.

पिण्डपात्राणि चालयित्वा आचम्य
पितामहादिभ्यो दक्षिणां दत्त्वा ततः
पितृ ब्राह्मणाय आशिषो मे प्रदीयन्ता-
मित्याशीः प्रार्थनम्। प्रतिगृह्यतामित्युक्ते
दातारो नोऽभिवर्द्धन्तामिति पात्रमुत्तानं कृत्वा
वाजे वाजे॰ विसर्जनम्। अभिरम्यमिति
पितृब्राह्मणविसर्जनम्॥ ९॥

Piṇḍa pātras are stirred. Ācamana is performed. Dakṣiṇā is offered to the grandfather brahmin. The Pitṛ brahmin is requested for blessings. Then he blesses the householder repeating the mantra 'Dātāro nobhivardhantām' etc. The vessel is then placed supine. The brahmins are bid adieu with 'Vāja Vāje' Mantra. The Pitr brahmin is bid farewell to by saying 'may you rejoice.'

सपिण्डीकरणश्राद्धं व्यासप्रोक्तं मया तव॥
श्राद्धं विष्णुः श्राद्धकर्त्ता फलं श्राद्धादिकं हरिः॥ १०॥

O Vyāsa I have thus explained to you the 'Sapiṇḍīkaraṇaśrāddha.' The Śrāddha, the performer of Śrāddha and the fruit thereof is Hari Himself.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्राद्धानुष्ठानं
नाम विंशधिकाद्विशततमोऽध्यसायः॥ २२०॥

अध्यायः २२१ / Chapter 221

ब्रह्मोवाच

धर्मसारमहं वक्ष्ये संक्षेपाच्छृणु शंकर।
भुक्तिमुक्तिप्रदं सूक्ष्मं सर्वपापविनाशनम्॥१॥
श्रुतं धर्मं बलं धैर्य्यं सुखमुत्साहमेव च।
शोको हरति वै नृणां तस्माच्छोकं परित्यजेत्॥ २॥

Brahmā said :—Now hear me, O Śaṅkara, narrate a catechism of practised pities, which extinguishes all sin of, and grant enjoyment of worldly pleasures and emancipation of salf to, its listner, Grief robs a man of his pleasure, energy, fortitude, strength, virtues and erudition; hence, one should abandon all grief.

कर्मदाराः कर्मलोकाः कर्मसम्बन्धिबान्धवाः॥
कर्माणि प्रेरयन्तीह पुरुषं सुखदुःखयोः॥३॥

Acts of a man are the deities that mould his destiny, acts are the factors that determine the nature of his environment as well as the character of the region of his birth, acts are his true friends and relations, and it is his acts that lead him to happiness or misery in this world.

दानमेव परो धर्मो दानात्सर्वमवाप्यते॥
दानात्स्वर्गश्च राज्यञ्च दद्याद्दानं ततो नरः॥४॥

Charity is the highest of all virtues; through the merit of practising charity a man may acquire a kingdom or, work out his own salvation, and become an emancipated Self; hence, a man shall practise charity and make gifts to the poor and the worthy.

एकतो दानमेवाहुः समग्रवरदक्षिणम्॥
एकतो भयभीतस्य प्राणिनः प्राणरक्षणम्॥५॥

One kind of charity is to make gifts with proper Dakṣiṇās, another kind of charity consists in seccoring the lives of the oppressed and the tyrannised.

तपसा ब्रह्मचर्य्येण यज्ञैः स्नानेन वापुनः॥
धर्मस्य नाशका ये च ते वै निरयगामिनः॥६॥

Those, who obstruct or destroy the piety, which is acquired by practising penances of Brahmacaryam, or by celebrating religious sacrifices, or [by performing] ceremonial ablutions, go to hell.

ये च हामजपस्नानदेवतार्चनतत्पराः॥
सत्यक्षमादयायुक्तास्ते नराः स्वर्गगामिनः॥७॥

Those, who are devoted to the performance of Homas, Japas, Pūjas and ablutions, and are full of truthfulness, forbearance and compassion, go to heaven.

न दाता सुखदुःखानां न च हर्त्तास्ति कश्चन॥
भुञ्जते स्वकृतान्येव दुःखानि च सुखानि च॥८॥

None there is who dispenses happiness or misery to a man; or removes them out of his own sweet will; man suffers misery or enjoys happiness as the effects of what he has done.

धर्मार्थं जीवितं येषां दुर्गाण्यतितरन्ति ते॥
सन्तुष्टः को न शक्नोति फलमूैश्च वर्त्तितुम्॥९॥

Those, who live for practising virtues, visit their wives for the procreation of children, and cast offerings to the deities for bringing about their satisfaction, tide over the evils of life.

सर्व एव हि सौख्येन सङ्कटान्यवगाहते॥
इदमेव हि लोभस्य कार्य्यं स्याददतिदुष्करम्॥१०॥

Who is he that cannot live contented on fares of fruits and bulbs? It is through company and entering into relationship that, than dives into troubles.

लोभात्क्रोधः प्रभवति लोभाद्द्रोहः प्रवर्त्तते॥
लोभान्मोहश्च माया च मानो मत्सर एव च॥११॥

Dreadful is the consequence of greed alone; from greed proceeds wrath or anger; and from wrath, strife; out of greed comes delusion, from delusion proceeds attachment, from attachment proceed pride and egotistic feelings.

रागद्वेषानृतक्रोधलोभ मोहमदोज्झितः।
यः स शान्तः परं लोकं याति पापविवर्जितः॥१२॥

He, who lives in peace with himself, undisturbed by counter calls of desire, wrath, greed, pride delusion and falselhood, ascends to the region of highest bliss, undefiled by the touch of any sin whatsoever.

देवता मुनयो नागा गन्धर्वा गुह्यका हर॥
धार्मिकं पूजयन्तीह न धनाढ्यं न कामिनम्॥१३॥

O Hara, the gods, the celestial sages, the Nāgas, the Gandharvas and Guhyakas adore the pious and the truthful in this world, and not those who are rich and full of desires.

अनन्तबलवीर्य्येण प्रज्ञया पौरुषेण वा॥
अलभ्यं लभते मर्त्त्यस्तत्र का परिवेदना॥१४॥

Neither by dint of valour or energy, nor by wisdom or occult power a mortal can obtain that which he is not fated to obtain hence there is nothing to be deplored in that. As fishes spring upon their prey in water, as wild beasts live upon their prey on land as birds eat their prey in the sky, so the rich are devoured by designing persons, everywhere.

सर्वसत्त्वदयालुत्वं सर्वेन्द्रियविनिग्रहः॥
सर्वत्रानित्यबुद्धित्वं श्रेयं परमिदं स्मृतम्॥१५॥

Compassion towards all creatures, control of all the senses, and a knowledge of the transitory nature of all things are of the highest bliss.

पश्यन्निवाग्रतो मृत्युं यो धर्मं नाचरेन्नरः॥
अजागलस्तनस्येव तस्य जन्म निरर्थकम्॥१६॥

Like the teat-Pike excrescences on the neck of a she-goat, futile are the lives of those, who do not practise virtues, even with the sight of death ahead.

भ्रूणहा ब्रह्महा गोघ्नः पितृहा गुरुतल्पगः॥
भूमिं सर्वगुणोपेतां दत्त्वा पापैः प्रमुच्यते॥१७॥

A patricide, a Brāhmaṇicide, a defiler of his preceptor's bed, a cow-killer, or a destroyer of a foetus in the womb may expiate his sin by making the gift of a plot of land, possessed of all the commendable features.

न गोदानात्परं दानं किञ्चिदस्तीति मे मतिः॥
या गौर्न्यायार्जिता दत्ता कृत्स्नं तारयते कुलम्॥१८॥
नान्नदानात्परं दानं किंचिदस्ति वृषध्वज !॥
अन्नेन धार्य्यते सर्वं चरारमिदं जगत्॥१९॥

This is my opinion, O thou bull-ensigned deity, that the gift of a cow is the highest of all gifts; the gift of a cow, honestly obtained or purchased, succours the whole family of the giver. No gift can vie with the gift of food (Annam) in point of merit; it is food that sustains the whole world, whether mobile or immobile.

कन्यादानं वृषोत्सर्गस्तीर्थसेवा श्रुतं तथा॥
हस्त्यश्वरथदानानि मणिरत्नवसुन्धराः॥२०॥
अन्नदानस्य सर्वाणि कलां नार्हन्ति षोडशीम्॥
अन्नात्प्राणा बलं तेजश्चान्नाद्वीर्य्यं धृतिः स्मृतिः॥२१॥

The merit, which is acquired by making gifts of horses, elephants, chariots, gems, lands, or of girls, or by performing Japas, or Vphotasrgs (letting loose of a bull on the celebration of a Śrāddha ceremony), does not rank one sixteenth part of that, which is acquired by gifting food to the poor and the needy, in as much as food sustains strength and life, and from food proceed sperm and comprehension.

कूपवापीतडागादीनारामांश्चैव कारयेत्॥
त्रिसप्तकुलमुद्धृत्य विष्णुलोके महीयते॥२२॥

Excavations of wells, or tanks for public purposes and laying out of fruit-gardens for the use of the public lead to the regeneration of twenty one generations of the donor, who is also glorified for his piety in the region of Viṣṇu, after death.

साधूनां दर्शनं पुण्यं तीर्थादपि विशिष्यते॥
कालेन तीर्थं फलति सद्यः साधुसमागमः॥२३॥

The sight of the holy is more sanctifying than a pilgrimage to a sanctuary; the menit of a pilgrimage takes time to bear fruit, the company of the holy' becomes fruitful on the same day.

सत्यं दमस्तपः शौचं सन्तोषश्च क्षमार्जवम्॥
ज्ञानं शमो दया दानमेष धर्मः सनातनः॥२४॥

Truthfulness, self-control, practice of austerities, purity, contentment, forbearance, simplicity, knowledge, compassion and charity-these are the eternal virtues.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे धर्मसारकथनं नामैकविंशाधिक द्विशततमोऽध्यायः॥ २२१॥

अध्यायः २२२ / Chapter 222

ब्रह्मोवाच

प्रायश्चित्तादि वक्ष्येऽहं नरकौघविमर्दनम्॥
मक्षिका विप्रुषो नारी भुवि तोयं हुताशनः॥
मार्जारो नकुलश्चैव शुचीन्येतानि नित्यशः॥१॥

Brahmā said :—Now I shall deal with the mode of practising the expiatory penances, which tend to extinguish all sins for which the Self of a man is consigned to the pangs of hell. Flies, ants, drops of water, water that lies accumulated on the surface of the earth, fire, cats, and ichneumons, are always pure.

यः शूद्रोच्छिष्टसंस्पृष्टं प्रमादाद्भक्षयेद्द्विजः॥
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥२॥

A twice-born one, who, through inadvertence, eats anything, which has been defiled by the touch of the residue of a Śūdra's meal, shall fast for an entire day and night and regain his purity by taking Pañcagavyam.

विप्रो विप्रेण संस्पृष्ट उच्छिटेन कदाचन॥
स्नानं जप्यञ्च कर्त्तव्यं दिनस्यान्ते च भोजनम्॥३॥

A Brāhmaṇa, accidentally touched by another Brahmans, who has not washed his mouth after eating, or happening to touch the residue of the meal of another Brāhmaṇa, shall bathe and recite the Mantras, and take his meal at the close of the day.

अन्नं समक्षिकाकेशं शुध्येद्वान्तेन तत्क्षणात्॥
यश्च पाणितले भुङ्क्ते अंगुल्या बाहुना च यः॥४॥

A Brāhmaṇa, happening to partake of a meal containing a tip of hair or a flee, shall regain his purity by vomiting out the ingested food. He, who takes a meal, held in the hollow of his palm, or on thetips of his fingers, or on his arms, shall regain his purity by fasting for an entire day and night.

अहोरात्रेण शुध्येत पिबेद्यदि न वार्य्युत॥
पीतशेषन्तु यत्तोयं वामहस्तेन मद्यवत्॥५॥

The residue of water, drunk with left-hand, is as impure as that which is contained in a leatherbag, and hence, that should not be drunk.

चर्ममध्यगतं तोयमशुचि स्यान्न तत्पिबेत्॥
अन्त्यजातिरविज्ञातो निवसेद्यस्य वेश्मनि॥६॥
चान्द्रायणं पराकं वा द्विजातीनां विशोधनम्॥
प्रजापत्यन्तु शूद्रस्य पश्चाज्ज्ञाते तथापरे॥७॥

A Brāhmaṇas, in whose house a Caṇḍāla lies concealed without his knowledge, shall effect his purification by practising a Parāka, or a Cāndrāyaṇa penance, whereas a Śūdra householder, under the circumstances, shall practise a Prājāpatyam.

यस्तत्र भुङ्क्ते पक्वान्नं कृच्छ्रार्द्धं तस्य दापयेत्॥
तेषामपि च यो भुङ्क्ते कृच्छ्रपादो विधीयते॥८॥

He, who takes any cooked food in the house of a low caste, shall practise a half *Kṛccha* penance. He, who eats meals belonging to these harbourers of law-castes in their houses, shall perform a quarter part of Kṛccha Vrata.

रजकानाञ्च शैलूषवेणुचर्मोपजीविनाम्॥
एतदन्नञ्च यो भुङ्क्ते द्विजश्चान्द्रयणं चरेत्॥९॥

A twice-born one having taken the food cooked by a washer man, carpenter, cobbler, or of one who manufactures articles of bamboo, or food belonging to any of these people, shall practise a Cāndrāyaṇam.

चाण्डालकूपभाण्डेषु अज्ञानाच्चेत्पिबेज्जलम्॥
कुर्य्यात्सान्तपनं विप्रस्तदर्द्धञ्च विशः स्मृतम्॥१०॥

A Brāhmaṇa, having unknowingly drunk water out of a Caṇḍāla's well-cup, shall practise a Śāntapaṇam. A Kṣatriya and a Vaiśya, under the cricumstances, shall respectively practise a half and a quarter Śāntapaṇam.

पादं शूद्रस्य दातव्यमज्ञानादन्त्यवेश्मनि॥
प्रायश्चित्तं त्रिकृच्छ्रं स्यात्पराकमन्त्यजागतौ॥११॥

A Śūdra, under the same circumstances, shall practise a quarter *Cāndrāyaṇam*. Having unknowingly taken any food in the house of one of a vile caste, a Brāhmaṇa shall regain his purity by practising three Kṛccha Vratas, while a Śūdra, under the circumstances, shall practise a Parākam penance.

अन्त्यजोच्छिष्टभुक्च्छुध्येद्द्विश्चान्द्रायणेन च॥
चाण्डालान्नं यदा भुङ्क्ते प्रमादादैन्दवञ्चरेत्॥१२॥

A Brāhmaṇa having partaken of the residue of the meal of a member of vile caste shall regain his purity by practising a *Cāndrāyaṇam*, while having drunk water in the house of low caste person a Brāhmaṇa shall fast for six nights (Six Rātram.)

क्षत्रजातिः सान्तपनं षड्द्विरात्रं परे तथा॥
एकवृक्ष तु चण्डालः प्रमादाद्ब्रह्मणो यदि॥
फलं भक्षयते तत्र अहोरात्रेण शुध्यति॥१३॥

A Kṣtriya having unknowingly partaken of the food of a Cāṇḍāla shall practise a sāntapaṇam, while a Vaiśya and a Śūdra, under the circumstances shall respectively practise the Ṣaḍrātri and Trirātri penances. A Brāhmaṇa having unknowingly eaten a fruit, while seated on a branch of the same tree with a Cāṇḍāla, shall regain his purity by fasting for an entire day and night.

भुक्त्वोपविष्टोऽनाचान्तश्चाण्डालं यदि संस्पृशेत्॥
गायत्र्यष्टसहस्त्रनतुद्रुपदां वा शतं जपेत्॥१४॥

A Brāhmaṇa happening to touch a Cāṇḍāla, before washing his face, after eating a meal, shall repeat eight thousand times the Gāyatrī, or a hundred times the Drupada Mantra.

चाण्डालश्वपचैर्वापि विण्मूत्रे तु कृते द्विजाः॥
प्रायश्चित्तं त्रिरात्रं स्यात्पराकश्चान्त्यजागतौ॥१५॥

Having eaten the food of a Cāṇḍāla or Śvapaca, or that which has been defiled by the touch of excrets, a Brāhmaṇa shall practise a Trirātram penance, the expiation for the members of other castes, under the circumstances, being the performance of a Parka Vratam.

अकामतः स्त्रियो गत्वा पराकस्तत्र साधकः॥
अन्त्यजातिप्रसूतस्य प्रायश्चित्तं न विद्यते॥१६॥

Having wantonly visited a woman, a man shall practise a Parka penance by way of expiation. No expiation exists for one, sprung of a vile caste, under these circumstances.

मद्यादिदुष्टभांडेषु यदापः पिबति द्विजः॥
कृच्छ्रपादेन शुध्येद्वै पुनःसंस्कारकर्मणा॥१७॥

A Brāhmaṇa, having drunk water out of a cup which contained wine, shall regain his purity by practising a quarter Kṛccha Vratam, and by getting himself reinitated with the holy thread.

ये प्रत्यवसिता विप्रा वज्राग्निपवनादिषु॥
अन्नपानादि संगृह्य चिकीर्षन्ति गृहान्तरम्॥१८॥
चारयेत्रीणि कृच्छाणि त्रीणि चान्द्रायणानि वा॥
जातकर्मादिसंस्कारं वसिष्ठो मुनिरब्रवीत्॥१९॥

Brāhmaṇas, who having renounced the vows of Pravṛjyam or Agnihotram wish to reenter the order of house-holders, shall regain their purity by practising three Kṛccha Vratas and three Cāndrāyaṇas, and by again going through the-rites of Jāta Karma, etc. This is the opinion of the holy Vasiṣṭha.

प्राजापत्यादिभिर्द्रष्टा स्त्री शुध्येत्तु द्विभोजनात्॥
उच्छिष्टोच्छिष्टसंस्पृष्टंशुना शूद्रेण वा द्विजः॥२०॥
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥
वर्णबाह्येन संस्पृष्टः पञ्चरात्रेण वै तदा॥२१॥

A woman having failed to completely practise a Prajāpatyam shall regain her purity by feeding Brāhmaṇas. A Brāhmaṇa, with his face unwashed after a naval, happening to be touched by a Śūdra, similarly circumstanced as himself, or buy a dog, shall regain his purity by fasting for a night, and by taking the compound known as Pañcagavyam. Touched by members of other castes, while circumstanced as above a Brāhmaṇa shall regain his puirty by fasting for five night.

अदुष्टाः सन्तता धाराः वातोद्धताश्च रेणवः॥
स्त्रियो बालाश्च वृद्धाश्च न दुष्यन्ति कदाचन॥२२॥
नित्यमास्यं शुचि स्त्रीणां शकुन्तैः पातितं फलम्॥
प्रस्त्रवे च शुचिर्वत्सवः श्वाः मृगग्रहणे शुचिः॥२३॥

Undefiled is a current stream of water; pure ark the particles of dust blown about by the wind, women, infants, and old men are above all pollution; constantly pure is the face of a woman, pure are the fruits felled down by birds from their stems, pure is a calf after being delivered of its mother's womb, pure is the mouth of a dog at the time of catching a game.

उदके चोदकस्थं तु स्थलेषु स्थलजं शुचि॥
पादौ स्थाप्यौ च तत्रैव आचान्तः शुचितामियात्॥२४॥

Pure are the aquatic animals in water, pure are the land-animals on the surface of the earth, pure is the person that perform an Ācamanam by resting his feet is water.

शुध्येत्तद्भस्मना कांस्यं सुरया यन्न लिप्यते॥
मूत्रेण सुरया मिश्रं तपनैः खलु शुध्यति॥२५॥

Articles of Indian bell-metal, undefiled by the touch of wine, are purified by robing them with ashes; defiled by the touch of wide or urine, they should be purfied by heating.

गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि च॥
काकश्वापहतान्येव शुध्यन्ति दश भस्मना॥२६॥

Articles of Indian bell-metal, smelled by kind or defiled by the touch of the residue of a Śūdra's meal, or by the contact of a dog or a crow, are purified by being rubbed with the ten kinds of ashes.

शूद्रभाजनभोक्ता यः पञ्चगव्यं त्र्युपोषितः॥
उचिष्टं स्पृशते विप्रः श्वसूद्रश्चापराधिकः॥२७॥

Having partaken his meal out of the saucer of a Śūdra, a Brāhmaṇa shall regain his purity by fasting for a day, and by taking Pañca-gavyam as well.

उपोषितः पञ्चगव्यसाच्छुध्येत्स्पृष्ट्वा रजस्वलाम्॥
अनुदकेषु देशेषु चोरव्याघ्राकुले पथि॥२८॥

A Brāhmaṇa having touched a dog, a Śūdra, or any other beast, or a woman in her menses, before washing his face after a meal, shall regain his purity by fasting for a day, and by taking Pañcagavyam.

कृत्वा मूत्रपुरीषन्तु द्रव्यहस्तो न दुष्यति॥
भूमौ निःक्षिप्य तद्द्रव्य शौचं कृत्वा समाहितः॥२९॥

In a waterless place, or on a road infested by thieves or tigers, a person is not polluted by voiding urine with an article of human use in his hand. He shall place it on the ground, and again take hold of the same, after having cleansed his person.

आरनालं दधि क्षीरं तक्रन्तु कृसरञ्च यत्॥
शूद्रादपि च तद्ग्राह्य मांसं मधु तथान्त्यजात्॥३०॥

Kāñjikam (fermented rice or barley grule) milkcurd, milk, whey, meat, honey and Kṛśarā, may be accepted, without impunity, even from a Śūdra.

गौडीं पैष्टीञ्च माध्वीकं विप्रादिर्यः सुरां पिबेत्॥
सुरां पिबन्द्विजः शुधयेदग्निवर्णां सुरां पिबन्॥॥३१॥
विप्रः पञ्चशतं जप्यं गायत्र्याः क्षत्रियस्य च॥
शतं विप्रश्च भुक्त्वाननं पानपात्रेण सूतके॥३२॥

A Brahmana, who takes any kind of intoxicating liquor such as Gauḍī, Paiṣṭī, or Mādhvikam, shall expiate his sin by taking any flame-coloured wine, or by taking cow-dung and cow's urine.

शुचिर्विप्रो दशाहेन क्षत्रियो द्वादशाहतः॥
वैश्यः पञ्चदशाहन शूद्रो मासेन शुध्यति॥३३॥

On the occasion of-a birth or death in his family, a Brāhmana remains unclean for ten days; a Kṣatriya for twelve days; a Vaiśya, for fifteen days; and a Śūdra, for a month.

राज्ञां युद्धेषु यज्ञादौ देशान्तरगतेषु च॥
बाले प्रेते मासिके च सद्यः शौचं विधीयते॥३४॥

Uncleanness, incidental to the death of one's relation in battle, in a foreign country, buring the celebration of a religious sacrifice, or in execution of a capital sentence passed by the king, as well as that which results from the death of a cognate relation, below six months of age, expires with the very day of the occurrence of the death.

अविवाहा तथा कन्या द्विजो मौञ्जीविवर्जितः॥
जातदन्तश्च बालश्च कुमारी च त्रिवर्षिका॥३५॥

Uncleanness incidental of the death of an unmarried girl, of a twice-born son not intiated with the Mauñjī, of a boy who has cut his teeth, or of a girl of three years of age, lasts for three nights only.

तेषां शुद्धिस्त्रिरात्रेण गर्भस्रावे त्रिरात्रिभिः॥
सूतायां मासतुल्याश्च चतुर्थेऽह्नि रजस्वला॥३६॥

Uncleanness, incidental to the abortion or miscarriage of a fetus, lasts for the same number of days as that of the months of pregnancy in which the said abortion or miscarriage has occurred

दुर्भिक्षे राष्ट्रसंपाते सूतके मृतकेपि वा।
नियमाश्च न दुष्यन्ति दानधर्मपरास्तथा॥ ३७॥

Uncleanness in respect of the birth of a child, born before time, lasts for the same number of days as that of the months of gestation in which the birth has taken place. In times of famine or scarcity, during civic disturbances, birth or death-uncleanness does not affect a person, nor does it affect those who are in the habit of practising charities, every day, or those who are being initiated, or are practising vow, or penances, or are residing in any sanctuary.

दक्षिकाले विवाहादौ देवद्विजनिमन्त्रिते॥
पूर्वसंकल्पिते वापि नाशौचं मृतसूतके॥ ३८॥

At the time of spiritual initiation, during the celebration of a marriage ceremony, at times when Brahmanas are feasted in one's house, or while performing an act previously determined, a death or birth uncleanness does not affect.

प्रसूतपत्नीसंस्पर्शादशुचिः स्यात्तथा द्विज॥
अग्नयो यत्र हूयन्ते वेदो वा यत्र पठ्यते॥ ३९॥
सततं वैश्वदेवादि न तेषां सूतकं भवेत्॥
अशुद्धे च गृहे भुक्ते त्रिरात्राच्छुध्यति द्विजः॥ ४०॥

Similarly, a Brāhmaṇa becomes unclean by touching his justly parturient wife. Birth uncleanness does not affect a man in a place where oblations are cast in the sacred fire, or the Vedas are studied, or offerings are constantly offered unto the Viśvedevas. A Śūdra, consecrated with the sacred Mantra, regains his personal purity a fortnight after the occurrence of a (birth) uncleanness. Brāhmaṇas in jeopardised conditions remain unclean for a single day in connection with a birthuncleanness. A performer of Agnihotra sacrifices, a vowist and a reciter of any sacred Mantra are not affected by birth-uncleanness.

ब्राह्मणी क्षत्रिया वैश्या शूद्रा चैव रजस्वला॥
अन्योन्यस्पर्शनात्तत्र ब्राह्मणी तु त्रिरात्रतः॥ ४१॥
द्विरात्रतः क्षत्रिया च शुद्धा वैश्या ह्युपोषिता॥
शूद्रा स्नानेन शुध्येतु द्रोणार्थं न विसर्जयेत्॥ ४२॥
काकश्वानोपनी तनतु अनं बाह्यन्तु तत्त्यजेत्॥

A woman in her menses happened to be touched by a dog, or a Caṇḍāla or a Pukkasa shall fast till the day or her bath of purification, when she shall regain her purity by bathing. Any household work done by her, under the circumstances, should be regarded as an unsanctified act, whereto sin is attached. A twice-born one happening to take his meal in a house under uncleanness shall practise a Trirātram Vratam by way of expiation. Brāhmaṇīs, Kṣatriyas and Vaiśyās in their menses, happening to touch one another, shall respectively fast for three nights, two nights and one night, while Śūdrās shall be clean again only by taking ablutions. A Droṇa measure of cooked food or articles of fare, happened to be defiled by the touch of a dog or crow, should not be cast aside as impure; only the superficial stratum of such food should be rejected.

सुवर्णाद्भिः समभ्युक्ष्य हुताशे च प्रतापयेत्॥ ४३॥
कूपे च पतितान्दृष्ट्वा श्व शृगालौ च मर्कटम्॥
तत्कूपस्योदकं पीत्वा शुध्येद्विप्रस्त्रिभिर्दिनैः॥
क्षत्रियोऽहर्द्वयनैव वैश्यो वैकाहतः परम्॥ ४४॥

The mode of purifying such food consists in sprinkling waters, in which bits of gold have been kept immersed, over its pile and in heating it again on fire. A Brāhmaṇa, a Ksatriya, and a Vaiśya happening to drink the water of a well in which the carcase of a dog, jackal, or monkey has been cast, shall regain their purity by respectively fasting for thee nights, two nights and one night.

अस्थि चर्म मलं वापि मूषिकां यदि कूपतः॥
उद्धृत्य चोदकं पञ्च गव्याच्छुद्धयेत्तु शोधितम्॥ ४५॥

In the event of a well being defiled by the casting of bones, hair, or other excrementitious matter in its water, it shall be purified by dredging its bottom and casting Pañcagavyam into it.

तडागे पुष्करिण्यादौ भस्मादिं पातयेत्तथा॥
षट् कुम्भानप उद्धृय पञ्चगव्येन शुध्यति॥ ४६॥

It the event of a pond or tank being defiled by ashes, sixty pitcherfuls of water should be baled out of its bed, and Pañcagavyam should be cast in its water.

स्त्रीरजः पतितं मध्ये त्रिंशत्कुम्भान्समुद्धरेत्॥
अगम्यागमनं कृत्वा मद्यगोमांसभक्षणम्॥४७॥
शुध्येच्चान्द्रायणाद्विपः प्राजापत्येन भूमिपः॥
वैश्यः सान्तपनाच्छूद्रः पञ्चहोभिर्विशुध्यति॥४८॥

In the event of a tank being defiled by the washing of catamenila blood of a woman in its water, thiter, pitcherfuls, of its water should be baled out. Having visited a woman standing in interdicted relation to him, or used any forbidden article of food and drink such as beef, wine, etc., a Brāhmaṇa, or a Kṣatriya is purified by practising a Prājāpatyam penance; a Vaiśya, by a Sāntapaṇam; and a Śūdra, by a Pañcarātram penance.

प्रायश्चित्ते कृते दद्याद्गवां ब्राह्मणभोजनम्॥
क्रीडायां शयनीयादौ नीलीवस्त्रं न दुष्यति॥४९॥
नीलीवस्त्रं न स्पृशेच्च नीली च निरयं व्रजेत्॥

After practising an expiatory penance, one shall feed the worth Brahmanas and make gifts of kine to them. The use (wearing) of an indigo-dyed cloth by one in bed or at the time of visiting one's wife is not sinful, otherwise an indigo-dyed cloth should not be touched and an indigodyer goes to hell, after death.

ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः॥५०॥
ऋक्षं दृष्टवा विशुध्यनते तत्संयोगी च पञ्चमः॥
ततो धेनुशतं दद्याद्ब्राह्मणानान्तु भोजनम्॥५१॥

A Brāhmaṇicide, a wine drinker, a stealer of gold of more than eighty Ratis weight, he who defiles the bed of his own preceptor, as well as the one who keeps company of thesep mean, are absolved of their sin by paying visit to Setubandha. After return from his pilgrimage, any of these absolved sinners shall feed the pious Brāhmaṇas and make gifts of kine of them.

ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत्॥
न्यस्येदात्मानमग्नौ वा सुसमिद्धे सुरापकः॥५२॥
स्तेयी सर्ववेदविदे ब्राह्मणायोपपादयेत्॥
वृषमेकं सहस्त्रं गां दद्याच्च गुरुतल्पगः॥५३॥

A Brāhmaṇicide shall live for twelve years in a cottage in the forest; and carrying a human skull on his head he shall stroll out for alms. Thus he shall live on alms for twelve years, where by he will be absolved of his sin. On the other hand, he shall immolate his self in a blazing fire, or shall remounce his life for the good of a Brāhmaṇa, or shall dedicate all his possessions to use of a Brāhmaṇa. Similarly, a wine drinker shall immolate his self in a blazing fire. A gold stealer, falling under the category of a Steyin, shall expiate his sin by making gift of all his possessions to a Brāhmaṇa, well-versed in the Veda. He, who has defiled the bed of his preceptor, shall purchase his absolution by making gifts of a thousand bullocks of Brāhmṇas.

कृतपापश्चरेद्रोधो द्वौ पादौ बन्धयन्पशोः॥
सर्वकृच्छ्रं निपाने स्यात्कान्तारे गृहदाहतः॥५४॥
कण्ठाभरणदोषेण कृच्छ्रपादं मृते गवि॥

If a cow dies, while penned in a shed or an enclosure, her owner shall practise a quarter part of the Kṛccha pencance by way of expiation, in the case where the cow dies with fastenings or halter round her neck, the expiation is the practice of a half Kṛccha penance, whereas in cases the cow is burnt down to death, or where the death occurs from its being led astray in the wilderness, her owner shall practise a full Kṛccha Vratam by way of expiation. The practice of a quarter Kṛccha penance is the expiation in the case where the cow dies from the effects of injudicious fastenings of bells round her neck.

अस्थिभङ्गं गवां कृत्वा शृङ्गभङ्गमथापि वा॥५५॥
त्वग्भेदं पुच्छनाशे वा मासार्द्धं यावकं पिबेत्॥

Having accidentally broken the horn of a cow, or a bone in her body, or having broken her tail or injured her skin, one shall live, for a fortnight, on Jāvakam.

सर्वं हस्त्यश्वशस्त्राद्यैर्निश्चयं कृच्छ्रमेव तु॥५६॥
अज्ञानात्प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च॥
पुनःसंस्कारमायान्ति त्रयो वर्णा द्विजातयः॥५७॥

A member of any of the three twice born orders, having unknowingly taken wine or any excrementitious matter such as the stool or urine, should be re-initiated with the holy thread.

वपनं मेखला दण्डो भैक्ष्यचर्याव्रतानि च॥
निवर्त्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि॥५८॥

Shaving of the head, carrying of staff, wearing of the grass girdle (Mekhalā), begging of alms and observance of vows should be omitted in the rites of such second initiation of the twice-born.

आममांसं घृतं क्षौद्रं स्नेहश्च कालसम्भवाः॥
अन्त्यभाण्डस्थिताः सर्वे निष्क्रान्ताः शुचयःस्मृताः॥५९॥
तैलादिघृतमाध्वीकं पण्यद्रव्यं द्रवस्तथा॥
एवभक्तं क्रमान्नक्तं एकैकाहमयाचितम्॥
उपवासः पादकृच्छ्रं कृच्छ्राद्धाद्विगुणं हि यत्॥६०॥

Raw meat, clarified butter, honey and seedoils, kept in the vessel of a man of vile cast, become pure as soon as they are taken out of it. The practice of a quarter-Kṛccha penance consists in taking a night-meal on the first day, in living on what is obtained without asking on the second day, and in fasting on the third day of its term, while that of a half Kṛccha Vratam is double of what is laid down in connection with a quarter-K;ccham.

प्रजापत्यन्तु तत्स्याच्च सर्वपातकनाशनम्॥
कृच्छ्रं सप्तोपवासैश्च महासान्तपनं स्मृतम्॥६१॥

The practice of a Prājāpatyam penance, which extinguishes all sin, consists in triply doing what is laid down in respect of a quarter-Kṛccham. A Kṛccham penance, practised by fasting for seven days in succession, is called a Mahā-Sāntapanam Vratam.

त्र्यहमुष्णं पिबेच्चापः त्र्यहमुष्णं पयः पिबेत्॥
त्र्यहमुष्णं पिबेत्सर्पिस्तप्तकृच्छ्रमघापहम्॥६२॥

Take only warm water on the first three days, only warm milk on the second three days, and only clarified butter on the third three days of the penance. This is called the sin-absolving Tapta-Kṛccham-Vratam. The practice of a Parāka Vratam, which extinguishes all sin consists in fasting for twelve days in succession

द्वादशाहोपवासेन पराकः सर्वपापहा॥
एकैकं वर्द्धयेत्पिण्डं शुक्ले कृष्णे च ह्रायेत्॥६३॥
पयः काञ्चनवर्णायाः श्वेतवर्ण च गोयम्॥
गोमूत्रं ताम्रवर्णाया नीलवर्णभवं घृतम्॥६४॥
दधि स्यात्कृष्णवर्णाया दर्भोदकसमायुतम्॥
गोमूत्रमाषकाण्यष्टौ गोमयस्य चतुष्टयम्॥६५॥
क्षीरस्य द्वादश प्रोक्ता दध्नस्तु दश उच्यते॥
घृतस्य माषकाः पञ्च पञ्चगव्यं महापहम्॥६६॥

In this penance the penitent shall take one morsel of food (Pinch) on the first day of the light fortnight, and successively increase the number by one, each day till the day of the full moon, and thereafter go decreasing it by one, each day, till the day of the moon. The compound known as the Pancagavyam, the use of which fends to extinguish all sin, shall consist of the milk of a goldencoloured cow, the dung of a white cow, the urine of a copper-coloured cow, the butter made out of the milk of a blue-coloured cow, the curdled milk of a black cow, and the washings of the blades of Kuśā-grass, in the following proportions viz., eight Mesas of cow's urine, four Māṣas of cowdung, twelve Māṣas of cowmilk, ten Māṣas of curdled cow-milk, and five M4 as of melted cowbutter.

॥ इति श्रीगारुडे महापुराणे प्रथमाशांख्ये आचार काण्डे प्रायश्चितकथनं ना द्वाविंशत्यधिकद्वशततमोऽध्यायः॥ २२२॥

अध्यायः २२३ / Chapter 223

ब्रह्मोवाच

मुनिभिश्चरिता धर्मा भक्त्या व्यास मयोदिताः॥
यैर्विष्णुस्तुष्यते चैव सूर्य्यादिपरिचारणात्॥१॥

O Vyāsa, the holy sages have devoutly practised the pieties I have narrated; those, who propitiate the divine Viṣṇu, live in comfort and happiness.

तर्पणेन च होमेन सन्ध्याया वन्दनेन च॥
प्राप्यते भगवान् विष्णुर्धर्मकार्थामोक्षदः॥२॥

By performing Japas, Homas, and Sandhyās, one acquires (is merged in) Vishnu, the granter of virtues, wealth, creature-comforts and emancipation.

धर्मो हि भगवान्विष्णुः पूजा विष्णोस्तु तर्पणम्॥
होमः सन्ध्या तथा ध्यानं धारणा सकलं हरिः॥ ३॥

Viṣṇu is virtue, Viṣṇu is vow, Viṣṇu is worship; Viṣṇu is Tarpaṇam. He is Homa, Sandhyā, meditation and psychic trance.

सूत उवाच

प्रलयं जगतो वक्ष्ये तत्सर्वं शृणु शौनक॥
चतुर्युगसहस्रन्तु कल्पैकाब्जदिनं स्मृतम्॥ ४॥

Sūta said :—O Śaunaka, now hear for me describe the dissolution of the universe (Pralayam). A thousand of each of the four Yugas make one Kalpa, which in its turn, constitutes one day of the lotus sprung deity.

कृतत्रेताद्वापरादियुगावस्था निबोधमे ॥
कृते धर्मश्चतुष्पाच्च सत्यंदानं तपो दया॥५॥

Now hear me narrate the rules of conduct and life, etc., which respectively obtained in the said four Yugas. Virtue reigned unimpaired with its four feet of truthfulness, charity, penance of mercy in the cycle of Satyam (truth).

धर्मपाता हरिश्चेति सन्तुष्टा ज्ञानिनो नराः॥
चतुवर्षसहस्राणि नरा जीवन्ति वै तदा॥६॥

The protector of virtue was (Śveta) whitecomplexioned Hari. Men were contented and erudite in that age, and the duration of human life was four thousand years.

कृतान्ते क्षत्रियैर्विप्रा विट्शूद्राश्च जिता द्विजैः॥
शूरश्चातिबलो विष्णू रक्षांसि च जघान ह॥७॥

At the close of Satya Yuga, Kṣtriyas of the twice born order conquered the Brahmanas, Vaiśyas and Śūdras; and the valarous Viṣṇu of mighty prowess killed many Rākshasas.

त्रेतायुगे त्रिपाद्धर्मः सत्यदानदयात्मकः॥
नरा यज्ञपरास्तस्मिंस्तथा क्षत्रोद्भवं जगत्॥८॥

In the Tretā Yuga, virtue was robbed of one of its limbs, and was composed of the three factors of truthfulness, charity and compassion. Men were devoted to the performances of religious of religious sacrifices; and the earth was peopled by men of Kṣatriya extraction in that cycle of Treta.

रक्तो हरिर्नरैः पूज्यो नरा दशशतायुषः॥
तत्र विष्णुर्भीमरथः क्षत्रिया राक्षसानहन्॥९॥

The red-complexioned Hari was worshipped by the people of that age, and the duration of human life was one thousand years. Bhīmaratha of Kṣatriya extraction, who was an incarnation of Viṣṇu, killed many Rākṣasas in the Tretā Yuga.

द्विपादविग्रहो धर्मः पीतताञ्चच्युते गते॥
चतुःशतायुषो लोका द्विजक्षत्रोद्भवाः प्रजाः॥१०॥

In the cycle of Dvāpara, when the yellowcomplexioned Acyuta was the protector of virtues, the duration of human life was fourteen hundred years, and men born of Brāhmaṇa and Kṣatriya parents peopled the earth.

तत्र दृष्ट्वापुद्धींश्च विष्णुर्व्यासस्वरूपधृक्॥
तदेकन्तु यजुर्वेद ? चतुर्द्धा व्यभत्पुनः॥११॥
शिष्यानधयापयामास समस्ताँस्तान्निबोधा मे॥
ऋग्वेदमथ पैलन्त सामवेदश्च जैमिनिम्॥१२॥

The god Viṣṇu, incarnate in the shape of the holy Vyāsa, considering the smallness of human intellect (comparative dulness of human memory) at the time, divided, the Veda into four parts, and taught them to his own disciples in the following order, viz, he taught the Ṛgveda to Paila ; the Sāma Veda, to Jaimini.

अथर्वाणं सुमन्तुन्तु यजुर्वेदं महामुनिम्॥
वैशम्पायनमङ्गन्तु पुराणं सूतमेव च॥
अष्टादशपुराणानि यै र्वेद्यो हरिरेव हि॥१३॥

The Atharvan, to Sumanta; and the Yajur Veda, to Mahāmuni. To Vaiśampāyana he taught the Purāṇam; and the eighteen Purāṇas, to Sūta, by reading which one is enabled to know the god Hari.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च॥
वंशानुचरितच्चैव पुराणं पञ्चलक्षणम्॥१४॥

A Purāṇam, treats, of five topics such as, the creation of theuniverse (Sarga), dissolution, of the universe (Pratisarga), geneologies, of kings, specific traits of the different cycles of time as represented, by the different Lawgivers, and the annals of royal progeny.

ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतन्तथा॥
भविष्यन्नारदीयञ्च स्कान्दं लिङ्गं वराहकम्॥ १५॥
मार्कण्डेयं तथाग्नेयं तथाग्नेयं ब्रह्मवैवर्त्तमेव च॥
कौर्मं मात्स्यं गारुडञ्च वायवीयमनन्तरम्॥
अष्टादशसमुद्दिष्ट ब्रह्माण्डमिति संज्ञतम्॥ १६॥

The eighteen Mahā (great) Purāṇas are the Brahmam. Pādmam. Vaiṣṇavam, Śaivam, Bhāgavatam, Bhaviṣyam, Nāradīyam, Skāndam, Laiṅgam, Varāhakam, Mārkaṇḍeyam, Agneyam, Brahma-Vaivaıtam, Kaurmam, Mātsyam, Gāruḍam, and Brahmāṇḍam Purāṇas.

अन्यान्युपपुराणानि मुनिभिः कथितानि तु॥
आद्यं सनत्कुमारोक्तं नारसिंहमथापरम्॥ १७॥

The other minor Purāṇas, narrated by the holy sages, are the Santa-kumaram, Nārsiṁham Purāṇam.

तृतीयं स्कान्दमुद्दिष्टं कुमारेण तु भाषितम्॥
चतुर्थं शिवधर्माख्यं स्यान्नन्दीश्वरभाषितमृ॥ १८॥
दुर्वाससोक्तमाश्चर्य्यं नारदोक्तमतः परम्॥
कापिलं वामनञ्चैव तथैवोशनसेरितम्॥ १९॥
ब्रह्माण्डं वारुणञ्चाथ कालिकाह्वयमेव च॥
माहेश्वरं तथा साम्बमेवं सर्वार्थसञ्चयम्॥
पराशरोक्तमपरं मारीचं भार्गवाह्वयम्॥ २०॥

Skandam, as narrated. by the god Kumāra, Śiva-Dharmakṣam, directly narrated, by Nandīśa, the Puranam of wonderful incidents narrated by the holy Durvāsa, the one narrated by the holy Nārada, the Kapilam, the Vāmaṇam, the one related by the holy Uśanā, the Brahmandam, the Varunam, the Kālikā, the Māheśvaram, the Śāmbam, the Sarvartha Sañcayam, the one narrated by Parāśara, the Mārīcam, and the Bhārgavam Purāṇas.

पुराणं धर्मशास्त्रञ्च वेदास्त्वंगानि यन्मुने॥
न्यायः शौनक मीमांसा आयुर्वेदार्थशास्त्रकम॥
गान्धर्वश्च धुनर्वेदो विद्या ह्यष्टादश स्मृताः॥ २१॥

The Purāṇam, the Dharma Śāstras (Codes of Moral Laws), the Vedas with their six kindred branches of study such as the Nyāya (Logic), Mīmāṁsā (Exegetic philosophy) Ayurveda (Medical Science) Artha Śāstras (Science of Wealth), Gandharva (Science of Music) and Dhanurveda (Science of War)—these are the eighteen branches of knowledge.

द्वापारान्तेन च हरिर्गुरुभारमपाहरत्॥
एकपादस्थिते धर्मे कृष्णत्वञ्चाच्युते गते॥ २२॥

At the close of the cycle of Dvāparam, the god Hari removed the burden of the world by killing the evil-souled Kṣatriyas. In the age of Kali when the god Acyuta will assume a black complexion, the virtue will suffer a great mutilation and make out a miserable existence, standing on one leg only.

जनास्तदा दुराचाराभविष्यन्ति च निर्दयाः॥
सत्त्वं'रजस्तम इति दृश्यन्ते पुरुषे गुणाः॥
कालसञ्चोदितास्तेऽपि परिवर्त्तन्त आत्मनि॥ २३॥

Men will be cruel miscreant in that Yuga Sattva (priniciple of illumination or knowledge) Rajas (principle of action) and Tamas (principle of Nescience) are the three qualities that are usualy found in men. Even these qualities, O Śaunaka, vary in proportions in the self of a man, augmented by the spirit of the age he lives in. -

प्रभूतञ्च यदा सत्त्वं मनो बुद्धीन्द्रियाणि च॥
तदा कृतयुगं विद्याज्ज्ञाने तपसि यद्रतिः॥ २४॥

The age in which the quality of Sattva abounds in the mind, intellect, and sense organs of men, and in which they feel an irresistable inclination to practise charity and penances- known that age, O Śaunaka, to be the Satyam Yuga.

यदा कर्मसु काम्येषु शक्तिर्यशसि देहिनाम्॥
तदा त्रेता रजोभूतिरिति जानीहि शौनक॥ २५॥

When men are found to energeticlly pursue undertakings that lead to fame or bring about the fruitions of desires, and when the mind, intellect and sense-organs of men abound in the quality of Rajas, know then, O Śaunaka, that the Treta Yuga (of triped virtue) has set in.

यदा लोभस्त्वसन्तोषो मानो दम्भश्च मत्सरः॥
कर्मणाञ्चापि काम्यानां द्वापरं तद्रजस्तमः॥ २६॥

The age in which men are found to energetically follow pursuits of gain or desire,

and in which greed, discontent, pride, envy and egotistic feelings assail the minds of men, and in which the qualities of Tamas and Rajas suffer an unhealthy augmentation in the temperaments of beings-know that, O Śaunaka, to be the age of Dvāparam (of biped virtue).

यदा सदानृतं तन्द्रा निद्रा हिंसादिसाधानम्।।
शोकमोहौ भयं दैन्यं स कलिस्तमसि स्मृतः।। २७।।

The age in which untruthfulness, sleep, drowṣiness (laziness), life-killing, grief, delusion, fright, misery, and Tamas rage rampant in the worldknown that to be the age of Kali.

यस्मिञ्जनाः कामिनः स्युः शश्वत्कटुकभाषिणः।।
दस्यूत्कृष्टाजनपदा वेदाः पाषण्डदूषिताः।। २८।।
राजानश्च प्रजाभिक्षाः शिश्नोदरपराजिताः।।

In the Kali-yuga men will be slaves to lust and low passions, and abusive of one another. Towns and villages will be infested with thieves and robbers, vilifiers of virtue will vilify the Vedas, kings will prey upon their subjects, and Brahmanas will care only for the pampering of their bellies and seek gratfications of their carnal desires.

अव्रता वटवोऽशौचा भिक्षवश्च कुटुम्बिनः।। २९।।
तपस्विनो ग्रामवासाः न्यासिनो ह्यर्थलोलुपाः।।

Impure and vowless will be the students and youths, Bhikṣā will contract various froms of relātionship and live with their ralations, Tapasvins (ascetics) will live in villages, and Nyāsins will covet riches.

ह्रस्वकाया महाहाराश्चौरास्ते साधवः स्मृताः।। ३०।।
त्यक्ष्यन्ति भृत्याश्च पतिं तापसस्त्यक्ष्यति व्रतम्।।

Diminutive in size, gluttonous, thievish, and rashly in their conduct, men will walk in the path of iniquity servants will desert their masters, and Tapasas (ascetics) will renounce their vows.

शूद्राः प्रतिग्रहिष्यन्ति वैश्या व्रतपरायणाः।। ३१।।
उद्विग्नाः सन्ति च जनाः पिशाचसदृशाः प्रजाः।।
अन्यायभोजनेनाग्नि देवतातिथिपूजनम्।। ३२।।
करिष्यन्ति कलौ प्राप्ते न च पित्र्योदकक्रियाम्।।
स्त्रीपराश्च जना सर्वे शुद्रप्रायाश्च शौनक।। ३३।।

Śūdras, clad in the garbs of ascetics for a living, shall accept alms. The people, dismayed, divested of all ornaments, and filthy as the Piśācas, shall renounce all ceremonial ablutions and propitiations of the gods and Atithis, and cease to offer oblations and libations of water unto their departed manes. O Śaunaka, man will be Śūdras in their lives and habit, and shall be under the thumbs of their wives.

बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रियः।।
शिरःकण्डूयनपरा आज्ञां भेत्स्यन्ति भर्त्सिताः।। ३४।।

Women, mostly unhappy and unlucky, will conceive many children and will grudge the behests of their lords by scratching their heads.

विष्णुं न पूजयिष्यन्ति पाषण्डोपहता जनाः।।
कलेर्दोषनिधेर्विप्रा अस्ति ह्येको महागुणः।। ३५।।

Man under the counsel of the unsanctimonius heretics will fall of from the path of virtue and renounce the worship of Viṣṇu

कीर्त्तनादेव कृष्णस्य महाबन्धं परित्यजेत्।।
कृते यद्ध्यायतो विष्णुं त्रेतायां जपतः फलम्।। ३६।।
द्वापरे परिचर्य्यायां कलौ तद्धरिकीर्त्तनात्।।
तस्माद्ध्येयो हरिर्नित्यं गेयः पूज्यश्च शौनक।। ३७।।

The only one great redeeming feature in the fact that they will be able to shake off the fetters of rebirth, by once singing the praise of Kṛṣṇa. The merit, which is acquired by meditation in the Satyam Naga, by celebrating religious sacrifices in the Tretā, by serving the god in the Dvāpara, may be acquired in the Kali Yuga by singing the praise of Viṣṇu. Therefore, O Śaunaka, the god Hari should be constantly worshipped and meditated upon.

।। इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे युगधार्मकथनं नाम त्रयोविंशत्यधिकद्विशततमोऽध्यायः।। २२३।।

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सूत उवाच

चतुर्युसहस्रान्ते ब्राह्मो नैमित्तिको लयः॥
अनावृष्टिश्च कल्पान्ते जायते शतवार्षिकी॥ १॥
उत्तिष्ठन्ति तदा रौद्रा दिवि सप्त दिवाकराः॥
ते तु पीत्वा जलं सर्वं शोषयंति जगत्त्रयम्॥ २॥

Sūta said :—After the expiry of a thousand of such four Yugas, occurs the causal or periodical (Naimittika) dissolution of the universe. At the close of each Kalpa, will follow a rainless period of a hundred years, during which the seven suns will rise in the sky, which by absorbing all water, will burn down the three regions with a dreadful conflagration of fire.

भुर्भुवः स्वर्महलोकं चराचरं जनस्तथा॥
विष्णुश्च रुछो भूत्वासौ पातालानि दहत्यधः॥ ३॥
विष्णुदहेत्रिलोकीञ्च मुखान्मेघान् सृजत्यलम्॥
वर्षन्ते वै वर्षशतं नानावर्णा महाघनाः॥ ४॥

Inmates of the regions of Bhū, Bhuva, Sva and Maha will fly to the region of Jana, and the god Viṣṇu, manifest in the shape of Rudra, shall consume the Nether regions (Pātālas, Clouds of all shades of colour will originate from the mouth of this Rudra-form. Viṣṇu, which will incessantly pour down torrents of rain, for a hundred years.

विष्णुरूपश्शतं वाति वर्षाणां वायुरूर्जितः॥
विष्णुरेकार्णवीभूते वर्षे ब्रह्मस्वरूपधृक्॥
शेतेऽनन्तासने विष्णुर्नष्टे स्थावरजंगमे॥ ५॥

From the mouth of Viṣṇu, winds, abnormally augmented and enraged, shall blow in storms for a hundred years. On the annihilation of all creatures, both mobile and immobile, the god, Viṣṇu, assuming, the shape of Brahma, shall lie down on the one universal ocean of undivided waters.

सुप्त्वा वर्षसहस्रं स जगद्भूयोऽसृजद्धरिः॥
अथ प्राकृतिकं वक्ष्ये प्रलयं शृणु शौनक॥ ६॥

Thus sleeping for another hundred years, the god, Viṣṇu, will again, create the universe.

Now hear me, O Śaunaka, describe the Natural dissolation of the universe (Annihilation of Nature).

पूर्णे संवत्सरशते संहृत्य सकलं जगत्॥
ब्रह्माणं न्यस्य देहे हि मुक्तो योगबलैर्हरिः॥ ७॥

At the expiry of the full one hundred years of Brahmā, the God Hari, absorbed, in Yoga, shall get the whole universe, with its progenitor Brahma, merged in his own Self.

ये गता ब्रह्मणः स्थानं तेऽपि यान्ति परं पदम्॥
अनावृष्ट्यर्कसम्पन्ना आसन्मेधास्तथा द्विज॥
शतं वर्षाणि वर्षद्भिर्मेघैरण्डं प्रपूर्य्यते॥ ८॥
अन्तर्गतेन तोयेन भिन्नमण्डं जगत्पतेः॥
पूर्णे ब्रह्मायुषि गते भिद्यतेऽम्भसि लीयते॥ ९॥

Those, who might have attained to the region of Brahmā at the time, shall reach the final goal of existence. Then will follow a period of drought, with the fierce sun of dissolution consuming every thing with its deadly heat from the heaven of a dissolvin universe. After that, primordeal clouds will pour down heavy torrents of rain upon the universe, which, being filled with water in its inside, will finally burst out.

एवं सा जगदाधारा तोये चोर्वी प्रलीयते॥
आपस्तेजसि लीयन्ते तेजो वायौ प्रलीयते॥ १०॥
वायुः खे खञ्च भूतादौ विशते च तदा महान्॥
महान्प्रपद्यतेऽव्यक्तं प्रकृतिः पुरुषे परे॥ ११॥

Thus at the completion of the life-duration of Brahma, the earth-matter will be resolved into water; the water, into heat; heat, into air; air, into ether; the ether, into essential matter (Bhūtādi), the essential matter, into the principle of intellection; the principle of intellection, into Prakṛti (Nature); and Nature, into Puruṣa (the eternal subjectivity).

शतवर्षं हरिः शेते सृजत्यथ दिनागमे॥
अव्यक्तादिक्रमेणैव व्यक्तीभूतं चराचरम्॥ १२॥

Thus for a hundred years of his own, the God Hari will repose in sleep, and after that, he will create a fresh universe in the order of evolution, commencing from Nature to the

principle of intellection, from the principle of intellection to ether, from ether to air, from air to heat, from heat to Water, and from water to earth.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नैमित्तिकप्रलयोनाम चतुर्विंशत्यधिक द्विशततमोऽधयायः॥ २२४॥

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आध्यात्मिकादितापांस्त्रीञ्ज्ञात्वा संसारचक्रवित्॥
उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्यन्तिकं लयम्॥ १॥
संसारचक्रं वक्ष्येऽहमादावुत्क्रान्तिकालतः॥
यनिा पुरुषार्थो न लीनः स्यात्परमात्मन॥ २॥

Sūta said :—Knowing fully of the threefold misery such as, the mental, physical, and physiological, the wise, one, conversant with the laws of the wheel of existence (Saṁsāra Cakra) and possessed of true knowledge and apathy to the concerns of life, seeks his psychic annihilation (Ātyantikam Layam). I shall describe the wheal of existence from the moment a man comes into being, a knowledge whereof leads him to merge his self in its universal and eternal portotype.

उद्ध्र्ववासी नरस्त्यक्त्वा देहमन्यत्प्रपद्यते॥
नीयते द्वादशाहेन यमस्य यमपूरुषैः॥ ३॥

A man, after quitting his gross material frame, assumes a subtler body in the higher ethereal regions, whence he is carried by the emissaries of death to the mansion of their lord, in the course of aperiod of twelve days.

तत्र यद्बान्धवास्तोयं प्रयच्छन्ति तिलैः सह॥
यच्च्च पिण्डं प्रयचछन्ति यमलोके वदश्नुते॥ ४॥

The offerings, and libations of water containing sesame, which his friends offer unto him, a deceased person takes in the mansion of death.

गतश्च नरकं पापात्स्वर्गं याति स्वपुण्यतः॥
पापकृद्याति नरकं पुण्यकृद्याति वै दिवम्॥ ५॥

Through piety one goes to heaven, through sin one goes to hell.

स्वर्गाच्च नरकात्त्यक्तः स्त्रीणां गर्भे भवत्यपि॥
नाभिभूतश्च तस्यैव याति बीजद्वयं हि तत्॥ ६॥
कललं बुद्बुदमयं ततः शोणितमवे च॥
पेश्याः पलसमोऽण्डः स्यादङ्कुरं तत उच्यते॥ ७॥
उपांगान्यंगुलीनेत्रनासास्य श्रवणानि च॥
आवहं याति चांगेभ्यस्ततपरन्तु नखादिकम्॥ ८॥
त्वचो रोमाणि जायन्ते केशाश्चैव ततः परम्॥
नरश्चाधोमुखः स्थित्वा दशमे च सः जायते॥ ९॥

From hell or from heaven a man enters into the womb of a woman. At first he becomes manifest in the from of a bifurcated sperm; after that, he assumes a forthy gelationous form, after that, blood is produced in its body, which looks like a lump of muscles of flesh, from which the limbs; fingers etc., are found to sprout up, and the organs of smell, sight etc., are gradually developed. After the evolution of the sprout-like limbs are developed nails of fingers, and skin, and after that hair. The foetus lying with its head downward in the womb is delivered in the tenth month of pregnancy.

ततस्तु वैष्णवी माया वृणोत्यत्यन्तमोहिनी॥
बालत्वं त्वथ कौमारं यौवनं वृद्धतामपि॥ १०॥
ततश्च मरणं तत्तद्धर्ममाप्नोति मानवः॥
एवं संसारचक्रेऽस्मिन् भ्राम्यते घटीयंत्रवत्॥ ११॥

From. the moment of his birth the illusion of Viṣṇu envelopes the soul of a men. Infancy, youth, old age and death-there are the different stages of existence, and human life is repeatedly made to pass through them as a sand glass is repeatedly turned upside down.

नरकात्प्रतिमुक्तस्तु पापयोनिषु जायते॥
पतितात्प्रतिगृह्याथ अधोयानिं व्रजेद्बुधः॥ १२॥

Liberated from hell, a human soul takes birth in the womb of a low caste woman. O thou intelligent one, for taking girts from a degraded person, a person is punished with a birth in a low class womb.

नरकात्प्रतिमुक्तस्तु कृमिर्भवति याचकः॥
उपाधयायव्यलीकं तु कृत्वा श्वा भवति द्विज॥ १३॥

A twice-born one, who deceives his preceptor, is reborn as a dog.

तज्जायां मनसा वांछंस्तद्द्रव्यं वाप्यसंशयम्॥
गर्दभो जायते जन्तुर्मित्रस्यै ऽवपमानकृत्॥ १४॥

He, who covets the wife or riches of his preceptor, or insults or brings about the humiliation of his friend, is reborn as an ass.

पितरौ पीडयित्वा तु कच्छपत्वञ्च जायते॥
भर्तुः पिण्डमुपाश्वस्तो वञ्चयित्वा तमेव यः॥ १५॥

He, who oppresses his parents in this life, shall be re-born as a tortoise in his next incarnation.

सोऽपि मोहसमापन्नो जायते वानरो मृतः॥
न्यासापहर्त्ता नरकाद्विमुक्तो जाते कृमिः॥ १६॥

He, who eating the bread of a trustful master, serves another in this life. will be re-born as a monkey in his next. He, who misappropriates any trust property, shall be re-born as a vile worm in his next existence.

असूयकश्च नरकान्मुक्तो भवति राक्षसः॥
विश्वासहर्त्ता च नरो मीनयोनौ प्रजायते॥ १७॥

The self of a envious or malicious person, liberated from hell, shall taked birth as a Rākṣ asa (monster) in this world, He, who commits breach of trust, shall take birth as fish in his next existence.

यवधान्यानि संहृत्य जायते मूषको मृतः॥
परदाराभिमर्शात्तु वृको घोरोऽभिजायते॥ १८॥

A stealer of paddy or barley corn shall be reborn as a mouse. A ravisher of other men's wives shall be reborn as a fearful wolf.

भ्रातृभार्य्याप्रसंगेन कोकिलो जायते नरः॥
गुर्वादिभार्य्यागमनाच्छूकरो जायते नरः॥ १९॥

He, who carnally knows his brother's wife, shall be reborn as a cuckoo. He, who defiles the bed of his preceptor, or knows a woman standing in the interdicted relation to him, shall be re-born as a hog.

यज्ञदानविवाहानां विघ्नकर्त्ता भवेत्कृमिः॥
देवतापितृविप्राणामदत्त्वा योऽन्नमश्नुते॥ २०॥

He, who obstructs the celebration of a nuptial or sacrificial ceremony, or stands as an impediment of one's practising charity, shall be re-born as a vile worm.

प्रमुक्तो नरकाद्वापि वायसः सन्प्रजायते॥
ज्येष्ठभ्रात्रापमानाच्च क्रौञ्चयोनौ प्रजायते॥ २१॥

He, who eats or partakes of anything without first offering it to the gods, departed manes and Atithis, shall be re-born as a crow, after being liberated from hell. He, who insults his elder brother, shall be re-born as a crane.

शूद्रस्तु ब्राह्मणीं गत्वा कृमियोनौ प्रजायते॥
तस्यामपत्यमुत्पाद्य काष्ठान्तः कीटको भवेत्॥ २२॥

A Śūdra, who goes unto a Brāhmaṇa woman, shall be reborn as a earth-worm, whereas having procreated a progeny on her, he shall be reborn as a white ant that eats into the vitals of trees.

कृतघ्नः कृमिकः कीटः पतङ्गो वृश्चिकस्तथा॥
अशस्त्रं पुरुषं हन्ती नरः सञ्जायते खरः॥ २३॥

An ungrateful person shall be successively reborn as an insect, worm, scorpion and a fly.

कृमिः स्त्रीवधाकर्त्ता च बालहन्ता च जायते॥
भोजनञ्चोरयित्वा तु मक्षिका जायते नरः॥ २४॥

A woman-killer or an infanticide will be re-born as a worm, a pilferer of food will be re born as a fly.

हृत्वाज्यञ्चैव मार्जारस्तिलहृच्चैव मूषकः॥
घृतं हृत्वा च नकुलः काको मद्गुरमामिषम्॥ २५॥

A stealer of cooked rice will be re-born as a cat; a sesame-stealer will be re-born as a rat. A stealer of clarified butter will be re-born as an ichneumon, a stealer of flesh will be re-born as a crow.

मधु हृत्वा नरो दंशः पूपं हृत्वा पिपीलिकः॥
आपो हृत्वा तु पापात्मा वायस सम्प्रजायते॥ २६॥

A stealer of honey will be re-born as a gnat, a stealer of cakes will be re-born as an ant. A stealer of water, or a miscreant will be re-born as a crow.

हृते काष्ठ च हारीतः कपोतो वा प्रजायते॥
हृत्वा तु काञ्चनं भाण्डं कृमियोनौ प्रजायते॥ २७॥

A stealer of Indian bell-metal will be reborn as a Hārīta bird or a pigeon. A stealer of a gold-vessel will be re-born as worm.

कार्पासिके हृते क्रौञ्चौ वह्निहर्ता बकस्तथा॥
मयूरो वर्णकं हृत्वा शाकपत्रञ्च जायते॥ २८॥

A stealer of cotton will be reborn as a crane; a fire-stealer will be re-born as a heron. A stealer of pig=menu or vegetables will be re-born as a pecock.

जीवञ्जीवकतां याति रक्तवस्त्वपहृन्नरः॥
छुछुन्दरिः शुभान्गन्धााञ्छशं हृत्वा शशो भवेत्॥ २९॥

A stealer of any red substance will be reborn as a Cakora bird. A stealer of scents will be re-born as a mole. A bamboo-stealer will be reborn as a hare.

षण्डाः कलापहरणे काष्ठहृत्तृणकीटकः॥
पुष्पं हृत्वा दरिद्रस्तु पंगुर्याचकहृन्नरः॥ ३०॥

A stealer of peacock-plumes will be reborn as an eunuch, a woodstealer will be re-born as an woodinsect. A flower-stealer will be re-born as an indigent man, a stealer of lac-dye shall shall be re-born as a maimed or deformed person.

शाकहर्त्ता च हारीतस्तोयहर्त्ता च चातकः॥
गृहहृन्नरकान्गत्वा रौरवादीन्सुदारुणान्॥ ३१॥
तृणगुल्मलतावल्लीत्वग्घारी तरुतां व्रजेत्॥
एष एव क्रमो दृष्टो गोसुवर्णादिहारिणाम्॥ ३२॥

A stealer of edible leaves and plants will be re-born as a Hārīta birds, a warer-stealer will be reborn as a Cātaka bird. A stealer of house, after suffering the pangs of many a hell such as the Raurava; etc., will be reborn as an insect, worm, shrub, creeper, or grass. The same fate awaits those who steal gold, or kine.

विद्यापहारी मूकः स्याद्गत्वा च नरकान्बहून्॥
असिमद्धे हुते चाग्नो मन्दाग्निः खलु जायते॥ ३३॥

A stealer of knowledge, after suffering the pangs of many hells, shall be re-born as a dumb person. He, who casts oblations in a weak fire, shall be re-born as one suffering from, indigestion.

परनिन्दा कृतघ्नत्वं परसीमाभिघातनम्॥
नैष्ठुर्य्यं निर्घृणात्वञ्च परदारोपसेवनम्॥ ३४॥
परस्वहरणाशौचं देवतानां च कुत्सनम्॥
निकृत्य बन्धनं नृणां कार्पण्यञ्च नृणां वधः॥
उपलक्षणाद्विजानीयान्मुक्तानां नरकादनु॥ ३५॥

Scandalising, ingratitude, hurting other men's feelings, cruelty, shamelessness, adultery, stealing other men's goods, impurity or uncleanness, speaking ill of the gods, cheating and miserliness are the traits in the conduct of those who are just liberated from hell.

यदाभूतेषु संवादः परलोकः प्रति क्रिया॥
सत्यं हितार्थमुक्तिश्च वेदप्रामाण्यदर्शनम्॥ ३६॥
गुरुदेवर्षिसिद्धर्षिसेवनं साधुसंयमः॥
सत्क्रियाभ्यसनं मैत्री स्वर्गस्य लक्षणं विदुः॥
अष्टांगयोगविज्ञानात्प्राप्नोत्यात्यन्तिकं फलम्॥ ३७॥

Compassion towards all, asking good news of all creatures, works for the purpose of acquiring spiritual benefit, truthfulness, good advice to all, judgment in the light of the Vedas and philosophies, performances of good deeeds, service of the gods, Ṛṣis and Siddhas, company of the good and friendliness to all are the traits in the conduct of those among men who have come down from the heaven. By practising Yoga with its eight component parts, one is enabled to effect one's Atyantika Layam (Non-existence of Self).

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे कर्मविपाकादिकथनं नाम पञ्चविंशत्यधिक द्विशततमोऽधयायः॥ २२५॥

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सूत उवाच

वक्ष्ये साङ्गं महायोगं भुक्तिमुक्तिकरं परम्॥
सर्वपापप्रशमनं भक्त्यानुपठितं शृणु॥ १॥

Now I shall describe the mode of practising the great Yoga, which absolves a man of all sin and grants him emancipations, and creature-comforts in this life. This (narration), listened

to in a devout spirit, serves to extin-guish all sin.

ममेति मूलं दुःखस्य न ममेति निवर्त्तनम्॥
दत्तात्रेयो ह्यलर्काय इममाह महामतिः॥ २॥

The sense of "me" and "mine" are the root of all misery. This sense of Egoism does not cease to exist. This is what the holy Dattātreya narrated to Alarka.

अहमित्यङ्कुरोत्पन्नो ममेति स्कन्धवान्महान्॥
गृहक्षेत्राणि शाखाश्च यत्र दाराभिपल्लवः॥ ३॥

This tree, which sprouts up from the feeling of Egoism as its seed, has the sense of "me" and "mine" as its principle trunk, of which one's house and field are the branches, and sons and daughters are the leaves.

धनधान्ये महापत्रे पापमूलोऽतिदुर्गमः॥
विधिावत्सुखशान्त्यर्थं ज्ञातोऽज्ञानमहातरुः॥ ४॥

Riches and paddy (food-grains) are the principle leaves of this tree, virtue and vice are its flowers, and happiness and misery are its fruits.

छिन्नो विद्याकुठारेण ते गता लयमीश्वरे॥
प्राप्य ब्रह्मरसं पीतं नीरजस्कमकण्टकम्॥ ५॥

The great tree of non-knowledge exists for the relief and comfort of mortals. Those, who tired with the fatigue of life's journey, repose under the shade of this mighty tree, labour under the delusion of ignorance. By hewing down this tree with the axe of knowledge, mortals merged in the supreme Brahma.

प्राप्नुवन्ति पराः प्राज्ञाः सुखनिर्वृतिमेव च॥
मूर्त्तेन्द्रियलयं नूनं न त्वं राजन् च चाप्यहम्॥ ६॥

By drinking the sinless and soothing juice of Brahma, men become endued with the perfect knowledge; clamours of contending passions are silenced in their breasts, and perfect happiness results from perfection of knowledge. O king, neither our forms, dimensions, and organs constitute our real selves.

न तन्मात्रादिकं वाचा नैवान्तःकरणं तथा॥
कं वा पश्यसि राजेन्द्र प्रधानमिदमावयोः॥ ७॥

Neither the Tanmātrās (essential matter nor speech and intellection constitute our true Selves. O thou king of kings, whom do you find to be the principal one in ourselves?

मृतः परेऽह्नि क्षेत्रज्ञः संजातोऽयं गुणात्मकः॥
एकत्वेऽपि पृथग्भावस्तथा क्षेत्रात्म्नो नृप॥ ८॥

Does this self-conscious being, composed of the qualities, take birth again? O thou king, the selfconscious ego and the self, though virtually one, appear, and are thought as two different entities.

ज्ञानपूर्ववियोगोऽसौ ज्ञाने नष्टे च योगिनः॥
सा मुक्तिर्ब्रह्मणां चैक्य मनैक्यं प्राकृतैर्गुणैः॥ ९॥

It is knowledge that dispels this notion of duality or separateness. The Yogins, on the extinction of this sense of separateness, through Yoga, realise their oneness with the supreme Brahma and their difference from the the hosts of qualities or attributes. Realisation of this oneness is called Mukti or Emancipation.

तद्गृहं यत्र वसति तद्भोज्यं येन जीवति॥
यन्मुक्तये तदेवोक्तं ज्ञानाज्ञने च चान्यथा॥ १०॥

That is house in which one lives, that is food which sustains life, that is knowledge which leads to Mukti (emancipation). Any other kind of knowledge is ignorance or delusion.

उपभोगेन पुण्यमानामपुण्यानाञ्च पार्थिव॥
कर्त्तव्यानाञ्च नित्यानां क्षयन्त्वकरणात्तथा॥ ११॥

O king, by enjoying the fruits of virtue and vice in this world, and by discharging all duties which are obligatory on him, a man may exhaust and extinguish his Karma and annihilate his desires in consequence.

अहिंसा सत्यमस्तेयं ब्रह्मचर्य्यपरिग्रहौ॥
यमाः पञ्चाथ नियमाः शौचं द्विविधामीरितम्॥ १२॥

Cessation of all killing propensities, truthfulness, non-stealing, continence, and nonacceptence of gifts are the five Yamas or Niyamas (rules of self-control). There are two kinds of purity or cleanliness such as, the external or bodily and internal or mental.

सन्तोषस्तपसा शान्तिर्वासुदेवार्चनं दमः॥
आसन पद्मकाद्यक्तं प्राणायामो मरुज्जयः॥ १३॥
प्रत्येकं त्रिविधः सोऽपि पूरकुम्भकरेचकैः॥

Contentment, bilss won by practising Tapas, and worship of the god Vāsudeva are called Damas. The different seats or postures in Yoga are called Padmaka, etc, while Prāṇyāma consists in checking or controlling the wind breath. An act of Prāṇāyāma consists of three parts such as Pūrakam (taking in of breath), Kumbhakam (arresting the process of breating) and Recaka (letting out of the breath).

लघुर्यो दश्मात्रस्तु द्विगुणः स तु मध्यमः॥ १४॥
त्रिगुणाभिस्तु मात्राभिरुत्तमः स उदाहृतः॥
जप ध्यानयुतौ गर्भोविपरीतस्त्वर्भकः॥ १५॥

A light (laghu) Pyama consists of ten Mātrās; one of intermediate form, of twenty and a full Prāṇāyāma, of thity Mātrās. A pregnant of Sagarbha Prāṇāyāma is that in which the votary meditates upon any definite subject at the time of practising it, while the contrary is called Agarbha.

प्रथमेन जयेत्स्वप्नं मध्यमेन च वेपथुम्॥
विपाकं हि तृतीयेन जातान्दोषस्तवनुक्रमात्॥ १६॥

At the first stage of the practice the practiser shall conquer the soporific tendency, shivering during its second or middle, and the augmented heat during its third stage, which is brought forth through the aggravation of the bodily Vāyu. Hence, these defects should be conquered in the order of their enumeration.

आसनस्यन्तु युञ्जीत कृत्वा च प्रणवं हृदि॥
पार्ष्णिभ्यां लिंगवृषणौ स्पर्शन्नकाग्रमानसः॥ १७॥

With the effulgent image of the Pranava Mantra in his heart, and its mind fully concentrated the reon, a Yogin shall practise Yogam, sitting in a posture so as to press his genitals with his legs.

रजसा तमसो वृत्तिं सत्त्वेन रजसस्तथा॥
निरुधय निश्लो भूत्वा स्थितो युञ्जीत योगवित्॥ १८॥

One conversant with the practice of Yoga shall suppress the Tamasa attributes of his mind with the Rājasika ones, and the latter with the Sattvika attributes of his mind, finally bringing. about a state of mind in which it lies serene, unruffed and devoid of all thoughts and impressions:

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन्मन एव च॥
निगृह्य समवायेन प्रत्याहार मुपक्रमेत्॥ १९॥
प्राणायामा दशाष्टौ च धारणा सा विधीयते॥
द्वे धारणे स्मृतौ योगो योगिभिस्तत्त्वदर्शिभिः॥ २०॥

By withdrawing the mind, consciousness and sense organs from their respective objects of perception and the external world, and by keeping their functions thus in abeyance, a Yogin shall practise the art of mental abstraction (Pratyāhāra) and control his breath in Prāṇāyāma to the extent of ten or eight Mātrās. These are called the two kinds of Dhāraṇā in the parlance of Yoga.

प्राङ्नाड्यां हृदये चात्र तृतीया च तथोरसि॥
कण्ठे मुखे नासिकाग्रे नेत्रे भ्रूमधयमूर्द्धसु॥ २१॥

A Yogin shall concentrate his whole self either in the region of his umbilicus, or in his mouth, or withing his heart, or in. the region of his throat, or at the tip of his nose, or in his eyes, or at a point between the eye brows.

किञ्चित्तस्मात्परस्मिंश्च धारणा दशधा स्मृता॥
दशैता धारणाः प्राप्य प्राप्नोत्यक्षररूपताम्॥ २२॥

These are the ten places of Dhāraṇā or points on which a Yogin shall concentrate his whole Self, by practising which he will suffer no decay.

यथाग्निरगौ संक्षिप्तस्तथात्मा परमात्मनि॥
ब्रह्मरूपं महापुण्यमोमित्येकाक्षरं जपेत्॥ २३॥
अकारश्च तथोकारो मकारश्चाक्षरत्रयम्॥
एतास्तिस्रस्ततो मात्राः सत्त्वराजसतामसाः॥ २४॥
निर्गुणा योगिगम्याद्यार्द्धमात्रा परा स्थिता॥
गान्धारीति च विज्ञो गान्धारस्वरसंश्रया॥
इत्येतदक्षरं ब्रह्म परमोङ्कारसंज्ञितम्॥ २५॥

As fire is cast in the first, so by merging his Self in that of the supreme Brahma, a Yogin shall mentally recite the Omkāra Mantra, which is sacred of the all sacred Mantras and is symbolical of the Self of Brahma. The term Om is composed of three letters, Akāra (A), Okāra (O), and Makāra (M), and is the great exponent of the universal Self (Brahma).

अहं ब्रह्म परं ज्योतिः स्थूलदेहविवर्जितम्॥
अहं ब्रह्मं परं ज्योतिर्जरामरावर्जितम्॥ २६॥

I am Brahma, the supreme light, devoid of a gross, material body. I am Brahma, the supreme light, devoid of death and decay.

अहं ब्रह्मं परं ज्योतिः पृथिव्या मलवर्जितम्॥
अहं ब्रह्म परं ज्योतिर्वाय्वाकाशविवर्जितम्॥ २७॥

I am Brahma, the supreme light, divested of the principle of earth-matter. I am Brahma, the supreme light, divested of the principles of air and ether.

अहं ब्रह्म परं ज्योतिः सूक्ष्मदेहविवर्जितम्॥
अहं ब्रह्मं परं ज्योतिः स्थानास्थानविवर्जितम॥ २८॥

I am Brahma, the supreme light, devoid of a subtle body. I am Brahma the supreme light which is neither bound by space or non space (non extension).

अहं ब्रह्म परं ज्योतिर्गन्धमात्रविवर्जितम्॥
अहं ब्रह्म परं ज्योति श्रोत्रत्वक्परिवर्जितम्॥ २९॥

I am Brahma, the supreme light, devoid of the Tanmātra of smell. I am Brahma, the supreme light, devoid of the Tanmātrā of sight. I am Brahma, the supreme light, devoid of the Tanmātrā of sound. I am Brahma the supreme light, devoid of speech and hands. I am Brahma, the supreme light, devoid of ears and skin.

अहं ब्रह्म परं ज्योतिर्जिह्वाघ्राणविवर्जितम्॥
अहं ब्रह्म परं ज्योतिः प्राणापानविवर्जितम्॥ ३०॥

I am Brahma, the Supreme light, devoid of tongue and nose. I am Brahma, the Supreme light, devoid of the currents of up-coursing and downcoursing vital Vayus.

अहं ब्रह्म परं ज्योतिर्व्यानोदानविवर्जितम्॥
अहं ब्रह्म परं ज्योतिरज्ञानपरिवर्जितम्॥ ३१॥

I Brahma, the supreme light, devoid of the vital Vāyus of Vyāna and Udāna. I am Brahma, the supreme light, void of all Nescience.

अहं ब्रह्म परं ज्योतिस्तुरीयं परमं पदम्॥
देहेन्द्रियमनोबुद्धिप्राणाहङ्कारवर्जितम् ॥ ३२॥

I am Brahma, the supreme light, the receptacle of supreme bliss; my self is my own wife, and devoid of mind intellect, life, Egoism and cognitive organs.

नित्यशुद्धबुद्धमुक्तमहमानन्दमद्वयम् ॥
अहं ब्रह्म परं ज्योतिर्ज्ञानरूपो विमुक्तये॥ ३३॥

I am Brahma, the Supreme light, pure intellect, infinite reality and without a second. I am the supreme Brahma, the embodiment of perfect knowledge, an emancipated self.

सूत उवाच

इत्यष्टाङ्गो मया योग उक्त शौनक मुक्तिदः॥
नित्यनैमित्तिकं गत्वा लयं प्राकृतबन्धनाः॥ ३४॥
उत्पद्यन्ते हि संसारे नैकं यात्वा परात्मनाम्॥
विमुच्यते विमुक्तश्च ज्ञानादज्ञानमोहितः॥ ३५॥

Sūta said :—O Śaunaka, thus I have described unto you the Science of Yoga with its eight essential appendages, and a knowledge of this Yoga brings about the emancipation of one's Self. Those, who attain to (meet their annihilation in) the Nityam and Naimittikam dissolution, are not liberated from the fetters of Nature (physical laws), and are subjected to the necessity of being born again and again in this world, but not so are those who merge themselves in the Supreme Self.

ततो नं म्रियते दुःखी न रोगी न च वन्धवान्॥
न पापैर्युज्यते योगी नरके न विपच्यते॥ ३६॥

They are emancipated; and thus emancipated, they no longer die, or suffer from disease or affection as they used to do under; the influence of Nescience before their libera-tion. Thus sin affecteth not an emancipated Yogin and ceases to exist for him for all eternity.

गर्भवासे स नो दुःखी स स्यान्नारायणोऽव्ययः॥
भक्त्या त्वन्यया लभ्यो भगवान्भुक्तिमुक्तिदः॥ ३७॥

He is not bound by the chain of necessary rebirths, and is not consigned to suffer the pangs of inter-uterine existence. He is one with the unchanging, undecayuing Nārāyaṇa.

ध्यानेन पूजया जप्यैः सम्यक् स्तोत्रैर्यतव्रतैः॥
यज्ञैर्दानैश्चित्तशुद्धिस्तया ज्ञानञ्च लभ्यते॥ ३८॥

By dint of such an unswerving faith and devotion, one may attain the god Hari, the grantor of emancipation and creature-comforts. The purification of the heart is effected by means of meditation, worship, mental recitations of Mantras, and psalms, and by practisitng vows of charity and continence, and by

celebrating religious sacrifices, and from the purification of heart proceeds knowledge.

प्राणवादिकमन्त्रैश्च जप्यैर्मुक्ति गता द्विजाः॥
इन्द्रोपि परमं स्थानं गन्धर्वाप्सरसो वराः॥३९॥

Twice-born ones, by reciting the Pranava Mantra, have become emancipated selves. Dhruva by devoutly worshipping Viṣṇu, attained the region of highest bliss, as well as the god Viṣṇu. Pracetas, the creators of worlds, Kandiu and others, by worshipping the lord of lords, became pure in spirit and abtained liberation. In the same way, and by the same means, Uddhava attained the region of highest bliss. Holy sages such as Nārada etc., the celestials such as Indra etc., the Gandhravas and the Apsarsas, attained the region of highest bliss by worshipping Viṣṇu

प्राप्ता देवाश्च देवत्वं मुनित्वं गताः॥
गन्धर्वत्वञ्च गन्धर्वा राजत्वञ्च नृपादयः॥४०॥

The gods attained their godhead; the sages, their status of Munis; the Gandharvas, the status of Gandharvas; and the kings, their kindoms through the merit of worshipping the eternal Viṣṇu. All these attained the celestial kingdom by worshipping the god Janārdana.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेष्टायोगकथनं नाम षड्विंशत्यधिकद्विशततमोऽध्यायः॥ २२६॥

अध्यायः २२७ / Chapter 227

सूत उचाव

विष्णुभक्तिं प्रवक्ष्यामि यया सर्वमवाप्यते॥
यथा भक्त्या हरिस्तुष्येत्तथा नान्येन केनचित्॥१॥

Sūta said :—Now I shall discourse on Viṣṇu-Bhakti (loving devotion of Viṣṇu) by means of which a man obtains all that he desires. Nothing is more pleasing to Hari than devotion.

महतः श्रेयसो मूलं प्रसवः पुण्यसन्ततेः॥
जीवितस्य फलं स्वादु नियतं स्मरणं हरेः॥२॥
तस्मात्सेवा बुधैः प्रोक्ता भक्तिसाधनभूयसी॥
ते भक्ता लोकनाथस्य नामकर्मादिकीर्त्तने॥३॥
मुञ्चन्त्यश्रूणि संहर्षाद्ये प्रहृष्टनूरुहाः॥
जगद्धातुर्महेशस्य दिव्याज्ञाचरणा वयम्॥४॥

Contemplation of the god, Hari is the only palatable fruit of human life, the progenitor of supreme bliss, and the root of the increase of one's animals and progeny. The term Bhakti (devotion) is derived from the root Bhaj to serve; hence the wise shall serve the god, as service strengthens devotion to his Self. The devotees of the lord of the universe weep and shed tears at time of singing his name and glory, and the hairs of their bodies stand on their roots at the time. Verily they are the real Vaiṣṇavas, the loving servants of God for all eternity, who devote their lives to the daily excution of his divine commands.

इह नित्यक्रियाः कुर्य्युः स्निग्धा ये वैष्णवास्तु ते॥
ब्रह्मक्षरं न शृण्वन्वै तया भगवतेरितम्॥५॥

He, who even without knowing the Praṇava, or the commands of God (without any knowledge of religion or theological works), bows down before His all pervading presence, and humbly offers Him the homage of love and and affection, is a true Vaiṣṇava.

प्रणामपूर्वकं भक्त्या यो वदेद्वैष्णवो हि सः॥
तद्भक्तजनवात्सल्यं पूजनं चानुमोदनम्॥६॥
तत्कथाश्रवणे प्रीतिरश्रुनेत्राङ्गविक्रियाः॥
येन सर्वात्मना विष्णौ भत्तया भावो निवेशितः॥७॥
विप्रेभ्यश्च कृतात्मत्वान्महाभागवतो हि सः॥
विश्वोपकरणं नित्यं तदर्थं सङ्गवर्जनम्॥
स्वयमभ्यर्चनञ्चैव यो विष्णुञ्चोपजीवति॥८॥

He, whose love overflows to the servants of god he who readily approves of His worship, he whose highest joy is in listening to discourses on His love and goodness, he whose voice trembles and eye's look moist at hearing of His all-abiding love; he who has devoted his whole self to the allpervading divinity and looks upon a Brāhmaṇas as His prototype, is a superb servant of God (Mahā Bhāgavata). He, who daily worships Viṣṇu, and offers him cooked rice, every day, in a spirit of true humility, is a Bhāgavata.

भक्तिरष्टविधा ह्येषा यस्मिन्म्लेच्छोऽपि वर्त्तते॥
स विप्रेन्दो मुनिः श्रीमान्स याति परमां गतिम्॥९॥

There are eight forms of devotion, and even a Mleccha may be true devotee of God. A truly god loving Mleccha, a true devotee, is the foremost of Brāhmanas; he is a Muni (holy sage), a seer, and is an heir to the highest bliss.

तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा हरिः॥
स्मृतः संभाषितो वापि पूजितो वा द्विजोत्तमः॥
पुनाति भगवद्भक्तश्चण्डालोऽपि यदृच्छया॥१०॥

To him should be given, from him should be take (food), he is adorable as the God Himself. O thou foremost of Brāhmaṇas, a true, godloving, devotional Cāṇḍāla, a true servant of gods remembered, spoken to, or adored by a Brāhmaṇa. sanctifies him to airy extent he pleases.

दयां कुरु प्रपन्नय तवास्मीति च यो वदेत्॥
अभयं सर्वभूतेभ्यो दद्यादेतद् व्रतं हरेः॥११॥

To say I am throe to one who seeks protection, or to one who is oppressed or tyranised, and to say dread not to all creatures are the vows sacred to-Hari.

मन्त्रजापिसहस्रेभ्यः सर्ववेदान्तपारगः॥
सर्ववेदान्तवित्कोट्यां विष्णुभक्तो विशिष्यते॥१२॥

An expert in the Vedanta is greater than a thousand reciters of Mantras, a devotee of the allpervading God is greater than a million of such Vedāntins.

एकान्तितः स्ववपुषा गच्छन्ति परमं पदम्॥
एकान्तेन समो विष्णुस्तस्मादेषां परायणः॥१३॥

By dint of an unswering and all absorbing faith and devotion men attain to the region of highest bliss. It is for this oneness of purpose that god, though impartial and equally kind to all, is lovingly fond of these persons.

यस्मादेकान्तिनः प्रोक्तास्तद्भागतवचेतसः॥
प्रियाणापि सर्वेषां देवदेवस्य सुप्रियः॥१४॥

Hence these devoted servants of Goda re called Ekāntins (single-purposed ones). He whose devotion remains unflinching even in moments of peril, is the most favourite, among the favoured ones, with the god of gods,

आपत्स्वपि सदा यस्य भक्तिरव्यभिचारिणी॥
या प्रीतिरधिका विष्णोर्विषयेष्वनपायिनी॥१५॥
विष्णुं संस्मरतः सा मे हृदयान्नोपसर्पति॥
दृढभक्तोऽपि वेदादिसर्वशास्त्रार्थपारगः॥१६॥

May that kind of pleasure which the ignorant find in the things of the world, be mine on divine contemplation, and may a pleasure of similar intensity not leave my heart, when I meditate upon the Self of the all-pervading one (Viṣṇu).

यो न सर्वेश्वरे भक्तस्तं विद्यात्पुरुषाधमम्॥
नाधीतवेदशास्त्रोऽपि न कृतोऽध्वरसम्भवः॥
यो भक्तिं वहते विष्णौ तेन सर्वं कृतं भवेत्॥१७॥

A reader of all the Vedas, a knower of all the philosophies is but the worst of fools, if he is not devoted to Viṣṇu. He, who has faith in Him and is devoted to His sarvice, has practised all pieties, even with out studying the Vedas or celebrating any religious sacrifice.

यज्वानः ऋतमुख्यानां वेदानां पारगा अपि॥
न तां यान्ति गतिं भक्तां या यान्ति मुनिसत्तमाः॥१८॥

The foremost of the holy sages do not attain to that elevated status by the study of all the Vedas, or by celebrating the most meritorious of religious sacrifices, as they do through the merit of simple faith in, and unflinching devotion to, Viṣṇu.

यः कश्चिद्वैष्णवो लोके मिथ्याचारोऽप्यनाश्रमी॥
पुनाति सकलाँल्लोकान्सहस्रांशुरिवोदितः॥१९॥

Even a man, who is not true to the duties of his social order, or misbehaves himself, if he becomes a Vaiṣṇava purifies all the regions, like the full-risen, thousand rayed sun.

ये नृशंसा दुरात्मानः पापाचाररतास्तथा॥
तेऽपि यान्ति परं स्थानं नारायणपरायणाः॥२०॥

Even miscreants, who are addicted to vice and wicked acts, come by the highest bliss, if they become devoted to Viṣṇu.

दृढा जनार्दने भक्तिर्यदैवाव्यभिचारिणी ॥
तदा कियत्स्वर्गसुखं सैवनिर्वाणहेतुका॥२१॥

Pleasures of celestial life apear insignificant and inglorious to one, who has a strong and

loving faith in Janārdana, inasmuch as such a faith is but the precursor to one's emancipation (Mukti).

भ्राम्यतां तत्र संसारे नगाणां कर्मदुर्गमे॥
हस्तावलम्बने ह्येकं येन तुष्येज्जनार्दनः॥
न शृणोति गुणान्दिव्यान्देवदेवस्य चक्रिणः॥
स नरो बधिरो ज्ञेयः सर्वधर्मबहिष्कृतः॥ २२॥

To persons, who wander about in this dreadful valley of life, where each act spins out a new destiny for man, the only thing, which can be easily caught hold of with the hand, is the faith-appeased Janārdana. He who does not hear of the glories of the discus-wielding deity, is really deaf and is a spiritual outcast.

नाम्नि संकीर्तिते विष्णोर्यस्य पुंसो न जायते॥
शरीरं पुलकोद्भासि तद्भवेत्कुणपोपमम्॥ २३॥

He, whose bodily hairs do not stand on their roots in ecstacy while engaged in singing the psalms of Janārdana, is indeed a carcase.

यस्मिन्भक्तिर्द्विजश्रेष्ठ मुक्तिरप्यचिराद्भवेत्॥
निविष्टमनसां पुंसां सर्वथा वृजिनक्षयः॥ २४॥

O thous foremost of the twice-born ones, what wonder that sins of a man will be extinguished by contemplating Viṣṇu, when by such a contemplation he comes by emancipation.

सवचपुरुषभिवीक्ष्य पाशहस्तं
वदति यमः किल तस्य कर्णमूले॥
परिहर मधुसूदनप्रपन्नान्प्रभु-
रहमन्यनृणां न वैष्णवानाम्॥ २५॥

Yama, the lord of death, seeing his emissaries ready to bind the Souls of Viṣṇavas with their nooses, says to them: "Leave them alone, O my emissaries, I have power over all hlen except those who are devoted to Visnu."

अपि चेत्सुदुराचारो भजते मामनन्यभाक्॥
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥ २६॥

Even if the worst of miscreant worships him (Viṣṇu) alone in exclusion of all other deities, he should be regarded as a holy person.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं स गच्छति॥
विप्रेन्द्र प्रतिजानीहि विष्णुभक्तो न नश्यति॥ २७॥

O thou foremost of Brāhmaṇas, one, who is devoted to Visnu, soon becomes holy and comes by the highest bliss; a devote of Viṣṇu never perisheth.

धर्मार्थकामः किं तस्य मुक्तिस्तस्य करे स्थिता॥
समस्तजगतां मूलं यस्य भक्तिः स्थिरा हरौ॥ २८॥

What does he care for (fruits of) virtue or (objects of) desire and opulence whose mind is absorbed in the rootcause of the universe (Viṣ ṇu)? His Salvation is in his own hands.

दैवा ह्येषा गुणमयी हरेर्माया दुरत्यया॥
तमेव ये प्रपद्यन्ते मायोमेतां तरन्ति ते॥ २९॥

Verily insurmountable is the Nescience or illusion (Māyā) of Visnu, which is composed of the three qualities (Sattva, Rajas and Tamas); he,. who is fondly devoted to him, alone sails across this occean of phenomena.

किं यज्ञाराधने पुंसा शिष्यते हरिमेधसाम्॥
भक्त्यैवाराध्यते विष्णुर्नान्यत्तत्रोपकारकम्॥ ३०॥

Of what good, is the celebration of a. religious sacrifice to a man, who performs, every monent, the sacrifilce of (contemplates) Hari? It is faith and devotion alone by which a man can attain to Viṣṇu and by no other means.

न दानैर्विविधैर्दत्तैः पुष्पैर्नैवानुलेपनैः॥
तोषमेति महात्मासौ यथा भक्त्या जनार्दनः॥ ३१॥

Neither the various forms of gifts, offered in due form and to worthy recipients, nor the offerings of flowers and scents unto the god, so much lead to his satisfaction, as the homage of heart-felt love and devotion to him.

संसारविषवृक्षस्य द्वे फले ह्यमृतोपमे॥
कदाचित्केशवे भक्तिस्तद्भक्तैर्वा समामः॥ ३२॥

This poison-tree of worldliness bears two ambrosial fruits, one is the service of the Lord and the other is the company of His servants.

पत्रेषु पुष्पेषु फलेषु तोयेष्वकष्टलभ्येषु सदैव सत्सु॥
भक्त्यैकलभ्ये पुरुषे पुराणे मुक्त्यैकलाभे
क्रियते प्रयत्नः॥ ३३॥

Inspite of so many easily available offerings to god, such as water, flowers, fruits and vegetable leaves, why should not a man strive

for the emancipation of his self by placing absolute confidence in the oldest of Beings, who is attainable through love.and faith"

पत्रेषु आस्फोटयन्ति पितरः प्रनृत्यन्ति पितामहाः॥
वैष्णवोस्मत्कुले जातः स नः सन्तारयिष्यति॥ ३४॥

Ancestors rebound in joy, and grandfathers dance in delight (in consideration of the fact that) "a Vaiṣnava is born in our line and he will succour us all."

अज्ञानिनः सुरवरे समधिक्षिपन्तो
यत्पापिनोऽपि शिशुपालसुयोधनाद्याः॥
मुक्तिं गताः स्मरणमात्रविधूतपापाः कः
संशयः परमभक्तिमतां जनानाम्॥ ३५॥

The ignorant and proud souls, like Śiśupāla and Suyodhana, who abused and looked down upon the foremost of the celestials, obtained their emancipation by once thinking of him and were absolved of all sin what wonder is there that men who are fondly devoted to him, will be liberated from the trammels of rebirth?

शरणं तं प्रपन्नां ये ध्यानयोगाविवर्जिताः॥
तेऽपि मृत्युमतिक्रम्य यान्ति तद्वैष्णवं पदम्॥ ३६॥

Even they, who, devoid of contemplation and communion, are fondly devoted to him shall overcome death and attain to the blissful region of Viṣṇu.

भवोद्भवक्लेशशतैर्हतस्तथा परिभ्रमन्निन्द्रियरन्ध्रकैर्हयैः॥
नियम्यतां माधव ! मे मनोहयस्त्वदङ्घ्रिशङ्कौ
दृढभक्तिबन्धने॥ ३७॥

Control, O Mādhava, the horse of my mind, who, lashed with the stripes of worldly misery, madly dashes out in the path which is sen through the apertures of my congnitive organs (path of passion), by restraining them with, acid fastening them to, thy conch-like white feet.

विष्णुरेव परं ब्रह्म त्रिभेदमिह पठ्यते॥
वेदसिद्धान्तामार्गेषु तन्न जानन्ति मोहिताः॥ ३८॥

Viṣṇu is same as the supreme Brahma, this is the conclusion which the Vedanta has arrived at with the help of incontrovertable proofs (argument). This is what the ignorant do not know. He, in whose heart dwells that eternal Puruṣa, becomes a favourite with the whole universe. His whole heart, filled with the honey of the love of the world, conveys its message of love back to it.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे भगवद्भक्तिविवरणं नाम सप्तविंशतधिकद्विशततमोऽध्यायः॥ २२७॥

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मुक्तिहेतुमनाद्यन्तमजमव्ययमक्षयम् ॥
यो नमेत् सर्वलोकस्य नमस्यो जायते नरः॥ १॥

Sūta said :—He, who for his own salvation bows down unto the endless, originless, birthless, changeless, deathless reality, becomes fit to be honoured by all the regions.

विष्णुमानन्दमद्वैतं विज्ञानं सर्वगं प्रभुम्॥
प्रणमामि सदा भक्त्या चेतसा हृदयालयम्॥ २॥

Humbly do I make obeisance unto the allpervading, almighty Visnu who is pure knowledge and highest joy and who resides in the hearts of beings.

योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम्॥
तं सर्वसाक्षिणं विष्णुं नमस्ये परमेश्वरम्॥ ३॥

I make obeisance to the lord, who, residing in the hearts of beings, bears witness to all their acts, whether good or evil.

शक्ते नापि नमस्कारः प्रयुक्तश्चक्रपाणये॥
संसारतृणवर्गाणामुद्वेजनकरो हि सः॥ ४॥

He, who being capable does not bow down unto Viṣṇu, is not a man but a consumer of earth's cereals.

कृष्णे स्फुरज्जलधरोदरचारुकृष्णे
लोकाधिकारपुरुषे परमप्रमेये॥
एको हि भावगुणमात्रदृढप्रणामः
सद्यः श्वपाकमपि साधयितुं सशक्तः॥ ५॥

Even a single act of obeisance unto Kṛṣṇa, beautifuly black as a pregnant rain cloud, the immeasurable reality, the over-lord of all

regions, done with true love and humility, instantaneously serves to purify even a Cāṇḍāla (lit.: eater of dog's flesh).

प्रणम्य दण्डवद्भूमौ नमस्कारेण योऽर्चयेत्॥
स यां गतिमवाप्नोति न तां क्रतुशतैरपि॥६॥

The elevated status, which a person attains to by laying himself prostrate before Kṛṣṇa can not be acquired by performing even a hundred horsesacrifices

दुर्गसंसारकान्ताराकूपारेऽपि प्रधावताम्॥
एकः कृष्णे नमस्कारो मुक्त्या तांस्तारयिष्यति॥७॥

Faith in, and devotion and obeisance to Kṛṣṇa succour those, who wander benighted in the wilderness of the world, or are drifted about by the currents of the ocean of worldiness.

आसीनो वा शयानो वा तिष्ठन् वा यत्र तत्र वा॥
नमो नारायणायेति मन्त्रैकशरणो भवेत्॥८॥

Whether standing, scaled, or laid down in bed., one should recite the Mantra, Salutation unto Nārāyaṇa.

नारायणेति शब्दोऽस्ति वागास्ति वशवर्तिनी॥
तथापि नरके मूढाः परतन्तीति किमद्भुतम्॥९॥

As long as there exists the Mantra "Salutation unto Nārāyaṇa" in this world, and as long as one retains the faculty of speech, pity it is that one should wilfully go to hell.

चतुर्मुखो वा यदि कोटिवक्रो
भवेन्नरः कोषि विशुद्धचेताः॥
स वै गुणानामयुतैकदेशं
वदेन्न वा देवदरस्य विष्णोः॥१०॥

A pure-souled man, if he be a four-mouthed or a hundred mouthed one, will not be able to enumerate a ten thousandth part of the countless attributes of Viṣṇu.

व्यासाद्या मुनयः सर्वे स्तुवन्तो मधुसूदनम्॥
मतिक्षयान्निवर्त्तन्ते न गोविन्दगुणक्षयात्॥११॥

The holy sages such as, Vyāsa etc., stopped short in their praise of the destroyer of Madhu on account of their limited comprehension, and not on account of the limited nature of his attributes.

अवशेनापि यन्नाम्नि कीर्त्तिते सर्वपातकैः॥
पुमान् विमुच्यते सद्यः सिंहत्रस्तो मृगा यथा॥
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति॥१२॥
स्वप्नेऽपि नाम स्पृशतोऽपि
पुंसः क्षयं करोत्यक्ष यपापराशिम्॥
प्रत्यक्षतः किं पुनरत्र पुंसा
प्रकीर्त्तिते नाम्नि जनार्दनस्य॥१३॥

By singing his name, a man, even in a moribund condition, is absolved of all sin, and progresses of his journey to Mukti as a liberated spirit, like an elephant liberated from the clutches of a lion.

नमः कृष्णाच्युतानन्तवासुदेवेत्युदीरितम्॥
यैर्भावभावितैर्विप्रन ते यमपुरं ययुः॥१४॥

Obeisance to Kṛṣṇa, to Acyuta (eternal one), or to Vasudeva; those, whoutter any of these Mantras, are never carried to the mansion of Yama.

क्षयो भवेद्यथा वह्नेस्तमसो भास्करोदये॥
तथैव कलुषौधस्य नामसंकीर्त्तनाद्धरेः॥१५॥
क्व नाकपृष्ठगमनं पुनरायाति न क्षयम्॥
गच्छतां दूरमध्वानं कृष्णमूर्च्छितचेतसाम्॥१६॥
पाथेयं पुण्डरीकाक्षनामसंकीर्त्तनं हरेः॥
संसारसर्पसंदष्टविषचेष्टैकभेषजम् ॥
कृष्णेति वैष्णवं क्षान्तं जाप्त्वा मुक्तो भवेन्नारः॥१७॥
ध्यायन् कृते जपेन्मन्त्रैस्त्रेतायां द्वापरेऽर्चयन्॥
यदाप्नोति तदाप्नोति कलौ संस्मृत्य केशवम्॥१८॥
जिह्वाग्रे वर्त्तते यस्य हरित्यिक्षरद्वयम्॥
संसारसागरं तीर्त्त्वा स गच्छेद्वैष्णवं पदम्॥१९॥
विज्ञातदुष्कृतिसंहस्त्रसमावृतोऽपि
श्रेयः परन्तु परिशुद्धिमभीप्समानः॥
स्वप्रान्तरे न हि पुनश्च भवं
स पश्येन्नारायणस्तुतिकथापरमो मनुष्यः॥२०॥

As the sun or fire dissipates darkness so does the singing of the names of Kṛṣna dissipate the sin of the singer. The term Kṛṣṇa is an ambrosial antidote to the venom of the serpent of worldliness, those, who are bitten by this serpent, shall do well to recite it. He, on the tip of whose tongue lie the two sounds of Ha and ri (Hari), is sure to sail across the ocean of life

and to come by the highest bliss. A man, who is conscious of the guilt of many wilful iniquties, shall not dream of a re-birth in this world, if he sincerely seeks his reformation and becomes a devoted hearer of the glorise of Nārāyaṇa.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुभक्तिविवरणं नामाष्टाविंशत्युत्तरद्विशततमोऽध्यायः॥ २२८॥

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अशेषलोकनाथ सार माराधनं हरेः॥
दद्यात् पुरुषसूक्तेण यः पुष्पाण्यप एव च॥१॥

Sūta said :—Only one substantial thing there is amidst the frivolties of life : Every thing here is but a show, a phantom, the only real thing is the contemplation of Hari. He who gives offerings of flowers of libations of water unto Hari by reciting the Puruṣa Sūktam, is supposed to worship and propitiate the universal god.

अर्चितं स्याज्ज्गदिदं तेन सर्वं चराचरम्॥
यो न पूजयते विष्णुं तं विद्याद्ब्रह्मघातकम्॥२॥

He, who does not worship Viṣṇu, who protects the universe like a mother, is guilty of the sin of Brāhmanicide,

यतः प्रबृत्तिर्भूतानां येन सर्वमिदं ततम्॥
तं यो न ध्यायते विष्णुं स विष्ठायां क्रिमिर्भवेत्॥३॥

From Viṣṇu has emanated this universe, by him this universe exists, and in him it will be merged (at the time of dissolution). He, who does not mediate upon the self of such Viṣṇu, shall be re-born as a worm in the excreta.

नरके पच्यमानस्तु यमेन परिभाषितः॥
किन्त्वया नार्चितो देवः केशवः क्लेशनाशनः॥४॥
उदकेनाप्यभावेन द्रव्याणामर्चितः प्रभुः॥
यो ददाति स्वकं लोकं स त्वया किं च चार्चितः॥५॥

Yama, the lord of death, addresses a soul, undergoing punishment in hell, as "way have you not meditated upon the destroyer of Keśī (Viṣṇu) in your life, why have you not worshipped the deity, in your life, that, being propitiated with libations of water in the absence of any other articles of offering, grants to his votary a residence in the region over which he presides himself?

न तत्करोति सा माता न पिता नापि बान्धवः॥
यत्करोति हृषीकेशः सन्तुष्टः श्रद्धयार्चितः॥६॥
वर्णाश्रमाचारवता पुरुषेण परः पुमान्॥
विष्णुराराध्यते पन्था नान्यस्तत्तोषकारकः॥७॥
न दानैर्विविधैर्दत्तैर्न पुष्पैर्नानुलेपनैः॥
तोषमेति महात्मासौ यथा भक्त्या जनार्दनः॥८॥

One's own parents or brothers do not do what Viñu, propitiated with true faith, does for him. The only way of propitiating Viṣṇu by a man who is true to the duties of his own order is to worship him with true faith. The offerings of flowers or perfumes are not more pleasing to Janārdana than true, unsophisticated faith.

सम्पदैश्वर्यमाहात्म्यैः सन्तत्या न च कर्मणा॥
विमुक्तैश्चैकता लभ्या मूलमाराधनं हरेः॥९॥

The god Viṣṇu should be propitiated with acts of obeisance, or with any other special forms of worship.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णु पूजानिरूपणं नामैकोनत्रिंशदुत्तरद्विशततमोऽध्यायः॥ २२९॥

अध्यायः २३० / Chapter 230

सूत उवाच

आलोक्य सर्वशास्त्राणि विचार्य्य च पुनः पुनः॥
इदमेकं मुनिष्पननं ध्येयो नारायणः सदा॥१॥

Sūta said :—Pondering over the imports of all the Śāstras we have come to the conclusion that, Nārāyaṇa should be constantly meditated upon.

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः॥
यो नित्यं ध्यायते देवं नारायणमनन्यधीः॥२॥

Of what worth is the celebration of a scrifice, gift-making, pilgrimage or penance to one, who, with a steady mind, meditates upon the Self of Nārāyaṇa?

पष्टिस्तीर्थसहस्राणि षष्टिस्तीर्थशतानि च॥
नारायणप्रणामस्य कलां नार्हन्ति षोडशीम्॥३॥

The merit of sojourneying to sixty-six thousand holy pools or sanctuaries does not rank a sixteenth part of what is acquired by making an obeisance to Nārāyaṇ.

प्रायश्चित्तान्यशेषाणि तपः कर्माण यानि वै॥
विद्धि तेपामेशेषाणां कृष्णानुस्मरणं परम्॥४॥

Contemplation of Kṛṣṇa is the greatest of austerities and most sanctifying of all penitential rites.

कृतपापेऽनुरक्तिश्चयस्य पुंसः प्रजायते॥
प्रायश्चित्तनतु तस्यैकं हरेः संस्मरणं परम्॥५॥
मूहुर्त्तमपि यो ध्यायेन्नारायणमतन्द्रितः॥
सोऽपि स्वर्गतिमाप्नोति किं पुनस्तत्परायणः॥६॥

For him who repents having committed a sin, the contemplation of Hari is the one great atonement. He, who, even for a moment, meditates upon the self of Hari, goes towards the region of Viṣṇu, not to speak of those who are constantly devoted to him.

जाग्रत्स्वप्नसुषुप्तेषु योगस्थस्य च योगिनः॥
या काचिन्मसो वृत्तिः सा भवत्यच्युताश्रयात्॥७॥

The state of mind which a Yogin feels in his states of waking, dream and dreamles sleep, is attached to Hari.

उत्तिष्ठनिपतन्विष्णु प्रलपन्विबिशंस्तथा।
भुंजञ्जाग्रच्च गोविन्दं माधवं यश्च संस्मरेत्॥८॥

Whether standing, sitting, talking, entering (a house), eating, sleeping or walking one should contemplate Mādhava,

स्वेस्वे कर्मण्यभिरतः कुर्य्याच्चित्तं जनार्दने॥
एषा शास्त्रानुसारोक्तिः किमन्यैर्बहुभाषितैः॥९॥

Discharging their duties or doing their proper works, man should repose their minds ;-n Janārdana. This is the essence of Śāstras: What is the good of saying much?

ध्यामेव परो धर्मो ध्यानमेव परं तपः॥
ध्यानमेव परं शौचं तस्माद्ध्यानपरो भवेत्॥१०॥

Meditation is the highest of all virtues, meditation is the greatest of all austerities, meditation is the greatest of all purifications, hence a man should always practise meditation.

नास्ति विष्णो परं ध्येयं तपो नानशनात्परम्॥
तस्मात्प्रधानमत्रोक्तं वासुदेवस्य चिन्तनम्॥११॥

No other worthier object of meditation three exists than Visnu; no austerity is greater than fasting; greater than these, than all is the contemplation of Vāsudeva.

यद्दुर्लभं परं प्राप्यं मनसो यन्न गोचरम्॥
तदप्यप्रार्थितं ध्यातो ददाति मधुसूदनः॥१२॥

The destroyer of Madhu, meditated upon, grants a status to his votary without solicitation, which is very hard to acquire and which the mind cannot even dream of.

प्रमादात्कुर्वतां कर्म प्रच्यवेताध्वरेषु यत्॥
स्मरणादेव तद्विष्णोः संपूर्णं स्यादिति श्रुतः॥१३॥

Any defect in connection with the celebration of a religious sacrifice is remedied by the contemplation of Viṣnu by its celebrator. This is the dictum of the Śruti.

ध्यानेन सदृशो नास्ति शोधनं पापकर्मणाम्॥
आगामिदेहहेतूनां दाहको योगपावकः॥१४॥

Nothing is more sin-absolving in its effect than divine contemplation, the fire of Yoga burns down the elements which construct the future births of man.

विनिष्पन्नसमाधिस्तु मुक्तिमत्रैव जन्मनि॥
प्राप्नोति योगी योगाग्निदग्धकर्मा च योऽचिरात्॥१५॥

The fire of Yoga destroys(lit., consumes) the dynamics of the acts of a Yogin, who having brought about his Samādhi (psychic trance) becomes a liberated Self, even is this life.

यथाग्निरुद्धतांशेखः कक्षं दहति वानिलः ॥
तथा चित्तस्थिते विष्णौ योगिनां सर्वकिल्बिषम्॥१६॥

As a hearth-fire, aided by the wind, consumes a house, so the effulgent Viṣṇu, located

in the heart of a Yogin, burns down all his sin.

यथाग्नियोगात्कनकममलं संप्रजायते॥
संप्लुष्टो वासुदेवेन मनुष्याणां सदा मलः॥१७॥

As gold, under the heat of fire, parts with its dross and becomes pure, so the mind of a man is shorn of all its evil propensities and becomes pure in touch with the universal spirit.

गङ्गास्नानसहस्त्रेषु पुष्करस्नानकोटिषु॥
यत्पापं निलय याति स्मृते नश्यति तद्धरौ॥१८॥

The sin which a thousand ablutions in the Ganges, or a million ablutions in the sacred pool at Puṣkara fail to wash off, is extinguished by one's recollecting the name of Viṣṇu.

प्राणायामसहस्त्रैस्तु यत्पापं नश्यति ध्रुवम्॥
क्षणमात्रेण तत्पापं हरेर्ध्यानात्प्रणश्यति॥१९॥

The sin, which required a thousand Prāṇāyāmas to be extinguished, is instantly destroyed by a contemplation of Viṣṇu. It a moment passes without divine contemplation.

कलिप्रभावाहुष्टोक्ति पाषझण्डानां तथोक्तयः॥
न क्रामेन्मानसं तस्य यस्य चेतसि केशवः॥२०॥

Evil advices, counsels of the agnostics and sceptics, and the influences of Kali (evil propensities) cannot assail the mind of him, in whose heart resides the (god) Keśava (the spirit that broods over the universal ocean of uncreated Nature).

सा तिथिस्तदहोरात्रं स योगः स च चन्द्रमाः॥
लग्नं तदेव विख्यातं यत्र संस्मर्य्यते हरिः॥२१॥

That day is real day, that night is real night, that phase of the moon is the real phase, that astral combination is the real combination, that moon is the real moon, under the auspices of which a man meditates upon Hari.

सा हानिस्तनमहच्छिद्रं सा चार्थजडमूकता॥
यन्मुहूर्त्तं क्षणो वापि वासुदेवो न चिन्त्यते॥२२॥

The moment a man lives without contemplating Vāsudeva is a loss, a dumb moment of idiocy, a gap in the continuity of his existence.

कलौ कृत युगं तस्य कलिस्तस्य कृते युगे॥
हृदि नो यस्य गोविन्दो यस्य चेतसि नाच्युतः॥२३॥

A Kṛta Yuga is a Kali Yuga to one who does not think of Govinda, a Kali Yuga is a Kṛta Yaga (golden age) to one who has Acyuta in his heart.

यस्याग्रतस्तथा पृष्ठे गच्छतस्तिष्ठतोऽपि वा॥
गोविन्दे नियतं चेतः कृतकृत्यः सदैव सः॥२४॥

He, who beholds Govinda in his front, and at his back, while moving or in rest, and whose mind tranquilly reposes in Govinda, has indeed achieved the end of his existence.

वासुदेवे मनो यस्य जपहोमार्चनादिषु॥
तस्यान्तरायो मैत्रेय देवन्द्रत्वादिकं फलम्॥२५॥

O thou foremost of Brāhmaṇas, he, whose mind never deviates [from the contemplation of Govinda at the time of performing a Japa or a Homa comes by a nobler possession than the lordship of heaven.

असंत्यज्य च गार्हस्थ्यं स तप्त्वा च महत्तपः॥
छिनत्ति पौरुषीं मायां केशवार्पितमानसः॥२६॥

He, who has offered his whole soul to Keśava becomes able to snap the chord of universal illusion of Viṣṇu, without the necessity of renouncing his house and world.

क्षमां कुर्वति क्रुद्धेषु दयां मूर्खेषु मानवाः॥
मुदञ्च धर्मशीलेषु गोविन्दे हृदय स्थिते ॥२७॥

With Govinda in his heart, a man shows forbearance the angry, pities the ignorant, and takes delight in the discourses of the virtuous.

ध्यायेन्नारायणं देवं स्नानदानादिकर्मसु॥
प्रायश्चित्तेषु सर्वेषु दुष्कृतेषु विशेषतः॥२८॥

In all acts of ablution, gift making, or penance, one should meditate upon Nārāyaṇa.

लाभस्तेषं जयस्तेषां कुतस्तेषां पराभवः॥
येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः॥२९॥

Their's is the victory their's is the profit in whose hearts dwelleth the lotus-blue Janārdana; whence shall they dread discomfiture?

कीटपक्षिगणानाञ्च हरौ संन्यस्तचेतसाम्॥
ऊद्ध्र्वा ह्येव गतिश्चास्ति किं पुनर्ज्ञानिना नृणाम्॥ ३०॥

Even birds and insects, that have offered their souls unto Hari, shall come by an elevated status (after death), not of speak of wise men.

वासुदेवतरुच्छाया नातिशीतातितापदा॥
नरकद्वारशमनी सा किमर्थं न सेव्यते॥ ३१॥

The shadow, which the tree of Vāsudeva casts, is extremely cooling, it subdues heat and obscures the gate to hell, wherefore should not a man sit under its shadow?

न च दुर्वाससः शापो राज्यञ्चापि शचीपतेः॥
हन्तुं समर्थं हि सखे हृत्कृते मधुसूदने॥ ३२॥

O thou, foremost of Brāhmaṇas, even the imprecation of Durvāsā's was not potent enough to destroy the kingdom of Indra, only because he had the destructor of Madhu in his heart.

वदतस्तिष्ठतोऽन्यद्वा स्वेच्छया कर्म कुर्वतः॥
नापयाति यदा चिन्ता सिद्धां मन्येत धारणाम्॥ ३३॥

When the mid of a man is permanently attached to God even while he is outwardly busy with the works of life he is said to have realised his Dhāraṇā (comprehension),

ध्येयः सदा सवितृमण्डलमध्यवर्त्ती
नारायणः सरसिजासनसन्निविष्टः॥
केयूरवानमकरकुण्डलवान्किरीटी
हारी हिरण्मयवपुर्धृतशङ्खचक्रः॥ ३४॥

The God Nārāyaṇa of olden body, who is in the dise of the sun, seat on a full-blown lotus-flower, decorated with golden bracelets, earrings and necklace and who wields a discus and conch-shall inhis arms, should be constantly meditated upon.

न हि ध्यायनेन सदृशं पवित्रमिह विद्यते॥
श्वपचान्नानि भुञ्जानो पापी नैवात्र लिप्यते॥ ३५॥

I do not wish to say much, enough it is to say that contemplation of Hari tends to absolve onc's all sin. There is nothing more purfying than divine contemplation in this world. Sin affecteth not the man who partakes of a Caṇḍāla's boifed race, meditating of Hari in his heart.

सदा चित्तं समासक्तं जन्तोर्विषयगोचरे॥
यदि नारायणेऽप्येवं को न मुच्येत बन्धनात्॥ ३६॥

A man constantly thinks of his worldly affaris, if he thus thinks of his God, emancipation would not become rare in this life. Yogins, who by dint of such comprehensions merge thamselves in God, are able to annihilate the seeds of their future rebirths, even without renouncing their hearth and home.

सूत उवाच

विष्णुभक्तिर्यस्य चित्ते कं वा जीवो नमेत्सदा॥
स तारयति चात्मानं तदैव दुरितार्णवात्॥ ३७॥

Sūta said :-When shall one make salutation unto except the man in whose heart is the devotion to Hari? He saves his self from the ocean of misdeeds.

तज्ज्ञानं यत्र गोविन्दं सा कथा यत्र केशवः॥
तत्कर्म यत्तदर्थाय किमन्यैर्बहुभाषितैः॥ ३८॥

A knowledge that encompasseth Govinda, is the true knowledge; a discourse that is about Govinda is the true discourse, an act, done for his gratification, is the only true act-what is the good of being prolific in its narration?

सा जिह्वा या हरिं स्तौति तच्चित्तं यत्तदर्पितम्॥
तावेव केवली श्लाघ्यौ यौ तत्पूजाकरौ करौ॥ ३९॥

A tongue that hymnises the god Hari is the only true tongue, a heart that dwells in Hari is the only true heart, and those two are the only commendable hands that are engaged in making offerings unto him.

प्रणाममीशस्य शिरःफलं
विदुस्तदर्चनं पाणिफलं दिवौकसः॥
मनः फलं तद्गुणकर्मचिन्तनं
वचस्तु गोविन्गुणस्तुतिः फलम्॥ ४०॥

The significance of one's head is that it is bowed down unto Hari in an act of obeisance, the significance of the mind is that it is engaged in devising works for his gratification, and the significance of ; the tougue is that, O Govinda, it sings of or utters your glories.

मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः॥
केशवस्मरणादेव तस्य सर्वं विश्यति॥ ४१॥

The accumulated iniquities of a man, even if they have assumed dimensions as great as

those of mount Meru or the Mandara, are sure to vanish away at the touch of Keśava, like a dreadful disease in the hand of a good physician.

यत्किञ्चित्कुरुते कर्म पुरुषः साध्वसाधु वा॥
सर्वं नारायणे न्यस्य कुर्वन्नपि न लिम्पति॥४२॥
तृणादिचतुरारयान्तं भूतग्रामं चतुर्विमधम्॥
चराचरं जगत्सर्वं प्रसुप्तं मायया तव॥४३॥

By offering whatever acts he does, whether good or evil, to god, a man is not bound by their effects. The whole universe with its inmates of fourfold order of created beings, mobile and immobile, from the smallest grass to the highest Brahma, sleeps under the influence of thy Nescience, O lord.

यन्मिन्नयस्तमतिर्न याति नरकं स्वर्गोऽपि
यच्चिन्तने विघ्नो यत्र नवा
विशेत्कथमपि ब्राह्मोऽपि लोकोऽल्पकः॥
मुक्तिश्चेतसि संस्थितो जडधियां पुंसां
ददात्यव्ययः किञ्चित्रं यदयं
प्रयाति विलयं तत्राच्युते कीर्त्तिते॥ ४४॥

He, by reposing mind in whom a man never visits hell, he, to whom offering his Self a man gets rid of all impediments, he by reposing mind in whom a man does not go to hell he, in the contemplation of whom lies, heaven, he, by locating whom in his heart a man becomes liberated from the fetters of re-birth, when meditated upon by the dull-witted, absolve them all of son : what wonder is there that a man, by singing the praises of the undecaying, one, will be absolved of his sin? He, who has purchesed the whole universe with his accumulated pieties, becomes an awakened spirit through the grace to Visnu.

अग्निकार्य्यं जपः स्नानं विष्णोर्ध्यानञ्च पूजनम्॥
गनतुं दुःखोदधेः कुर्य्युर्ये च तत्र तरन्ति ते ॥४५॥

Those, who wish to sail across this ocean of misery, shall perform Agnikāryas (Homas), Japas, and rites of ceremonial ablutions, and worship Viṣṇu.

राष्ट्रस्य शरणं राजा पितरो बालकस्य च॥
धर्मश्च सर्वमर्त्यानां सर्वस्य शरणं हरिः॥४६॥

The king is the refuge of the kingdom, the father is the reguge of his sons, virtue is the refuge of all beings, and the god Hari is the refuge of all.

ये नमन्ति जगद्योनिं वासुदेवं सनातनम्॥
न तेभ्यो विद्यते तीर्थमधिकं मुनिसत्तम्॥४७॥

O thou greatest of the holy sages, to those who make obeisance to the eternal Vāsudeva, the parent of the universe, exists not a holier sanctuary (place of pilgrimage) than a contemplation of the god.

अनर्घरत्नपूजाञ्च कुर्य्यात्स्वाध्यायमेव च॥
तमेवोद्दिश्य गोविन्दं ध्यायनित्यमतन्द्रितः॥४८॥

Without laziness one, should meditate upon Govinda, it is immaterial whether he fails of make any offering of gems, or to study any part of the Vedas.

शूद्रं वा भगवद्भक्तं निषादं श्वपचं तथा॥
द्विजजाति सममन्यो न याति नरकं नरः॥४९॥

A devotee of Viṣṇu, whether he be a Niṣada or a Cāṇḍāla, is equal to a Brāhmaṇa in respect of purity, and the gate of hell is permanently closed against him.

आदरेण सदा स्तौति धनवन्तं धनेच्छया॥
तथा विश्वस्य कर्त्तारं को न मुच्येत बन्धनात्॥५०॥

If a suppliant is always found to fondly supplicate a rich man for money, what wonder that a than, by supplicating Viṣṇu, will be liberated from the fetters of re-birth.

यथा प्राप्तवनो वह्निर्दहत्यार्द्रमपीन्धनम्॥
तथाविधः स्थितो विष्णुयोग्निां सर्वकिल्विषम्॥५१॥

As a full blazed fire consumes even moist fuels, so the contemplation of the effulgent Viṣṇu consumes all the sin of Yogins.

आदीप्तं पर्वतं यद्वन्नाश्रयंति मृगादयः॥
तद्वत्पापानि सर्वाणि योगाभ्यासरतं नरम्॥५२॥

As wilds beasts shun the mountain-summit that is on fire, so all kinds of sin leave the person who is addicted to the practice of Yoga.

यस्य यावांश्च विश्वासस्तस्य सिद्धिस्तु तावती॥
एतवानेव कृष्णस्य प्रभावः परिमीयते॥५३॥

The success achieved by a man (in matters

of psychic knowledge) is proportionate to the extent of his faith in Viṣṇu.

विद्वेषादपि गोविन्दं दमघोषात्मजः स्मरन्॥
शिशुपालो गतस्तत्त्वं किं पुनस्तत्परायणः॥५४॥

The glory of Śrī Koreans is so much that even. his abusers or vilifiers such as; Śiśupāla (who was the son of Damaghoṣa) etc., were enabled to come by better state, not to speak of those who are devoted to him. So long a person labours under the delusion of worshipping separate Godheads such as Brahmā, Bṛhaspati, or such and such holy sages, as long as he is not favoured with the knowledge of worshipping the one and universal Hari.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे विष्णुमहात्म्यवर्णनं नाम त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३०॥

अध्यायः २३१ / Chapter 231

सूत उवाच

नारसिंहस्तुतिं वक्ष्ये शिवोक्तं शौनकाधुना॥
पूर्वं मातृगणाः सर्वे शङ्करं वाक्यमब्रुवन्॥१॥
भगवन् भक्षयिष्यामः सदेवासुरमानुषम्॥
त्वत्प्रसादाज्जगत्सर्वं तदनुज्ञातुमर्हसि॥२॥

Sūta said :—O Śaunaka, now I shall narrate the hymn to Nārasiṁha, as composed by diva. The Mātṛkās of yore addressed the blissful one (Śaṅkara) as follows :-we shall devour, O lord, all the demons and men, it you so permit us. The universe is from thee, O lord.

शङ्कर उवाच

भवतीभिः प्रजा सर्वा रक्षणीया न संशयः॥
तस्माद्घोरतरप्रायं मनः शीघ्रं निवर्त्त्यताम्॥३॥

Śaṅkara said :—O you goddesses, I think it is rather incumbent on you to preserve the inmates of the universe; banish, O goddesses, these cruel intentions from your minds.

इत्येवं शंकरेणोक्तमनादृत्य तु तद्वचः॥
भक्षयामासुरव्यग्रास्त्रैलोक्यं सचराचरम्॥४॥

Sūta said : -Even thus being addressed by Śaṅkara, the ferocious Mātṛkās paid no heed to his counsels and began to devour the universe with all its inmates, both mobileand immobile.

त्रैलोक्ये भक्ष्यमाणे तु तदा मातृगणने वै॥
नृसिंहरूपिणं देवं प्रदध्यौ भगवाञ्छिवः॥५॥

The god Śiva meditated upon the form of Nṛsiṁha while the Mātṛkās were engaged in devouring the universe. The endless and originless Śiva contemplated a form which inspired terror in the hearts of all creatures.

अपनादिनिधनं देवं सर्वभूतभवोद्भवम्॥
विद्युज्जिह्वं महादंष्ट्रं स्फुरत्केसरमालिनम्॥६॥

The manes of his neck stood up erect on their ends. His dreadful teeth were illuminated with the lurid light of his lightning tongue, which fearfully lolled out. His was a voice which resembled the roar of the seven oceans, agitated by the tornado of universal dissolution. He pulled aside the corners of his lips with the tips of his finger-nails, which were hard as thunder-bolts. His eyes had a glow, which resembled that of the summits of the mount Meru reflecting back the splendour of the rising sun.

रत्नांगदं समुकुटं हेमकेसरभूषितम्॥
श्रोणिसूत्रेण महता काञ्चनेन विराजितम्॥७॥

His body was like the summit of the Himalayas, illuminated with the reflected blaze of his diabolical teeth. The manes on his neck were burning, like the tongues of fire, with rage. He wore a crown of gold on his head and bracelets of gems round his wrists.

नीलोत्पलदलश्यामं रत्ननूपुरभूषितम्॥
तेजसाक्रान्तसकलब्रह्माण्डोदरमण्डपम्॥८॥

Girdles composed of chains of gold decorated his waist, and the whole expanse of universe was illumined with the glow of his complexion, which was like the colour of a blue lotus.

आवर्त्तसदशाकारैः संयुक्तं देहरोमभिः॥
सर्वपुष्पैर्योजिताञ्च धारयंश्च महास्रजम्॥९॥

Ringlets of hairs grew on his body, and he wore a garland of beautiful and milti-coloured flowers.

स ध्यातमात्रो भगवान्प्रपददौ तस्य दर्शनम्॥
यादृशेनव रूपेण ध्यातो रुद्रैस्तु भक्तितः॥१०॥
तादृशेनैव रूपेण दुर्निरीक्ष्येण दैवतैः॥
प्रणिपत्य तु देवेशं तदा तुष्टाव शंकरः॥११॥

The god, thus meditated upon by Śaṅkara, instantly appeared before him in this form, and Śaṅkara propitiated this dreadful Vision of Nṛsiṁha.

शंकर उवाच

नमस्तेऽसत जगन्नाथ नरसिंहवपूर्धर॥
दैत्येश्वरेन्द्रसंहारिनशखुक्तिविराजित॥१२॥

Saṅkara said :-Salutation unto thee, the lord of the universe. Thou hast assumed the form on Narasiṁha and bearest the entrails of the demon king on thy finger-nails.

नखमण्डलसभिन्नहेमपिंगलविग्रह ॥
नमोऽस्तु पद्मनाभाय शोभनाय जगद्गुरो॥
कल्पान्ताऽम्भोदनिर्घोष सूर्य्यकोटिसमप्रभ॥१३॥

Obeisance to thee, the lotus-naveled one, whose complexion illumines the whole expanse of the universe. Obeisance to thee, the beautiful one, effulgent as a million suns, and whose voice is like the roar of the universal ocean of dissolution.

सहस्त्रयमसंत्रास सहसेन्द्रपराक्रम॥
सहस्त्रधनदस्फीत सहस्त्रचरणात्मक॥१४॥
सहस्त्रचन्द्रप्रतिम ! सहस्त्रांशु हरिक्रम॥
सहस्त्ररुद्रतेजसक सहस्त्रब्रह्मसंस्तुत॥१५॥
सहस्त्ररुद्रसंजप्त सहस्त्राक्षनिरीक्षण॥
सहस्त्रजन्ममथन सहस्त्रबन्धनमोचन॥१६॥
सहस्त्र वायुवेगाक्ष सहस्त्राज्ञकृपाकर॥
स्तुत्वैवं देवदेवेशं नृसिंहवपुष्यं हरिम्॥
विवज्ञपयामास पुनिर्वनयावनतः शिवः॥१७॥

I make obeisance to thee, who art dreaded by thousands of the lords of death, who bearest the strength of thousand Indras in they limbs, whose riches exceed those of thousands of Kuberas, who art composed of the essence of thousands of Varunas, who art effulgent with the effulgence of thousands of moons, who art mightier than thousands of planets and thousands of Rudras, art hymnised by thousands of Brahmās and meditated upon by thousands of Rudras, and looked up to by thousands of Indras, and dost snap the chords of thousands of rebirths and unfetter the chains of thousands of bondage; dreadful as thousands of winds thou dost compassion to thousands of Indras.

Sūta said :—Having thus hymnised the Nṛsiṁha-shaped Hari, the god Śiva, devoutly bent down, addressed him as follows :

अन्धकस्य विनाशाय या सृष्टा मातरो मया॥
अनादृत्य तु मद्वाक्यं भक्षयन्त्वद्भुताः प्रजाः॥१८॥
सृष्ट्वा ताश्च न शक्तोऽहं संहर्तुमपराजितः॥
पूर्वं कृत्वा कथं तासां विनाशमभिरोचये॥१९॥

Sūta said :—The Mātṛkās, whom I had created for the purpose of killing the demon, Andhaka, are now devouring the inmates of the universe without paying heed to my admonition. Invincible though I am, yet I do not wish to kill them myself, as it is I who have brought them into being. How can I wish their annihilation, when I am their creator?

एवमुक्तः स रुद्रेण नरसिंहवपुर्हरिः॥
सहस्त्रहेवीर्जिह्वाग्रात्तदा वागीश्वरो हरिः॥२०॥
तथा सुरगणान्सर्वान्रौद्रान्मातृगणान्विभुः॥
संहृत्य जगतः शर्म कृत्वा चान्तर्दधे हरिः॥२१॥
नारसिंहमिदं स्तोत्रं यः पठेन्नियतेन्द्रिः॥
मनोरथप्रदस्तस्य रुद्रस्येव न संशयः॥२२॥

Sūta said :—Having been thus addressed by Rudra, the lord (Nṛsiṁha) caused the Mātṛkās to be merged in his person, and having reestablished peace in this world, vanished in the air. The self-controlled votary, who reads this hymn to Nṛsiṁha, is enabled, like Rudra, to witness the realisation of his desires.

ध्यायेन्नृसिंहं तरुणार्कनेत्रं सिताम्बुजातं ज्वलिताग्निवक्त्रम्॥
अनादिमध्यान्तमज पुराणं परापरेशं जगतां निधानम्॥२३॥

"I meditate upon Nṛsiṁha, whose eyes are like the rising sun, and tongues of blazing fire are emitted from whose lotus-white mouth. I meditate upon the endless, originless Nṛsiṁha, the original subjectivity, the most excellent lord of the universe and its final refuge."

जपेदिदं सन्ततदुःखजालं जहाति नीहारमिवांशुमाली॥
समातृवर्गस्य करोति मूर्त्तिं यदा तदा तिष्ठति तत्समीपे॥२४॥

Recitation of this hymn by a person dissipates his misery as the sun destroys the dews. The Mātṛkās fly the presence of such a person, and the god Hara waits upon him to do him a good turn.

देवेश्वरस्यापि नृसिंहमूर्त्तेः पूजां
विधातुं त्रिपुरान्तकारी॥

प्रसाद्य तं देववरं स लब्ध्वा
अव्याज्जगन्मातृगणेभ्य एव च॥ २५॥

The destroyer of Tripura (Śiva) first pormulgated the worship of Nṛsiṁha, the lord of the gods, in this world, and was enabled to protect its inmates from the depredatins of the Mātrikās, through his grace.

॥ इति श्रीगारुड महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे नृंसिहस्तोत्रं नामैकत्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३१॥

अध्यायः २३२ / Chapter 232

सूत उवाच

कुलामृतं प्रवक्ष्यामि स्तोत्रं यत्तु हरोऽब्रवीत्॥
पृष्टः श्रीनारदेनैव नारदाय तथा शृणु॥ १॥

Sūta said :—Now I shall narrate to you the hymns of the knowledge of ambrosia as the god Hara, interrogated by Nārada first disclosed to him.

नारद उवाच

युः संसारे सदा द्वन्द्वैः कामक्रोधैः शुभाशुभैः॥
शब्दादिविषयैर्बद्धः पीड्यमानः स दुर्मतिः॥ २॥

Nārada said :—He, who is bound by the pairs of opposite, by anger and passion, by good and evil, by objects of the senses, is veritably an evil-minded and tyrannised being.

क्षणं विमुच्यते जनतुर्मृत्यसुसारसागरात्॥
भगवञ्छ्रोतुमिच्छामि त्वत्तो हि त्रिपुरान्तक॥ ३॥

O thou destroyer of Tripura, do I wish to learn from thee, the means of sailing across the sea of existence.

तस्य तद्वचनं श्रुत्वा नारदस्य त्रिलोचनः॥
उवाच तमृषिं शम्भुः प्रसन्नवदनो हरः॥ ४॥

Hearing this word of Nārada, Śambhu, the three-eyed deity, with his countenance beaming with joy, replied as follows :

महेश्वर उवाच

ज्ञानामृतं परं गुह्यं रहस्यमृषिसत्तम॥
वक्ष्यामि शृणु दुःखधनं भवबन्ध भयापहम्॥ ५॥

Mahesvara said :—Hear me, O thou foremost of the Ṛṣis, the, extremely secret hymn of Jñānāmṛtam, which dissipates all misery and dispels the fear of chains of rebirths.

तृणादि चतुरास्यान्तं भूतयामं चतुर्विधम्॥
चराचरं जगत्सर्वं प्रसुप्तं यस्य मयया॥ ६॥
तस्य विष्णोः प्रसादेन यदि कश्चित्प्रबुध्यते॥
स निस्तरति संसारं देवानामपि दुस्तरम्॥ ७॥

He, through whose illusion all the inmates of the universe, from the humblest animalculum to the four-faced Brahma, are enveloped in a delusive sleep on Nescience; if through the grace of such Viṣṇu one quits his sleep (delusion) and wakes the wakening. of perfect knowledge, verily he liberates himself from the chain of necessary rebirths, so difficult of achievement even by the gods. In different to cultivation of the knowledge of the Real, an individualised Self (man), introxicated with the wine of power, pride and luxury, sinks down, file a cow, in the oozy mire of worldliness.

भोगैश्वर्य्यमदोन्मत्तस्तत्वज्ञानपराङ्मुखः ॥
पुत्रदारकुटुम्बेषु मत्ताः सीदन्ति जन्तवः॥ ८॥
सर्व एकार्णवे मग्ना जीर्णा वनगजा इव॥
यत्त्वाननं निबध्नाति दुर्मतिः कोशकारवत्॥ ९॥
तस्य मुक्तिं न पश्यामि जन्मकोटिशतैरपि॥
तस्मान्नारद सर्वेषां देवानां देवमव्ययम्॥
आराधयेत्सदा सम्यग्ध्यायेद्विष्णुं मुदान्वितः॥ १०॥

Fondly attached to their sons, wives and relations, men sink in the ocean of worldliness, as old and worn out wild elephants are drowned in one and the same ocean through an unconquerable instinct of companionship. I do not find the emancipation of that foolish

person, even in the course of a hundred millions of rebirths, who, like a silk-worm, imprisons his self in a cocoon of delusion. Hence, O Nārada, constantly meditate upon the self of Viṣṇu, the undecaying god of the gods, the lord of the universe, and worship him with the greatest selfcontrol.

यस्तु विश्वमनाद्यन्तमजमात्मनि संस्थितम्॥
सर्वज्ञमचलं विष्णुं सदा ध्यायेत्समुच्यते॥११॥
देवं गभोचितं विष्णु सदा ध्यायन्विमुच्यते॥
अशरीरं विधातारं सर्वज्ञानमनोरतिम्॥
अचलं सर्वगं विष्णुं सदा ध्यान्विमुच्यते॥१२॥

He, who contemplates the birthless, originless, endless, omniscient, unmoving, allpervading spirit, contained within its own self, is liberated from the shackles of life. He, who constantly contemplates the eternal Visnu, the only reality that is unknowable, and which is without any parts (indivisible) and affections, lying beyond the sphere of mortality the embodiment of sacrifice, the manifest and unmanifest, is liberated from the shackles of life. He, who contemplates the eternal, blissful, occult, allseeitlg Visnu, the infinite reality, devoid of all qualities, beyond all Nescience, is liberated from the shackles of life. He, who constantly meditates upon the disembodied, immoveable, omniscient, allpervading Vishnu, the ordainer, the enjoyer of thoughts and sentiments, becomes an emancipated self. He, who constantly contemplates the lord Viṣṇu, who knows without the aid of sensations, who is unmanifest and without any substitute, and lies beyond the sphere of illusion, unaffected by disease or affection, the god Vāsudeva, the preceptor of all, is liberated from the shackles of life. He, who constantly contemplates the birthless Viṣṇu, the pure and perfect knowledge, which connot be known by the senses, whom the mind comprehendeth not, and the speech fails to describe, the one unconquerable entity, is liberated from the shackles of life. He, who constantly contemplates Viṣṇu, who is without any limitation, mind, and sense of egoism, and is not affected by the pairs of opposite, is liberated from the shackles of life. He, who constantly contemplates the eternal birthless, deathless, decayless, fearless Viṣṇu, that suffers no change, and has sprung from no seed is liberated from the trammels of life. He,, who constantly contemplates the great Vishnu, the deathless spirit, the infinite joy whom sin touches not and the senses cannot reach, in liberated from the shackles of life.

निर्विकल्पं निराभासं निष्प्रपञ्चं निरामयम्॥
वासुदेवं गुरुं विष्णुं सदा ध्यायन्विमुच्यते॥१६॥
संसारबन्धनानमुक्तिमिच्छँल्लोको ह्यशेषतः॥
स्तुत्वैवं वरदं विष्णुं सदा ध्यायन्विमुच्यते॥१७॥
संसारबन्धनात्कोऽपि मुक्तिमिच्छन्समाहितः॥
अनन्तमव्ययं देवं विष्णुं विश्वप्रतिष्ठितम्॥
विश्वेश्वरमजं विष्णुं सदा ध्यायन्विमुच्यते॥१८॥

He, who constantly contemplates the great Viṣṇu, devoid of good and evil, free from the dashings of the six kinds of waves (propulsions of the senses), the only knowable, sinless entity, is liberated from the shackles of life. He, who with undisturbed mined contemplates Visnu, the embodiment of self, whose determination (congitation) is truth, and whose seat is purity is liberated from the shackles of life. He, who constantly contemplates the most excellent Viṣṇu, the lord of the universe, the knower of past, present, and future, the witness to whatever takes place in the universe, and who is beyond all speech (description), becomes an emancipated self. He, who constantly contemplates. Viṣṇu, that lies beyond the ken of knowledge, the undecaying, eternal subjectivity, is liberated from the shackles of life. He, who constantly contemplates Visnu, the protector of the universe, the friend, the grantor of all desired objects, the spirit that occupies the three regions and is imaged in the universe, is liberated from the shackles of life. He, who constantly contemplates Visnu, the dissipator of all misery, the misery, the grantor of all bliss the extinguisher of all sin, is liberated from the shackles of life. He, who constantly contemplates Viṣṇu, who is always served by the Devas, Gandharvas, Apsarāsas, Siddhas,

Cāraṇas, Munis, and Yogins, is liberated from the trammels of life, He, who wishing to be liberated from the bond of existence constantly contemplates Visnu by hymnising him in the abovesaid way, becomes a liberated self.The universe is established in Viṣṇu, Viṣṇu is established in the universe; he, who contantly contemplates the birthless. Viṣṇu the lord of the universe, is liberated from the shackles of life.

सूत उचाव

नारदेन पुरा पृष्ट एवं स वृषभध्वजः॥
यत्तेन तस्मै व्याख्यातं तन्मया कथितं तव॥१९॥

Sūta said :—The bull ensigned deity thus addressed the holy Nārada of yore. I have narrated to you (the hymn) exactly as diva narrated it to that holy sage.

तमेव सततं ध्ययन्निर्व्ययं ब्रह्म निष्कलम्॥
अवाप्स्यसि ध्रुवं तता ! शाश्वतं पदमव्ययम्॥२०॥

O my child, by thus meditating upon the changeless, indivisible Brahma, you shall attain his eternal Self.

अश्वमेधसहस्राणि वाजपेयशतानि च॥
क्षणमेकाग्रचित्तस्य कलां नार्हनित षोडशीम्॥२१॥

The merit of celebrating a thousand horsesacrifices and a hundred Vājapeya Yajñas does not rank a sixteenth part of what is acquired by meditating, for a moment, with undivided attention, on the eternal Self of Viṣṇu.

श्रुत्वा सुरऋषिर्विष्णोः प्राधान्यमिदमीश्वरात्॥
स विष्णुं सम्यगाराध्य सिद्धः पदमवाप्तवान्॥२२॥

The celestial Ṛṣi (sage) having learnt from Īśvara (Śiva) of the superiority of Viṣṇu to all the gods devoutly worshipped him and attained to the region of Viṣṇu.

यः पठेच्छृणुयाद्वापि नित्यमेव स्तवोत्तमम्॥
कोटिजन्मकृतं पामपि तस्य प्रणश्यति॥२३॥

He, who recites this excellent hymn, or hears it recited by others, stands absolved of sin, committed by him in the course of a million rebirths.

विष्णोः स्तवमिदं दिव्यं महादेवेन कीर्तितम्॥
प्रयत्नाद्यः पठेन्नित्य ममृतत्वं स गच्छति॥२४॥

He who, in a devout spirit, recites this hymn of Viṣṇu, narrated by Mahādeva, comes by immortailty.

॥ इति श्रीगारुडे महापुराणे कुलामृतस्तोत्रं नाम द्वात्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३२॥

अध्यायः २३३ / Chapter 233

सूत उवाच

स्तोत्रं तत्संप्रवक्ष्यामि मार्कण्डेयन भाषितम्॥
दामोदरं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥१॥

Sūta said :—I shall narrate to you that hymn of Viṣṇu, which was,first sung by the holy Mārkaṇḍeya. I lie prostrate before the thousand-eyed, lotus-navelled Nārāyaṇa, the original being who is also addressed as Hṛṣīkeśa, what shall Death do unto me?

शङ्खचक्रधरं देवं व्यक्तरूपिणमव्ययम्॥
अधोऽक्षजं प्रपन्नोस्मि किन्नो मृत्युः करिष्यति॥२॥

I crave the protection of the wielder of discus and conch shell, the deity manifest in the shape of this visible universe, who may be perceived only with the inner sense; what shall Death do unto me?

वराहं वामनं विष्णुं नारसिंह जनार्दनम्॥
माधवं च प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥३॥

I have placed myself under the protection of the boar, dwarf and Nṛsiṁha manifestations of Viṣṇu, I crave the mercy of Mādhava, and of Janārdana, what shall Death do unto me?

पुरुषं पुष्करक्षेत्रबीजं पुण्यं जगत्पतिम्॥
लोकनाथं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥४॥

I have surrendered myself to the mercy of the lord of the universe, the pure, eternal subject that manifests itself as the Ego in self-conscious individuals, what shall Death do unto me?

सहस्रशिरसं देवं व्यक्ताव्यक्तं सनातनम्॥
महायोगं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥५॥

I have surrendered myself to the protection of the thousand-headed, eternal reality, the

great Yoga that is both manifest and unmanifest; what shall Death do unto me?

भूतात्मानं महात्मानं यज्ञयोनिमयोनिजम्॥
विश्वरूपं प्रपन्नोऽस्मि किन्नो मृत्युः करिष्यति॥६॥
इत्युदीरितमाकर्ण्य स्तोत्रं तस्य महात्मनः॥
अपयातस्ततो मृत्युर्विष्णुदूतैः प्रपीडितः॥७॥

I have resigned myself to the care of the Supreme Self, the soul of all creatures, the one manifest in the shape of the universe, the one, that without taking birth in any womb, is incarnated through the merit of a religious sacrifice; what shall Death do unto me'!

इति तेन जितो मृत्युर्मार्कण्डेयेन धीमता॥
प्रसन्ने पुण्डरीकाक्षे नृसिंहे नास्ति दुर्लभम्॥८॥

The god of Death, hearing this hymn of the Lord recited by Mārkaṇḍeya, hastily fled away chased by the emissaries of Viṣṇu. Thus the holy Mārkaṇḍeya conquered Death, nothing is rare to one with whom Nṛsiṁha is pleased, impossibilities

मृत्य्वष्टकमिदं पुण्यं मृत्युप्रशमनं शुभम्॥
मार्कण्डेयहितार्थाय स्वयं विष्णुरुवाच ह॥९॥

This death-dissolving hymn was first narrated by Viṣṇu to the holy Mārkaṇḍeya for his benefit.

इदं यः पठते भक्तया त्रिकालं नियतं शचिः॥
नालाके तस्य मृत्युः स्यान्नरस्याच्युतचेतसः॥१०॥

He, who recites this hymn, thrice every day, in a pure and devout spirit, suffers no premature death-a devotee of the undecaying one dies not an early death.

हृत्पद्ममध्ये पुरुषं नारायणं शाश्वतमप्रतेयम्॥
विचिन्त्य सूर्य्यादतिराजमानं मृत्युं स
योगी जितवांस्तथैव॥११॥

Pondering withing the lotus of his heart the god Nārāyaṇa, the eternal, infinite, original subjectivity, more effulgent than the midday sun, the Ṛṣi (Mārkaṇḍeya) was enabled to conqure death.

॥ इति श्रीगारुडे महापुराणे मार्कण्डेयकृतः मृत्स्वष्टस्तोत्रं नाम त्रयस्त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३३॥

अध्यायः २३४ / Chapter 234

सूत उवाच

वक्ष्येऽहमयुतस्तोत्रं शृणु शौनक सर्वदम्॥
ब्रह्मा पृष्टो नारदाय यथोवाच तथा परम्॥१॥

Sūta said :—O Śaunaka, now here me narrate the hymn to the decay less one (Acyuta), which grants to its reciter all that he may wish to obtain, and which Brahma being asked by Nārada first related to him.

नारद उवाच

यथाक्षयोऽव्ययो विष्णुः स्तोतव्यो वरदो मया॥
प्रत्यहं चार्चनाकाले तथा त्वं वक्तुमर्हसि॥२॥

Nārada said :—Be pleased to describe to me, O lord the undecaying, unchanging Viṣṇu, the grantor of all bliss who should be hymnised, every day, at the time of divine worship.

ते धन्यास्ते सुजन्मानस्ते हि सर्वसुखप्रदाः॥
सफलं जीवितं तेषां ये स्तुवन्ति सदाच्युतम्॥३॥

Commendable and well-born are they, and they have achieved the end of their existence, who constantly hyminse the undecaying Viṣṇu. Such men are competent to confer all sorts of happiness on their kindred.

ब्रह्मोवाच

मुने स्तोत्रं प्रवक्ष्यामिःवासुदेवस्य मुक्तिदम्॥
शृणु येन स्तुतः सम्यक् पूजाकाले प्रसीदति॥ ४॥

Brahma said :-Hear me narrate, O holy sage, the hymn to Vāsudeva, which grants emancipation to its reciters, and which, being sung at the time of worship by a votary, brings about the gratficatioii of the deity.

ॐ नमो (भगवते) वासुदेवाय नमःसर्वापहारिणे॥
नमो विशुद्धदेहाय नमो ज्ञानस्वरूपिणे॥ ५॥
नमः सर्वसुरेशाय नमः श्रीवत्सधारिणे॥
नमश्चर्मासिहस्ताय नमः पङ्कजमालिने॥ ६॥

Om, obeisance of the god, Vāsudeva, the absolver of all sin, obeisance to the pure bodied one, the embodiment of pure knowledge, obeisance to the lord of all the gods, who wears

the ringlets of hair on his breast known as the Śrīvatsa. Obeisance to the wielder of sword and buckle, who wears a garland of lotus flowers around his neck.

नमो विश्वप्रतिष्ठाय नमः पीताम्बराय च॥
नमो नृसिंहरूपाय वैकुण्ठाय नमोनमः॥७॥

Obeisance to the mainstay of the universe to the support of the heaven-to the dreadful Nṛsiṁha (Man-lion) to the light that burns in the heart, free from doubt and hesitation (Vaikuṇṭha).

नमः पङ्कजनाभाय नमः क्षीरोदशायिने॥
नमः सहस्रशीर्षाय नमो नागाङ्गशायिने॥८॥

Obeisance to the lotus-navelled thousand-headed one, who lies on the serpent of eternity (Śeṣa) in the ocean of the milk of ambrosia (Kṣīroda).

नमः परशुहस्ताय नमः क्षत्रान्तकारिणे॥
नमः सत्यप्रतिज्ञाय ह्यजिताय नमोनमः॥९॥

Obeisance to the destroyer of the Kṣatriya race, who wields a battle-axe in his hand. Obeisance, over and again, to the adorable and the true-willed one.

नमस्त्रै लोक्यनाथय नामश्चकक्रधराय च॥
नमः शिवाय सूक्ष्माय पुराणाय नमोनमः॥१०॥

Obeisanye to the lord of the three regions, to the discus-wielding divinity, to the subtlest, original, blissful principle.

नमो वामनरूपाय बलिराज्यापहारिणे॥
नमो यज्ञवराहाय गोविन्दाय नमोनमः॥११॥

Obeisance to the dwarf shaped god, who relieved Bali of the cares of a kingdom-to the spirit of the sacrifice, manifest in the shape of the primordial boar. Om obeisance to Govinda.

नमस्ते परमानन्द नमस्ते परमाक्षर॥
नमस्ते ज्ञानसद्भाव नमस्ते ज्ञानदायक॥१२॥

Obeisance to the highest joy, to the perfect knowledge of one who is eternal knowledge and original idea and from whom all knowledge proceeds.

नमस्ते परमाद्वैत नमस्ते पुरुषोत्तम॥
नमस्ते विश्वकृद्देव नमस्ते विश्वभावन॥१३॥

Obeisance to the supreme, secondless reality to the foremost subjectivity, to the creator, governor and final cause of the universe, to the fountain source of all knowledge, to the supreme idealist whose idea has taken shape in the form of the universe.

नमस्ते स्तुताद्विश्वनाथ नमस्ते विश्वकारण॥
नमस्ते मधुदैत्यघ्न नमस्ते रावणान्तक॥१४॥
नमस्ते कंसकेशिघ्न नमस्ते कैटभार्दन॥

Obeisance to the destroyer of Madhu (amativeness), to the killer of Rāvaṇa, and to the god who brought about the ruins of the demons Kansa, Keśī and Kaiṭabha.

नमस्ते शतपत्राथ नमस्ते गरुडध्वज॥१५॥
नमस्ते कालेनमिघ्न नमस्ते गरुडासन॥

Obeisance to the lotus-eyed one, to the Garuḍa ensigned divinity, to the destroyer of Kālanemī, to the one that rides on the pinions of the celestial Garuḍa.

नमस्ते देवकीपुत्र नमस्ते वृष्णिनन्दन॥१६॥
नमस्ते रुक्मिणीकान्त नमस्ते दितिनन्दन॥

Obeisance to the son of Devakī, to the joy of the race of Viṣṇī, to the lord of Rukmiṇī, to the son of Aditi.

नमस्ते गोकुलावास नमस्ते गोकुलप्रिय॥१७॥
जय गोपवषुः कृष्ण जय गोपीजनप्रिय॥

Obeisance to the Gokula-abiding one to the darling of Gokula, to Kṛṣṇa, the darling of the milkmaids.

जय गोवर्द्धनाधार जय गोकुलवर्द्धन॥१८॥
जय रावणवीरघ्न जय चाणूरनाशन॥
जय वृष्णिकुलो ह्योत जय कालीयमर्दन॥१९॥
जय सत्य जगत्साक्षिन् जय सर्वार्थसाधक॥
जय वेदान्तविद्वेद्य जय सर्वद माधव॥२०॥

Victory to the wielder of the mount Govardhana, to the killer of Vāṇa, to the destroyer of Cāṇūr and Kāliya; victory to the eternal truth, the eternal witness of the universal phenomena, to the fulfiller of all ends, to the all-giving Mādhava known only by the Vedāntins.

जय सर्वाश्रव्याक्त जय सर्वग माधव॥
जय सूक्ष्म चिदान्दन जय चित्तनिरञ्जन॥२१॥

Victory to the unmanifest, occult, undecaying reality, that runs through all to perfect knowledge, to the undecaying. self of supreme felicity.

जयस्तेऽस्तु निरालम्ब जय शान्त सनातन॥
जय नाथ जगत्पुष्ट(त्पूज्य) जय विष्णो नमोऽस्तु ते॥ २२॥

Victory to the self of eternal peace that' is without support (does not depend on anything) to the adorable Viṣṇu, the lord of the universe.

त्वं गुरुस्त्वं हरे शिष्यस्त्वं दीक्षामन्त्रमण्डलम्॥
त्वं न्यासमुद्रासमयास्त्वं च पुष्पादिसाधनम्॥ २३॥

Thou art the preceptor, the disciple, the initiation, and the mystic formula. Thou art the Nyāsa (psychic location or projection), the rules, postures and Mudrās of Yoga; thou, are the implements of worship such as flowers, offerings, etc.

त्वमाधारस्त्वं ह्यनन्तस्त्वं कूर्मरस्त्वं धराम्बुजम्॥
धर्मज्ञानादयस्त्वं हि वेदिमण्डलशक्तय:॥ २४॥

Thou art the supreme receptitivty, the mystic tortoise, the emblem of the pendency of the world; thou are the mystic lotus, the sacrificial platform and the dieties that preside over the mystic diagram (Maṇḍalam) such as, the energies of virtue, knowledge etc.

त्वं प्रभो छलभृद्रामस्त्वं पुन: स खरान्तक:॥
त्वं ब्रह्मर्षिश्च देवस्त्वं विष्णु: सत्यपराक्रम:॥ २५॥
त्वं नृसिंह: परानन्दो वराहस्त्वं धराधर:॥
त्वं सुपर्णस्तथा चक्रं त्वं गदा शङ्ख एव च॥ २६॥
त्वं श्री: प्रभोत्वं मुष्टिस्त्वं त्वं माला देव शाश्वती॥
श्रीवत्स: कौस्तुभस्त्वं हि शार्ङ्गी त्वं च तथेषुधि:॥ २७॥
त्वं खड्गचर्मणा सार्द्धं त्व दिक्पालस्तथा प्रभो॥
त्वं वेधास्त्वं विधाता च त्वं यमस्त्वं हुताशन:॥ २८॥
त्वं धनेशस्त्वमीशानस्त्वमिन्द्रस्त्वमपांपति:॥
त्वं रक्षोऽधिपति: साध्यस्त्वं वायुस्त्वं निशाकर:॥ २९।

Thou art Rāma, the wielder of the plough-share, the destroyer of Śambara; thou art the Devas and the Brahmarṣis, thou art the all pervading god whose prowess is truth.

आदित्या वसवो रुद्रा अश्विनौ त्वं मरुद्गणा:॥
त्वं दैत्या दानवा नागास्त्वं यक्षा राक्षसा: खगा:॥ ३०॥
गन्धर्वाप्सरस: सिद्धा: पतिरस्त्वं महामरा:॥
भूतानि विषयस्त्वं हि त्वमव्यक्तेन्द्रियाणि च॥ ३१॥
मनोबुद्धिरहङ्कार: क्षेत्रज्ञस्त्वं हृदीश्वर:॥
त्वं यज्ञस्त्वंवषट्कारस्त्वमोङ्कार: समित्कुशा:॥ ३२॥
त्वं वेदी त्वं हरे दीक्षा त्वं यूपस्त्वं हुताशन:॥
त्वं पत्नी त्वं पुरोडाशस्त्वं शाला स्रुक्च त्वं स्तुव:॥ ३३॥
ग्रावाण: सकलं त्वं हि सदस्यस्त्वं सदक्षिण:॥
त्वं शूर्पादिस्त्वं च ब्रह्मा मुसलोलूखले ध्रुवम्॥ ३४॥

Thou art the Adityas, Vasus, Rudras, Aśvi, Maruts, Devas, Dānavas, Nāgas, Yakṣas, Rākṣ asas, and Khagas. Thou art the Gandharvas Apsarāsas, Siddhas, Pitṛs, and the immortals. Thou art the universal matter, the senses, the unmanifest one; thou art the mind, intellect, egoism, objects of sense-perception, and the selfconscious ego, the god that resides in the hearts of all creatures.

त्वं होता यजमानस्त्वं त्वं धान्यं पशुयाजक:॥
त्वमध्वर्य्युस्त्वमुद्गाता त्वं यज्ञ: पुरुषोत्तम:॥ ३५॥

Thou the sacrifice, the implements of sacrifice, the sacrificial Mantras, the oblations, the priest, the scrificer the chanter of the Vedic Mantras, the burnt offering the priest that casts the sacrifical animal in fire.

दिक्पातालमहि व्योम द्यौस्त्वं नक्षत्रकारक:॥
देवतिर्य्यङ्मनुष्येषु जगदेतच्चराचरम्॥ ३६॥

Thou art the firmament with its suns and starry constellations, the nether regions, the universal expanse of ether, the region of Maha; in short whatever is found to exist among men, beast and Devas, all creation whether mobile or immobile are but the manifestations of thy eternal Self, O Lord.

यत्किञ्चिद्दृश्यते देव ब्रह्माण्डमखिलं जगत्॥
तव रूपमिदं सर्वं दृष्ट्यर्थं संप्रकाशितम्॥ ३७॥
नाथयन्ते परं ब्रह्म दैवेरपि दुरासदम्॥
कस्तज्ञ्जानाति विमलं योगगम्यतीन्द्रियम्॥ ३८॥

Who can behold thy eternal and universal image, O Lord, which can not be perceived by the senses, which is invisible to the inimortals, and which only the Yogins behold in their psychic trance?

अक्षयं पुरुषं नित्यमव्यक्तमजमव्ययम्॥
प्रलयोत्पत्तिरहितं सर्वव्यापिनमीश्वरम्॥ ३९॥
सर्वज्ञं निर्गुणं शुद्धमानन्दमजरं परम्॥
बोधरूपं ध्रुवं शान्तं पूर्णमद्वैतमक्षयम्॥ ४०॥

Who can comprehend thy real, unmanifest, birthless, deathless, changeless, undecaying, all pervading, perfect, secondless Self, which is infinite reality perfect purity, pure knowledge, though devoid of qualities and full of supreme felicity?

अवतारेषु या मूर्त्तिर्विदूरे देव दृश्यते॥
परं भावमजानन्तस्त्वां भजन्ति दिवौकसः॥ ४१॥
कथं त्वामीदृशं सूक्ष्मं शक्नोमि पुरुषोत्तम्॥
अराधयितुमीशान मनोगम्यमगोचरम्॥ ४२॥
इह यन्मण्डले नाथ पूज्यते विधिवत्क्रमैः॥
पुष्पधूपादिभिर्यत्र तत्र सर्वा विभूतयः॥ ४३॥

The shape which thou assumest in any particular incarnation, any of them the Devas, in their limited capacity, meditate upon as a substitute for they real Self. O thou infinite subjectivity how shall I be able to worship thy real Self, which the mind comprehendeth not and the senses do not perceive.

संकर्षणादिभेदेन तव यत् पूजिता मया॥
क्षन्तुमर्हसि तत्सर्वं यत्कृतं न कृतं मया॥ ४४॥

I have been able to worship with offerings of flowers etc., only a few of thy attributes, O lord, manifest in the shape of Saṅkarṣana, etc.

न शक्नोमि विभो सम्यक्कर्तुं पूजां यथोदिताम्॥
यत्कृतं जपहोमादि असाधयं पुरुषोत्तमम्॥ ४५॥
विनिष्पादयितुं भक्त्या अत स्त्वां क्षमयाम्यहम्॥
दिवा रात्रौ च सन्ध्यायां सर्वावस्थासु चेष्टतः॥ ४६॥
अचला तु हरे ! भक्तिस्तवांघ्रियुगले मम॥
शरीरे न (ण) तथा प्रीतिर्न च धर्मादिकेषु च॥ ४७॥

Be graciously pleased to pardon me for the defects in my performances of Japas and Homas, as well as for any omission on my part in connection with thy divine worship I have not been able to worship thee, O lord, as laid down in the ăstras, with due devotion, so be pleased to pardon my inefficiency, Day and night, morning and evening, whether moving or at rest, my devotion is firmly attached to thy feet, O lord, I do not care for my body.

यथा त्वयि जगन्नाथ प्रीतिरात्यन्तिकी मम॥
किं तेन न कृतं कर्म स्वर्गमोक्षादिसाधनम्॥ ४८॥
यस्य विष्णौ दृढा भक्तिः सर्वकामफलप्रदे॥
पूजां कर्तुं तथा स्तोत्रं कः शक्नोति तवाच्युत्॥ ४९॥
स्तुतं तु पूजितं मेऽद्य तत्क्षमस्व नमोऽस्तु ते॥
इति चक्रधरस्तोत्रं मया सम्यगुदाहृतम्॥
स्तौहि विष्णुं मुने भत्तया यदच्छिसि परं पदम्॥ ५०॥
स्तोत्रेणानेन यः स्तौति पूजाकाले जगद्‌गुरुम्॥ ५१॥
अचिराल्लभते मोक्षं छित्वा संसारबन्धनम्॥
अन्योऽपि यो जपेद्भत्तया त्रिसन्ध्यं नियतः शुचिः॥ ५२॥

I am quite indifferent to the performances of religious rites, my sole delight in in thoe O lord of the universe. What has he not done for the attain ment of heaven, or for selfemanci-pation, who has placed a firm faith in Viṣṇu, the grantor of all desires? Who is there in the universe, who can worship or hymnise thee to the fullest extent? Be pleased to accept this humble and deficient worship which I have trade of thee, to-day.

Thus I have narrated to you, O sage, the hymn of the discus-wielding deity; sing his glories in a devout spirit, if you wish to attain the supreme bliss. He, who recites this hymn at the close of a worship of the universal preceptor, is able to work out his salvation in no time, and becomes freed from the bonds of re-births.

इदं स्तोत्रं मुने सोऽपि सर्वकाममवाप्नुयात्॥
पुत्रार्थी लभते पुत्रान्बद्धो मुच्येत बन्धनात्॥ ५३॥

Even in the Kali Yuga he, who recites this hymn, thrice, every day, in a pure spirit, obtains all that he wishes to obtain. By reading this,hymn to Viṣṇu, a sonless man obtains a son, a sick person gets rid of diseases, an indigent man obtains wealth, a captive obtains his liberty.

रोगाद्विमुच्यते रागी लभते निर्द्धनोधनम्॥
विद्यार्थी लभते विद्यां भाग्यं कीर्त्तिं च विंदति॥ ५४॥

A seeker after erudition obtains erudition, a seeker after fame obtains renown, even the

remembrances of his past births recur to a man who recites this hymn.

जाति स्मरत्वं मेधावी यद्यदिच्छति चेतसा॥
स धन्यः सर्ववित्प्राज्ञस्स साधुः सर्वकर्मकृत्॥५५॥

He, who sings the glories of the absolute subjectivity is truly wise, is really pure and truthful in his speech.

स सत्यवाक्छूचिर्दाता यः स्तौती पुरुषोत्तमम्॥
असंभाष्या हि ते सर्वे सर्वधर्मबहिष्कृताः॥५६॥

He is omniscient and acquires the merit of performing all the religious rites.

येषां प्रवर्त्तने नास्ति हरिमुद्दिश्य सत्क्रिया ॥
न शुद्धं विद्यते तस्य मनो वाक्च दुरात्मनः॥५७॥

Those, who are not propelled to do any thing for the service of Hari (God), or are not fondly moved towards him, are beyond the pale of all religion.

यस्य सर्वार्थादे विष्णौ भक्तिर्नाव्यभिचारिणी॥
आराध्य विधिवद्देवं हरिं सर्वसुखप्रदम्॥५८॥
प्राप्नोति पुरुषः सम्यग्यद्यत्प्रार्थयते फलम्॥
कर्म कामादिकं सर्वं श्रद्दधानः सुरोत्तमः॥
असुरादिवषुः सिद्धैर्दीयते यस्य नान्तरम्॥५९॥

No, purificatory rite can purify the mind or speech of the miscreant, who has not an unswerving faith in the all-pervading lord (Viṣṇu). By duly worshiping the god Hari, the grantor of all comforts, a person obtains whatever he wishes to obtain in this life, I make obeisance to the immorts, birthless, allpervading god, who resides in the hearts of all creatures, and whom the Asuras, Siddhas, and erudite persons can not comprehend in their minds, whom only the holy sages know, and who is the sole witness of 'the universal phenomena.

सकलमुनिभिराद्यश्चिन्त्यते यो हि शुद्धो
निखिलहृदि निविष्टो वेत्ति यः सर्वसाक्षी॥
तमजममृतमीशं वासुदेवं नतोऽस्मि
भयमरणाविहीनं नित्यमानन्दरूपम्॥६०॥
निखिलभुवननाथं शाश्वतं सुप्रसन्नं
त्वतिविमलविशुद्धं निर्गुणं भावपुष्पैः।
सुखमुदितसमस्तं पूजयाम्यात्मभावं
विशतु हृदयपद्मे सर्वसाक्षी चिदात्मा॥६१॥

I make offerings of the flowers of sentiments, of pure, pleasurable faith and love to the eternal, universal lord, the embodiment of self, devoid of all qualities, the absolute purity; may that all witnessing Self, the perfect knowledge, reside in my heart.

एवं मयोक्तं परमप्रभावमाद्यन्तहीनस्य परस्य विष्णोः ॥
तस्माद्विचिन्त्यः परमेश्वरोऽसौ विमुक्तिकामेन
नरेण सम्यक्॥६२॥
बोधस्वरूपं पुरुषं पुराणमादित्यवर्णं विमलं विशुद्धम्॥
सञ्चिन्त्य विष्णुं परमद्वितीयं कस्तत्र योगी
न लयं प्रयाति॥६३॥

Thus I have narrated to you the hymn to the endless; originless supreme Viṣṇu. Let a man, whose mind is shorn of all desires, constantly meditate upon his divine self, in as much as he is the god. Where is the Yogin who contemplating the pure, original, secondless subjectivity, effulgent as the sun, is not merged in his eternal essence?

इमं स्तवं यः सततं मनुष्यः
पठेच्च तद्वत्प्रयतः प्रशान्तः॥
स धूतपाप्मा विततप्रभावः
प्रयाति लोकं विततं मुरारेः॥ ६४॥

The self controlled person, who recites this hymn in a devotional spirit, becomes absolved of all sin, and enters the infinite region presided over by Murari.

यः प्रार्थयत्यर्थमशेषसौख्यं धर्मं
चकामं च तथैव मोक्षम्॥
स सर्वमुत्सृज्य परं पुराणं
विष्णुं शरणं वरेण्यम्॥६५॥

He, who prays for friendship of the god, a. well as for liberation of self, and virtue and object of desire, is freed from all the shackles of life, and attains Viṣṇu, the adorable refuge of all.

विभुं प्रभु विश्वधरं
विशुद्धमशेषसंसारविनाशहेतुम्॥

यो वासुदेवं विमलं प्रपन्नः
स मोक्षमाप्नोति विमुक्तसङ्गः॥६६॥

He, who abjuring all company takes I an emancipated self. recourse to Vāsudeva, the absolute purity, the lord, the governor and destroyer of the universe, is freed from the shackles of life, and becomes commits sin.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेऽच्युतस्तोत्रं नाम चतुस्त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३४॥

अध्यायः २३५ / Chapter 235

सूत उवाच

वेदांतसाङ्ख्यसिद्धांतब्रह्मज्ञानं वदाम्यहम्॥
अहं ब्रह्म परं ज्योतिर्विष्णुरित्येव चिन्त्यन् ॥१॥
सूर्य्ये हृद्व्योम्नि वह्नौ च ज्योतिरेकं त्रिधा स्थितम्॥
यथा सर्पिः शरीरस्थं गवां न कुरुते बलम्॥२॥

Brahmā said:—Now I shall discourse on the knowledge of Brahma as expounded by the philosophical systems of the Sāṅkhya and. Vedānta. As light, triply divided, resides in the sky (as lightning), in fire, and in the two great luminaries (the sun and the moon) so the supreme light (Ātman) runs through three different categories as I, Viṣṇu, and the supreme Brahma.

निर्गतं कर्मसंयुक्तं दत्तं तासां महाबलम्॥
तथा विष्णुः शरीरस्थो न करोति हितं नणाम्॥३॥
विनाराधनया देवः सर्वगः परमेश्वरः॥
आरुरुक्षुमतीनां तु कर्मज्ञानमुदाहृतम्॥४॥
आरूढयोगवृक्षाणां ज्ञानं त्यागं परं मतम्॥
ज्ञातुमिच्छति शब्दादीन्रागो द्वेषोऽथ जायते॥५॥
लोभो मोहः क्रोध एतैर्युक्तः पापं नरश्चरेत्॥
हस्तावुपस्थमुदरं वाक्चतुर्थी चतुष्टयम॥६॥

As butter when it remains within the organisms of kine does not impart arty additional strength to them, but being prepared in the usual process and administered to them, it greatly contributes to their bodily strength, so Viṣṇu, though located in the heart of every body, does not give him any special benefit without being invoked and worshipped in a special way. Karma (action) and Jñāna (knowledge) are the two means open to those who wish to ascend the tree of Yoga. After once having climbed the tree of Yoga let a Yogin take recourse to knowledge and renunciation. From the desire to know the external objects such as the sound etc., proceed the senses of attachment and repulsion, from these originate greed, delusion, and anger etc., and coupled with these a man commits sin.

एतत्सुसंयतं यस्य स विप्रः कथ्यते बुधैः(धः)॥
परवित्तं न गृह्णाति न हिंसां करुते तथा॥७॥

He, whose hands, genitals, belly and speech are under control, is called a true Brahmans.

नाक्षक्रीडारतो यस्तु हस्तौ तस्य सुसंयुतौ॥
परस्त्रीवर्जनरतस्तस्योपस्थं सुसंयतम्॥८॥

The hands, which do not pilfer other men's goods, which do not hurt or kill any creature, nor grapple dice, are said to be having wellcontrolled hands. He, who does not look upon another's wife with lustful eyes, is said to be a man who has controlled his generative organs.

अलोलुपमिदं भुंक्ते जठरें तस्य संयतम्॥
सत्यं हितं मितं ब्रूते यस्माद्वाक्तस्य संयता॥९॥

He, who ungreedily eats a moderate quanity of food, is said to be a man who has controlled his belly. He, who speaks only what is true, beneficial, and only when necessary, is said to be man who has controlled his tongue.

यस्य संयतान्येतानि तस्य किं तपसाध्वरैः॥
यद्बुद्धिमनसोरिन्द्रयाणां च सर्वदा॥१०॥

Of what use is the practice of austerities or celebration of a religious sacrifice to one who has controlled these organs? The concentration of the mind, intellect and the senses (cognition) on the supreme lord of the universe is called Dhyānam i.e.) meditation).

सबीजं वापि निर्बीजं ध्यानमेतत्प्रकीर्तितम्॥
भ्रुवोर्मध्ये स्थितां बुद्धिं विषयेषु युनक्ति यः॥११॥
इन्द्रियाणामुपरमे मनसि ह्यव्यवस्थिते॥१२॥

He, who joins his intellect, focussed in a point between the eye-browss, to thoughts of the external world, even after the cessation of the functions of the cognitive organs and before the mind has assumed a state of perfect quisence, dreams many dreams both internal and external.

स्वप्नान्पश्यत्यसौ जीवो बाह्यानाभ्यन्तरानथ॥
जीवो जाग्रदवस्थायामेवमाहुर्विपश्चितः॥ १३॥

The individualised Self beholds many such. dreams even in the wakening state,this is the opinion of the erudite ones.

हृदि स्थितः स तमसा मोहितो न स्मरत्यपि॥
यदा तस्य कुतो वेति सुषुप्तिरिति कथ्यते॥ १४॥

The state called Suṣupti (Dreamless sleep) occurs when the Jīva located in the heart and enveloped in the quality of Tamas does not remember 'where' 'when' and 'wherefrom'.

जाग्रतो यस्य नो तन्द्रा न मोहो न भ्रमस्तथा॥
उत्पद्यते न जानाति शब्दार्थविषयान्वशी॥ १५॥
इन्द्रियाणी समाहृत्य विषयेभ्यो मनस्तथा॥
बुद्ध्यहङ्कारमपि च प्रकृत्या बुद्धिमेव च॥ १६॥
संयम्य प्रकृतिं चापि चिच्छत्तया केवले स्थितः॥
पश्यत्यात्मनि चात्मानमात्मनात्प्रकाशकम्॥ १७॥
चिद्रूपममृतं शुद्धं निष्क्रियं व्यापकं शिवम्॥
तुरीयायामवस्थायामास्थितोऽसौ न संशयः॥ १८॥

The state called the Turīya (lit., beyond the three states of existence) and in which the self-controlled individual is neither awake nor asleep, neither utterly forgetful nor labouring under delusion, and does not perceive the objects of the senses, occurs when the individualised self, by withdrawing the mind with the cognitive organs from the objects of perception, by merging the sense of egoism in the principle of intellection, by annihi. lating intellection with the principle of Nature (Prakṛti), and by annihilating Prakrti with the energy of the psychic force (Cit Śakti) holds its self within its own self, the self-illuminant, the pure knowledge, the immortal purity, the eternal bliss without action, and running through all. This is what is called to be in the Turīya state.

शब्दादयो गुणाः पञ्च सत्त्वाद्याश्च गुणास्त्रयः॥
पुर्य्यष्टकस्य पद्मस्य पत्राण्यटौ च तानि हि॥ १९॥
साम्यावस्था गुणकृता प्रकृतिस्तत्र कर्णिका॥
कर्णिकायां स्थितो देवो देही चिद्रूप एव हि॥ २०॥
पुर्य्यष्टकं परित्यज्य प्रकृतिञ्च गुणात्मिकाम्॥
यदा यानि तदा जीवो याति मुक्तिं न संशयः॥ २१॥

The five Guṇas are sound, touch, taste, smell and sight; the Sattva, Rajas, and Tamas forming a group of three qualities. These eight qualities are the leaves of the eight-leaved lotus (the emblem of evolution) of which Praknti (Nature), representing the state of equilibrium among the three qualities of Sattva, Rajas, and Tamas is the Karṇikā (the seed-capsule). The deity (self), the embodiment of pure knowledge (psychic energy), is located in the Karṇikā of this mystic lotus within the human heart; when the individualised self parts company with this eight-leaved lotus and the Prakṛti located therein, it becomes a liberated or emancipated Self.

प्राणायामो जपश्चैव प्रत्याहारोऽथ धारणा॥
ध्यानं समाधिरित्येते षड्योगस्य प्रसाधकाः॥ २२॥

Prāṇāyāma (control of breath), Japa (repetition of a Mantra), Pratyāhāra (abstraction of the mind from objects of the senses) Dhāraṇā (comprehension) and Dhyānam. (meditation) are the six principal auxiliaries of Yoga.

पापक्षये देवतानां प्रीतिरिन्द्रियसंयमः॥
जपध्यानयुतो गर्भो विपरीतस्त्वगर्भकः॥ २३॥

Control of the senses is sin-absolving in its effect, and brings on the satisfaction of the Devas. A Prāṇāyāma is called Sagarbha (pregnant with a thought) when the practiser thinks of any definite deity or repeats any particular Mantra at the time of practising it; otherwise it is called Agarbha (unimpregnated).

षट्त्रिंशन्मात्रकः श्रेष्ठश्चतुर्विंशतिमात्रकः॥
मध्यो द्वादशमात्रस्तु ॐकारं सततं जपेत्॥ २४॥
वाचके प्रणवे ज्ञाते वाच्यं ब्रह्म प्रसीदति॥
(ॐ नमो विष्णवे) षष्ठाक्षरश्च जप्त्यो गायत्री
द्वादशाक्षरी॥ २५॥

An act of Prāṇāyāma consisting of thirtysix Mātrās is the best, that consisting, of twentyfour Mātrās is the intermediate, and that consisting of twelve Mātrās is the smallest.

सर्वेषामिन्द्रियाणां तु प्रवृतिर्विषयेषु च॥
निवृत्तिर्मनसस्तस्याः प्रत्याहारः प्रकीर्त्तितः॥ २६॥

All the senses evince a strong attachment of the objects of the external world, Pratyāhāra consists in withholding them from the object of the senses.

इन्द्रियाणीन्द्रियार्थेभ्यः समाहृत्य हितो हि सः॥
सहसा सह बुद्ध्या च प्रत्याहारेषु संस्थितः॥ २७॥

He who withdraws his mind and intellect from the external world and withhold his senses from their respective object, is said to exist in Pratyāhāra (abstraction).

प्राणायामैर्द्वादशभिर्यावत्कालः कृतो भवेत्॥
यस्तावत्कालपर्य्यनतं मनो ब्रह्मणि धारयेत्॥ २८॥

Dhāraṇā means the concentration of the mind on the supreme Brahma for the period of time necessary for prectising a Prāṇāyāma, consisting of twelve Mātrās.

तस्यैव ब्रह्मणा प्रोक्तं ध्यानं द्वादश धारणाः॥
(तुष्येत नियतो युक्तः समाधिः सोऽभिधीयते॥)
ध्यान्न चलते यस्य मनोभिध्यायतो भृशम्॥ २९॥
प्राप्यावधिकृतं कालं यावत्सां धारणं स्मृता॥
ध्येये सक्तं मनो यस्य ध्येयमेवानुपश्यति॥ ३०॥

Dhārṇā means the comprehension of the Brahma in an undistracted state of the mind, in the absence of any other factor, which produces it distraction; Dhyānam (contemplation) means the reposing of the mind in the object meditated upon by one, who is oblivious of the existence of any other object.

नान्यं पदार्थं जानाति ध्यानमेतत्प्रकीर्त्तिमम्॥
ध्येये मनो निश्चलतां याति ध्येयं विचिन्तयन्॥ ३१॥
यत्तद्ध्यानं परं प्रोक्तं मुनिभिर्ध्यानचिन्तकैः॥
ध्येयेमेव हि सर्वत्र ध्याता तन्मयतां गतः॥ ३२॥
पश्यति द्वैतरहितं समाधिः सोऽभिधीयते॥
मनः सङ्कल्परहितामिन्द्रियार्थान्न चिन्तयेत्॥ ३३॥

The great Munis, the foremost of the divine contemplators, call that the great meditation in which the mind is permanently and tranquilly reposed in the object of meditation. The state of mind in which the contemplator sees the whole universe, both inside and out, filled with the presence of the object meditated upon, is called Samādhi. He, whose mind is without any cogitation, and whose cognitive senses have been withdrawn from their respective objects of perception, is said to exist in Samadhi (psychic trance)

यस्य ब्रह्मणि संलीनं समाधिस्थं तदोच्यते॥
ध्यायतः परमात्मानमात्मस्थं यस्य योगिनः॥ ३४॥

The Yogin, whose mind, dwelling upon the supreme Brahma, reposes absolutely therein, is said to exist in the state of Samādhi.

मनस्तन्मयतां याति समाधिस्थः स कीर्त्तितः॥
चित्तस्य स्थिरता भ्रान्तिर्दौर्मनस्यं प्रमादता॥ ३५॥

Delusion, hallucination and a distracted state of the mind are the defects which a Yogin must conquer and which are hostile to the successful practice of Yoga.

योगिनां कथिता दोषा योगविघ्नप्रवर्त्तकाः॥
स्थित्यर्थं मनसः सर्वं स्थूलरूपं विचिन्तयेत्॥ ३६॥
तद्व्रतं निश्चलीभूतं सूर्य्यस्थं स्थिरतां व्रजेत्॥
न विना परमात्मानं किञ्चिज्जगति विद्यते॥ ३७॥

For the purpose of bringing about the concentration (*lit.*, undistracted state) of the mind, the Yogin shall meditate upon a gross or material object. at the outset, and thereafter concentrate his attention on the sun (solar plexus), after the mind is perfectly settled. Nothing really exists in the universe except the Supreme Brahman.

विश्वरूपं तमेवैकमिति ज्ञात्वा विमुञ्चति॥
ॐकारं परमं ब्रह्म ध्यायेदब्जस्थितं विभुम्॥ ३८॥
क्षेत्रक्षेत्रज्ञरहितं जपेनमात्रात्रयान्वितम्॥

It is the supreme self that is imaged in this universe; he, who knows this, transcends all delusion, Praṇava Mantra (Oṁkāra) is the symbol of the supreme Self; he, who meditates upon this Mantra, located in the cavity of his heart, by an act of psychic projection, and as an embodiment of the Self, that is without body or selfconsciousness, transcends all delusion.

हृदि सञ्चिन्तयेत्पूर्वं प्रधानं तस्य चोपरि॥ ३९॥
तमो रजस्तथा सत्त्वं मण्डलत्रितयं क्रमात्॥
कृष्णरक्तसितं तस्मिन्पुरुषं जीवसंज्ञितम्॥ ४०॥

First let a man meditate upon the self in his heart, which is enveloped in the principle of Nature (Pradhānam), the latter in its turn being successively encircled by the circles of Sattva, Rajas and Tamas, which are respectively coloured black, red and white, and wherein the Purina, denominated as the individualised self (Java), is located.

तस्योपरि गुणैश्वर्य्यमष्टपत्रं सरोरुहम्॥
ज्ञानं तु कर्णिका तत्र विज्ञानं केसराः स्मृताः॥ ४१॥

Over that should be contemplated as located the eight-leaved mystic lotus of qualities and attributes, of which knowledge forms the petals; and science and philosophy, the pollens.

वैराग्यनालं तत्कन्दो वैष्णवो धर्म उत्तमः॥
कर्णिकायां स्थितं तत्र जीववन्निश्चलं विभु॥ ४२॥
ध्यायेदुरसि संयुक्तमोङ्कारं मुक्तिसाधकम्॥
ध्यायन्यदि त्यजेत्प्राणान्याति ब्रह्म स्वसन्निधिम्॥ ४३॥

Apathy to worldly concerns forms the stem of that mystic lotus, while the religion of Vishnu forms its bulb. Let the votary meditate upon the Oṁkāra, located in its pollens, with the individualised self as its receptacle, whereby by he would be able to work out his liberation. He, who quits this life, meditating upon the mystic lotus in his heart as above described, ascends to the region of the supreme Brahma.

हरिं संस्थाप्य देहाब्जे ध्यायन्योगी च भक्तिभाक्॥
आत्मानमात्मना केचित्पश्यन्ति ध्यानचक्षुषः॥ ४४॥
सांख्यबुद्ध्या तथैवान्ये योगेनान्ये तु योगिनः॥

A Yogin, by meditating upon the god Hari, ensconced in the cavity of his heart, becomes an emancipated self. Some there are who behold the Self in their persons with the help of the sight of Yoga, others with the help of Sāṅkhya knowledge, others with the aid of Yoga.

ब्रह्मप्रकाशकं ज्ञानं भवबन्धविभेदनम्॥ ४५॥
तत्रैकचित्ततायोगो मुक्तिदो नात्र संशयः॥

Knowledge is—that which makes the Brahma visible, and which unfetters the bond of existence; an absolute concentration of the mind in Brahma is called Yoga.

जितेन्द्रियात्मकरणो ज्ञानदृप्तो हि यो भवेत्॥ ४६॥
स मुक्तः कथ्यते योगी परमात्मन्यवस्थितः॥

The Yogin, who, illuminated with the light of pure knowledge reposes in the supreme Brahma by conquering his mind and senses, is said to be an emancipated self.

आसनस्थानविधयो न योगस्य प्रसाधकाः॥ ४७॥
विलम्बजनकाः सर्वे विस्तराः परिकीर्त्तिताः॥

The different kinds of seats and postures are not the real auxiliaries of Yoga, the so-called essential paraphernalias are but so many impediments to its successful practice.

शिशुपालः सिद्धिमाप स्मरणाभ्यासगौरवात्॥ ४८॥
योगाभ्यासं प्रकुर्वन्तः पश्यन्त्यात्मानमात्मना॥

Even the evil-souled Śiśupāla realised his Self through the constant practice of meditating upon Hari; those, who are addicted to the practice of Yoga, behold their selves within themselves.

सर्वभूतेषु कारुण्यं विद्वेष विषयेषु च॥ ४९॥
गुप्त शिश्नोदरादिश्च कुर्वन्योगी विमुच्यते॥
इन्द्रियैरिन्द्रियार्थांस्तु न जानाति नरो यदा॥ ५०॥
काष्ठवद्ब्रह्मसंलीनो योगी मुक्तस्तदा भवेत्॥
सर्ववर्णाः स्त्रियः सर्वाः कृत्वा पापानि भस्मसात्॥ ५१॥

Compassionate to all creatures, and hostilely disposed to the evil-souled, the Yogins, who have conquered hunger and reproductive functions, become emancipted selves. A Yogin, devoid of all sense-perceptions, reposing in the Supreme Brahma, and existing inert like a log of wood is said to be an emancipated self. The intelligent one by reducing to ashes all impureties done by him, incarnated as a female, or a member of any caste whatsoever, with the fire of meditation, becomes an emancipated self, and comes by the highest blicc

ध्यानाग्निना च मेधावी लभते परमां गतिम्॥
मन्थनादृश्यते ह्यग्निस्तद्वद्ध्यानेन वै हरिः॥ ५२॥
ब्रह्मात्मनोर्यदैकत्वं स योगश्चत्तमोत्तमः॥
बाह्यरूपैर्न मुक्तिस्तु चान्तस्थैः स्याद्यमादिभिः॥ ५३॥

As fire becomes manifest through churning, so the God Hari shows himself through

meditaion; the communion which conclusively establishes the oneness of the Supreme and the individualised soul is the best of Yogas.

साङ्ख्यानेन योगेन वेदान्तश्रवणेन च:॥
प्रत्यक्षतात्मनो या हि सा मुक्तिरभिधीयते॥
अनात्मन्यात्मरूपत्वमसत: सत्वरूपता॥५४॥

The beholding of the Supreme Brahma, by dint of Sāṅkhya or Vedanta knowledge, or by practising the rules of Yoga, is called emancipation. The universe is but a series of appearances, of perceptions of the non-soul as soul, and of the unreal as real.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्रह्मविज्ञानस्वरूपनिरूपणं नाम पञ्चविंशदुत्तरद्विशततमोऽध्याय:॥ २३५॥

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श्रीभगवानुवाच

आत्मज्ञानं प्रवक्ष्यामि शृणु नारद तत्त्वत:॥
अद्वैतं साङ्ख्यमित्याहुर्योगस्तत्रैकचित्तता॥१॥

Brahmā said :—Hear me, O Narada, now discourse on the knowledge of Self (Ātma-Jīvnam). There are two kinds of Yogas, viz., the Advaita Yoga and the Sāṅkhya Yoga, the absolute concentration of the mind being the essenial factor in both these forms.

अद्वैतयोगसम्पंन्नास्ते मुच्यन्तेऽतिबन्धनात्॥
अतीतारब्धमागामि कर्म नश्यति बोधत:॥२॥

Practisers of the Advaita Yoga become free from the shackles of existence. Past, present and future acts are destroyed through knowledge.

सद्विचारकुठारेण च्छिन्नसंसारपादप:॥
ज्ञानवैराग्यतीर्थेन लभते वैष्णवं पदम्॥३॥

He, who hews down the tree of existence with the axe of right discrimination and takes an ablution in the sacred pool of knowledge and apathy, comes by the bliss of Viṣṇu.

जाग्रत्स्वप्नसुषुप्तं च माया त्रिपुरमुच्यते॥
अत्रैवान्तर्गतं सर्वं शाश्वते नाद्वये पदे॥४॥

The three states of wakening dream, and dreamless sleep are the three rods of Ne-science, all are included within this Māyā; eternal is the secondless Brahmā.

नामरूपक्रियाहीनं सर्वं तत्परमं पदम्॥
जागत्कृत्वेश्वरोऽनन्तं स्वयमत्र प्रविष्टवान्॥५॥

Without name, from and action is that supreme Self; He created this infinite universe and established himself therein.

वेदाहमेतं पुरुषं चिद्रूपं तमस: परम्॥
सोऽहमस्मीति मोक्षाय नान्य: पन्था विमुक्तये॥६॥

I am the knower, the embodiment of reality that transcends all illusion, I am He; it is this knowledge which serves as the only road to Emancipation.

श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम्॥
यज्ञदानतपस्थतीर्थवेदैर्मुक्तिर्न लभ्यते॥७॥

Practice of knowledge, meditation, hearing of Śāstras, celebration of sacrifice, practice of charity and penitential austerities, sojourns to places of pilgrimage, and the study of the Vedas are of no avail as far as the working out of one's salvation is concerned.

त्यागेन केनचिद्ध्यानपूजाकर्मादिभिर्यथा॥
द्विविधं वेदवचनं कुरु कर्म त्यजेति॥८॥

Some acquire knowledge through renunciation; celebrations of religious rites, or performances of Pajas confer no real knowledge. Two kinds of injunctions are found in the Vedas on this subject, one is "do acts" (religious rites), and the other is "renounce acts."

यज्ञादयो विमुक्तानां निष्कामानां विमुक्तये॥
अन्त:करणशुद्ध्यर्थमूचुरेवात्र केचन॥९॥

Several authorities assert that seekers after Emancipation shall celebrate religious sacrifices for the purpose of purifying their thoughts. They can not confer any other benefit.

एकेन जन्मना ज्ञानान्मुक्तिर्न द्वैतभाविनाम्॥
योगभ्रष्टा: कुयोगाश्च विप्रा योगिकलोद्भवा:॥१०॥

Those, who meditate upon deities, can not be liberated, even with the aid of right

knowledge, in the course of one existence. Unsuccessful Yogins are reborn as Brāhmaṇas in the families of Yogins.

कर्मणा बध्यते जन्तुर्ज्ञानान्मुक्तो भवाद्भवेत्॥
आत्मज्ञानन्त्वाश्रयेद्वै अज्ञानं यदतोऽन्यथा॥ ११॥

It is his acts that bind an animal, liberation lies through knowledge; take recourse to the knowledge of self as otherwise Ne-science will assail thee.

यदा सर्वे विमुच्यन्ते कामा येस्य हृदि स्थिताः॥
तदामृतत्वमाप्नोति जीवन्नेव न संशयः॥ १२॥

Undoubtedly a person comes by immortality the moment the desires in his heart are annihilated.

व्यापकत्वात्कथं याति को याति क्व स याति च॥
अनन्तत्वान्न देशोऽस्ति अमूर्त्तित्वाद्गतिः कुतः॥ १३॥

As the self is all-pervading, how can man go any where else, or where else shall he go, or who is he that goes?

अद्वयत्वान्न कोऽप्यस्ति बोधत्वाज्जडता कुतः॥
एकोद्दिष्ट यदन्यस्य मतिसग्गतिसंस्थिति (म्)॥ १४॥

As the self is infmite, there is no space for it to move in, as it is disembodied, how can it have any locomotion? As it is without a second, it has no separate existence; as it is pure knowledge, how can it have any Ne-science?

कथमाकाशकल्पस्य गतिरागतिसंस्थिति॥
जाग्रत्स्वप्नसुषुप्तं च मायया परिकल्पितम्॥ १५॥

It is like the firmament and hence its movement is like the movement of the firmament i.e. it is stationary. The tree states of waking, dreaming and slumbering are fancied through ignorance.

वस्तु तैजसकं प्राज्ञे यत्तु पुण्यमखण्डकम्॥
यथा ते प्रियआत्मा नः सर्वेषां च तथा प्रियः॥ १६॥

The indivisible constitutents of the individual soul are the very consitituents of the universal soul. That is why each and every individual is attracted to his or her own soul.

बोधमार्गे तथा चित्तं सर्वेषां च तथा मते॥
सर्वदा सर्वभूतानां सर्वस्य च महामुने॥ १७॥

O Nārada, that is why the mind of each and every individual is inclined toward his or her own self.

नाहमत्रात्मविज्ञानं तस्मात्पूर्णं निरन्तरम्॥
जाग्रत्स्वप्नं तथा वृत्तं सौषुप्तसुखमेव च॥ १८॥
स्मरणं विस्मृतार्थस्य नास्ति चेत्कस्य जायते॥
सत्यमस्तु तथा वाणुअशरीरं परं तथा॥ १९॥

It is the soul, not intellect, that passes through the four states of consciousness. It is the soul, not intellect that being omniscient knows past, present and future.

नास्ति चेत्सुखदुःखानां सर्वेषां वेदनं कथम्॥
सदा सर्वत्र सर्वज्ञः हृदये न चेत्॥ २०॥

If there were no soul in the body of a person he would not feel the thrill of pleasure nor the pang of the pain in the different states of consciousness.

साक्षि भूतः समाश्रित्य को जानाति विचेष्टितम्॥
सत्य ज्ञानानन्त भिन्नं स्यान्नसत्यं ज्ञानतः पृथक्॥ २१॥
नानन्त्यासत्पृथगानन्दं नाप्यमानन्दतः पृथक्॥
त्वमेव परमं ब्रह्म सत्यज्ञानादिलक्षणम्॥ २२॥

It is the soul, the witness of all activities which is truth, intelligence, eternal principle, not distince from intellect and which is bliss itself.

अहं ब्रह्म परं तत्त्वं ज्ञात्वा त्वखिलविद्भवेत्॥
यथैकमृन्मये ज्ञाते सर्वमेतच्चराचरम्॥ २३॥
यथैकहे ममणिना सर्वं हेममयं भवेत्॥
ज्ञानं तथैवमीशेन ज्ञानिनाप्यखिलं जगत्॥ २४॥

By knowing Brahman one knows every thing, just as on knowing a jar of clay on a knows all the jars or on knowing gold one knows all that is made of gold.

यथान्धकारदोषेण रज्जुः सम्यङ्न दृश्यते॥
यथा सम्मोहदोषण चात्मा सम्यङ्न दृश्यते॥ २५॥
सर्पधारादिभिर्भैरैन्यथा वस्तुकल्पनम्॥
व्योमादिना सरूपाद्यैरन्यथात्मा प्रकल्प्यते॥ २६॥

Just as in darkness on a cannot cognize the rope, similarly through ignorance we cannot perceive the soul. We super-impose a snake on what is in fact a rope, we superimpose the elements, ether, etc. and what is in reality the soul.

प्रत्यक्षमपि यदद्रव्यं दुर्दर्शमिति भाषते ॥
व्योमादिना सरूपाद्यैरन्यथा कल्पितैस्तथा॥ २७॥
तथा हि रज्जुगुरुरगः शुक्तिः कारजतं यथा॥
मृगतृष्णापथायाम्भस्तृप्तिं विष्णो तथा जगत्॥ २८॥

Even the evident reality assumes a different form. The rope becomes a snake; the mother-of-pearls becomes silver. A deer cannot quench its thirst in the mirage; similarly, a man cannot satisfy his desire by indulging in the false pleasures of the senses.

हारिष्णोद्विजो कथि द्रोहमिति०॥
ग्रहनाशात्पुनर्ध्यायन्ब्राह्मण्यं मन्यते यथा॥ २९॥
मायाविष्टस्तथा जीवो देहोहमिति मन्यते॥
मायानाशात्पुनः स्वीयरूपं ब्रह्मास्मि मन्यते॥ ३०॥

So long a man has the sense of pleasure, he is called a possessor. But when possession is lost he remains his true self. The individual soul associated with Māyā identifies himself with the body but when māyā withdraws he realizes his reality as Brahman.

ग्रहनाशाद्यथा मान्यजनोक्रूरमवेक्षते॥
स्वरूपदर्शनाच्चायं माया नाशंतया बिना॥ ३१॥

Just as a noble person is not effected by the loss of possession, similarly, the withdrawal of Māyā does not effect a person who has realized Self.

अनादित्वं समं द्वाभ्यां स्वरूपं तद्विलक्षणम्॥
एकः सत्यं तथा भागी विचारेण परं मृषा॥ ३२॥

Reality and illusion are both eternal. But Reality is an unassailable truth of his illusion is a mirage.

अजोपि हि सकृत्प्रेत्य संभवाम्यात्ममायया॥
मायेच्छया द्विधा स स्यात्पतिः पत्नी सुखं जगत्॥ ३३॥

Though declared to be unborn he passes through a series of birth and death. Though one, he becomes many in the form of husband, wife, pleasure, universe, etc.

अष्टाविंशतिभेदैस्तु त्रैगुण्यं विद्यते पृथक्॥
चतुरशीतिर्लक्ष्यन्ते नरनार्याकृतीनि च॥ ३४॥
एषुविश्वं प्रभवति खण्डजं मायया यथा॥
आदावन्ते च सन्त्येते नामरूपक्रियादयः॥ ३५॥

The three Guṇas multiplied by twenty-eight become eighty-four and these contribute to the formation of bodies, male and female and the universe with all its parts, names, forms, and actions from beginningles time to the endless one.

सत्तावकल्पनं काले न सन्ति परमार्थतः॥
रथादयः स्वप्ने सन्तो नैव च सत्यतः॥ ३६॥
तथा जाग्रदवस्थायां भूतानि न तु सन्निधौ ॥
द्वैरूप्यं मायया याति जाग्रत्स्वप्नपदज्ञ(क्ष) योः॥ ३७॥

The existence of forms, names, etc is assumed and not real just as the chariot, etc which exist in the state of dream are not real. Similarly, things or object which exist in the state of wakefulness do not exist in reality.

एवमेतत्परं ब्रह्म स्वप्नजाग्रत्पदद्वये॥
सुषुप्तमचलं रूपमद्वयं पदमुच्यते॥ ३८॥
मायाऽविचारसिद्धैव विचारेण विलीयते॥
आपातरहिता सापि कल्पना कालवर्त्तिनी॥ ३९॥

By his association with Māyā born of ignorance, Brahma appears to be dual, while by the withdrawal of Māyā through knowledge lie remains non-dual.

एवं तस्या (दत्या)त्मनादित्वं सिद्धमेकस्य सत्यजा॥
सतोस्तित्वं वसातित्वादस्तित्वासत्यतां ततः॥ ४०॥
ज्ञानं ततोप्यनन्तो नः पूर्णोन्तः सुखमात्मना॥
न नित्यभावाज्जातोहमकृत्वादमृतोस्म्यहम्॥
दीपवद्धृदये ज्योतिरहं ब्रह्मास्मि मुक्तये॥ ४१॥

Thus the non-dual brahman is as the refulgent sun, Reality, Truth, Existence, Knowledge. It is eternal, complete, inward bliss. As external it is unborn, as nondoer it is nectar, as the light of an earthen lamp, it is an inward light. The realization that the individual soul is identical with the Supreme Soul leads one to relaease.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे आत्मज्ञानस्वरूपवर्णनं नाम षट्त्रिंशदुत्तरद्विशततमोऽध्यायः॥ २३६॥

अध्यायः २३७ / Chapter 237

श्रीभगवानुवाच

गीतासारं प्रवक्ष्यामि अर्जुनायोदितं पुरा॥
अष्टाङ्गयोगयुक्तात्मा सर्ववेदान्तपारगः॥ १॥
आत्मलाभः परो नान्य आत्मदेहादिवर्जितः॥
हीनरूपादिदेहान्तःकरणत्वादिलोचनः॥ २॥

The God said :—O thou, who art conversant with all - the Vedāntas, who hast practised Yoga with all its eight essential components, now hear me discourse on the synopsis of the Gītā as formerly narrated to Arjuna. Realisation of self is the Suminum bonum of human life ; this self is devoid of body form, egoism, mind and the senses such as, the eyes, etc.

विज्ञानरहितः प्राणः सुषुप्तौ हि प्रतीयते॥
नाहमात्मा च दुःखादिसंसारादिसमन्वयात्॥ ३॥

Bereft of sensations; this receptacle of life (self) appears to be in a state of dreamless sleep.

विधूम इव दीप्तार्चिरादीप्त (दित्य) इव दीप्तिमान्॥
वैद्युतोऽग्निरिवाकाशे हृत्सङ्गे आत्मनात्मनि॥ ४॥

I am Self, not the combination of misery and phenomena. The self, effulgent as a smokeless fire, like a flash of lightning in the sky, burns itself in the cavity of the heart.

श्रोत्रादीनि न पश्यंति स्वंस्वमात्मानमात्मना॥
सर्वज्ञः सर्वदर्शी च क्षेत्रज्ञस्तानि पश्यति॥ ५॥

The senses such as, the ears etc., do not perceive, it is the omniscient, all-seeing, selfconscious, individualised self (Kṣetrajña) that perceives through the means of senses.

यदा प्रकाशते ह्यात्मा पटे दीपो ज्वलन्निव॥
ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः॥ ६॥

When through the extinction of sin, the self is reflected on the mind, like a burning flame on a screen, the right knowlledge is originated.

यथादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि॥
इन्द्रियाणीन्द्रियार्थाश्च महाभूतानि पञ्चकम्॥ ७॥
मनोबुद्धिरहंकारमव्यक्तं पुरुषं तथा॥
प्रसंख्याय परंव्याप्तो विमुक्तो बन्धनैर्भवेत्॥ ८॥

Like images of objects reflected in a mirror, the self witnesses the objects of sense-perception, the five kinds of gross matter, the mind, the intellect, and the sense of Egoism, reflected in itself. When an individualised self sees itself as universal and running through all, it becomes emancipated.

इन्द्रियग्राममखिलं मनसाभिनिवेश्य च॥
मनश्चैवाप्यहंकारे प्रतिष्ठाप्य च पाण्डव॥ ९॥
अहंकारं तथा बुद्धौ बुद्धिं च प्रकृतावपि॥
प्रकृतिं पुरुषे स्थाप्य पुरुषं ब्रह्मणि न्यसेत्॥ १०॥

O thou son of Pāṇḍu, by merging all the senses in the mind; the mind, in the sense of Egoism; the sense of Egoism, in the principle of intellection; the principle of intellection, in the Prakṛti (Nature); the Nature, in the Puruṣa (self); and the Puruṣa, in the Ātman (supreme Self) that a man becomes emancipated and perceives his oneness with Brahma, the supreme light.

अहं ब्रह्म परं ज्योतिः प्रसंख्याय विमुच्यते॥
नवद्वारमिदं गेहं तिसृणा? पञ्चसाक्षिकम्॥ ११॥
क्षेत्रज्ञाधितिष्ठतं विद्वान्यो वेद स वरः कविः॥
अश्वमेधसहस्राणि वाजपेयशतानि च॥
ज्ञानयज्ञस्य सर्वाणि कलां नार्हन्ति षोडशीम्॥ १२॥

The intelligent one, who rightly understands the nature of his organism, provided with nine apertures (external ducts of the body), three supports (the fundamental principles of Vata, Pittam and Kapha), five witnesses (the cognitive organs) and lorded over by the self conscious Ego, is the true seer (Kavi).

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्रीमद्भगवत्गीतासारनिरूपणं नाम सप्तत्रिंश दुत्तरद्विशततमोऽध्यायः॥ २३७॥

अध्यायः २३८ / Chapter 238

श्रीभगवानुवाच

यमश्च नियमः पार्थ आसनं प्राणसंयमः।।
प्रत्याहारस्तथा ध्यानं धारणार्जुनं सप्तमी।।१।।

The God said :—O Arjuna, O thou the son of Pṛthā, rules of self control, rules of penitence, posture, Prāṇāyāma, abstraction of the mind from the external world, meditation, comprehension.

समाधिरिति चाष्टाङ्गो योग उक्तो विमुक्तये।।
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा।।२।।

And Samādhi (psychic trance) are the eight essential components of Yoga, which leads to liberation.

हिंसाविरामको धर्मो ह्यहिंसा परमं सुखम्।।
विधिना या भवेद्धिंसा सा त्वहिंसा प्रकीर्त्तिता।।३।।

Cessation of all killing or hurtful inclinations to all creatures and at all times is the highest virtue; compassion spells as the highest bliss. An animal duly killed on the celebration of a religious sacrifice is not killed at all. Speak what is true and pleasant

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यप्रियम।।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः।।४।।

Cease to communicate an unpleasant truth, nor a pleasant untruth; this is the eternal virtue.

यच्च द्रव्यापहरणं चौर्य्याद्वाथ बलेन वा।।
स्तेयं तस्यानाचरणमस्तेयं धर्मसाधनम्।।५।।

Acquisition of a thing by stealing or force is called Steyam, the contrary of this leads to virtue.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा।
सर्वत्र मैथुनत्यागं ब्रह्मचर्य्यं प्रचक्षते।।६।।

Renuciation of sexual intercourse at all times and under all circumstances, whether in mind, speech or act, is called Brahmacaryam.

द्रव्याणामप्यनादानमापत्स्वपि तथेच्छया।।
अपरिग्रहमित्याहुस्तं प्रयत्नेन वर्जयेत्।।७।।

Non-acceptance of gifts even in moments of peril and a studious renunciation thereof is called Aparigraha.

द्विधा शौचं मृज्जलाभ्यां बाह्य भावादथान्तरात्।।
यदृच्छालाभतस्तुष्टिः संतोषः सुखलक्षणम्।।८।।

Purification, which is either external or internal, may be effected either with the help of earth and water, or by purifying the thoughts of one's mind. Contentment is resting happy with whatsoever is easily obtained without solicitation.

मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः।।
शरीरशोषणं वापि कृच्छ्रचान्द्रायणादिभिः।।९।।
वेदान्तशतरुद्रीयप्रणवादिजप बुधाः।।
सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते।।१०।।

Tapas consists in concentrating the mind and the senses to any particular object, or in bringing about the emaciation or the body by practising Cāndrāyaṇaṁ, and Kṛccha Cāndrāyaṇam penances. The inner purification of a person effected by reciting the Praṇava, Ṣaṭa Rudrīya and Vedānta texts is called Svādhyāyam.

स्तुतिस्मरणपूजादिवाङ्मनःकायकर्मभिः।।
अनिश्चला हरौ भक्तिरेदीश्वरचिन्तनम्।।
आसनं स्वस्तिकं पद्ममर्द्धासनं तथा।।११।।
प्राणः स्वदेह जो वायुरायामस्तन्निरोधनम्।।
इन्द्रियाणां विचरतां विषयेषु त्वसत्स्विव।।१२।।

An undiviating faith in the god Hari, with performances of rites enumerated in the (Śrutis and Smṛtis, is called divine contemplation. Svastikās cross Padmāsanam, etc., are the different postures (Āsanas) of Yoga; the Vāyu which courses in the organism of a person is called Prāṇa (life) and Prāṇāyāma consists in checking the out-flow of breath.

नियमः प्रोच्यते सद्भिः प्रत्याहारस्तु पाण्डव।।
मूर्तामूर्तब्रह्मरूपचिन्तनं ध्यानमुच्यते।।१३।।
योगारम्भे हरिं मूर्त्तममूर्त्तमपि चिन्तयेत्।।
अग्निमण्डलमध्यस्थो वायुदेवश्चतुर्भुजः।।१४।।
शंखचक्रगदापद्मयुक्तः कौस्तुभसंयुतः।।
वनमाली कौस्तुभेन युतोऽहं ब्रह्मसंज्ञकः।।१५।।

O Pāṇḍava, Pratyāhāra consists in restraining the mind and the senses from wandering among the unreal objects of the external world. Meditation (Dhyānam) consists in meditating upon the self of Brahma, whether embodied or disembodied. The embodied Self of Brahma should be meditated upon at the outset of Yoga, while the disembodied Brahma should be contemplated in its later stage, with the acquisition of increased psychic power.

धारणेत्युच्यते चेयं धार्य्यते यन्मनो लये॥
अहं ब्रह्मेत्यवस्थानं समाधिरभिधीयते॥
एकाकारः समाधिः स्याद्देशालम्बनवर्जितः॥१६॥

The knowledge that I am the supreme Brahma represents the state of Samādhi, the speech, the knowledge, the perception that 'I am Brahma' lead to emancipation.

Vyāsa said :—The Ṛṣis such as Śaunaka, etc., having drunk these ambrosial words, pertaining to the glory of Vipu and encompassing the knowledge inculcated in all the Śāstras, became extremely happy. This sacred, purifying, sin-absolving Garuḍa Purāṇam should be constantly recited, and by hearing it recited one is enabled to witness the fruition of all desires. The hearer of its narration shall make gifts of beddings, etc., as described before, otherwise he will not acquire the merit of hearing it duly narrated. The text of the Purāṇam should be first worshipped; after that, the reciter shall be propitiated with presents of land, gold, kine, food and Dakṣiṇā. Mortals, who recite this sacred Purāṇam or hear it recited by others, ascend to the eternal region absolved of all sin, and freed from the pangs of existence.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे श्री॰ गीतासार निरूपणं नामाष्टात्रिंशदुत्तरद्विशततमोऽध्ययः॥ २३८॥

अध्यायः २३९ / Chapter 239

ब्रह्मोवाच

ब्रह्मगीतां प्रवक्ष्यामि यज्ज्ञात्वा मुच्यते भवान्॥
अहंब्रह्मास्मि वाक्योत्थज्ञानान्मोक्षो भवेन्नणाम्॥१॥

Brahma said :—I shall now tell you of Brahmagītā, knowledge of which will release you from the bond of activities. The knowledge derived from the aupaniṣadic text *I am Brahma* releases one from, the tangle (of the senses).

वाक्यज्ञानं भवेज्ज्ञानादहंब्रह्मपदार्थयोः॥
पदद्वयार्थौ वाच्यौ लक्ष्यौ स्मतौ बुधैः॥२॥

The knowledge of *aham* and *Brahma* leads to the knowledge of the meaning of *aham* and *Brahma* and it leads to the knowledge of the sentence *aham Brahmāsmi*. The sense of the two words: aham and Brahma is twofold: denotative and indicative.

वाक्यवाच्यश्च शबलो लक्ष्यः शुद्धः प्रकीर्त्तितः॥
प्राणपिंडात्मको यन चेतसामतुलं न यत्?॥ ३॥

The denotative sence of the sentence *aham Brahmāsmi is* not so clear as the indicative one. The relationship between the two is like that between the body and the soul.

तथा वेदैरवाग्रूपमहंशब्देन सेव्यते॥
प्रत्यग्रूप त्वद्वितीयमहंशब्देन मन्यते॥४॥

The śruti declares that denotatively the world *aham* refers to the personal self while indicatively it refers to the nondual Brahman.

अव्यायनंदचैतन्यं परोक्षसहितं परम्॥
प्राणापिंडात्मको योथ स द्वितीयविभागकः॥५॥

Indeclinable, blissful and unmanifested consciousness is denotated by the word Brahma while the personal self manifested in the body is denotated by the word sham :

पारोक्ष्यप्रेक्षणो ह्यत्र भागो लक्ष्येत वाहम्॥
तथा ब्रह्मपदेनैव प्राणपिंडात्मिकारणाम्॥६॥

Indicatively the word *aham* refers to Brahma, while the word *Brahma* referes to the soul in the body. (The two are indentical).

निष्ठा परोक्षता चेति परित्यागेन वक्ष्यते॥
अद्वयानंदचैतन्यं प्रत्यग्ब्रह्मपदेन तु॥७॥

अद्वयानंदचैतन्यं लक्षयित्वा स्थितस्य च॥
ब्रह्माहमस्म्यहं ब्रह्म चाहंब्रह्मपदार्थयोः॥८॥
अहंब्रह्मास्मिवाक्याच्च स्वानुभूतिफलार्थकम्॥
ऐक्यज्ञानं तु हि भवेद्वेदांतद्दूरतो ध्रुवम्॥९॥
ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ॥१०॥

The word *ahaṁ* refers to the perceptible entity *(Tivātman)* and the word *Brahma* refers to the imperceptible *(Brahma)*. By adopting the, Indicatory process (lakṣaṇā) the person arrives at the meaning of *ahaṁ Brahma* which leads him to realize the nondual supreme Self. The knowledge of the meaning of the Mahāvākya *ahaṁ Brahmāsmi* removes ignorance, enlightens the path and effects release.

श्रीभगवानुवाच

सन्नपि ब्रह्म तस्मात्खं मरुत्खाञ्च ततोऽनलः॥ ११।
अग्नेरापस्ततः पृथ्वी प्रपंचाकृतिसतिका॥
ततः सप्तदशं गिं पंचकर्मेंद्रियाणि च॥ १२॥
वाकपाणिपादं पायुश्चाप्युपस्थमथ धींद्रियम्॥
श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं स्यात्पंच वायवः॥ १३॥
प्राणोपानः समानश्च व्यानस्तूदान एव च॥
मनोन्तःकरणं धीश्च स्यान्मनः संशयात्मकम्॥ १४॥

Lord Hari said :—From the eternal Brahma was originated the ether, from ether the fire, from fire the earth. The subtle body consisting of seventeen parts came into being; viz the five organs of action, viz, hands, feet, mouth, the generating organ, the organ of evacuation, fire organs of intellect, viz. ears, skin, eyes, tongue, organ of smell, and fire winds Prāṇa, Apāna, Smāna, Vyāna, and mind of which the nature is doubting and intellect of which the nature is ascertainment.

बुद्धिर्निश्चयरूपा तु एतत्सूक्ष्मस्वरूपकम्॥
हिरण्यगर्भमात्मीयसूत्रं तत्कार्यलिंगकम्॥ १५॥
पंचीकृतानि भूतानि ह्यपंचीकृतभूततः॥
पंचीकृतेभ्यो भूतेभ्यो ब्रह्मांडं समजायत॥ १६॥

This is the subtle creation. Hiranyagarbha is an individual soul which is ascertainable only by its actions. From the five subtle elements originated the five gross elements earth, water, fire, wind and ether, from the five gross elements originated the universe.

लोकप्रसिद्धं स्थूलाख्यं शरीरं चरणादिमत्॥
पंचीकृतानि भूतानि तत्कार्य्यं तत्स्थमेव च॥ १७॥

The body consists of feet, hands, etc is known as the gross body. It originates from five elements and functions as the base of all activities.

सर्वं शारीरजातं च प्राणिनां स्थूलमीरितम्॥
त्रिधाह्रि परमात्मस्थं शरीरं प्रोच्यते बुधैः॥ १८॥

The body consisting of organs of action is called gross but has its basis in the Supreme Self.

देहद्वयाभिगमी च त्वमथो जीव एकतः॥
स्वभेदवाक्याद् ब्रह्मैव प्रविष्टं देहयोर्द्वयोः॥ १९॥

The individual self pervades the subtle as well as the gross body; as the Śrutis declare, the very Brahma has entered the bodies.

जलार्क्ववद्बदरवज्जीवः प्राणादिधारणः॥
जाग्रत्स्यन्सुषुप्तीनां साक्षी जीवः स च स्मृतः॥ २०॥

Like the Sun in the water, the higher self reflected in the intellect is called Jīva (the personal self) which sustains life and functions as the witness of three states, viz, the state of wakefulness, of dream and sound sleep.

जाग्रस्वप्नसुषुप्त्याख्यैर्व्यतिरिक्तश्च निर्गुणः॥
निर्गतावयवोसंगो नित्यशुद्धसवभावकः॥ २१॥
परमात्मैव यज्जाग्रत्स्वप्नाद्यैर्यस्त्रिधा मतः॥
अन्तः करणराशे श्चैवांतः करणसंस्थितः॥ २२॥

The supreme self is not associated with attributes, is distinct from three states of conciousness, viz., the state of wakefulness, dream and sound sleep. It is not divided in parts, is non-dual, is of eternally pure nature. Seated inside the body and characterize by three states of consciousness, the individual self is no other than the higher self.

जाग्रत्स्वप्नसुषुप्तीश्च पश्यतो विकृतिः सदा॥
फलक्रियाक एकयोर्जाग्रदादीन्वदाम्यहम्॥ २३॥

A person who is ever intent on three states, viz., the state of wakefulness, of dream and of sound sleep can never realize Brahma. I shall now tell you Something about those activities which are undertaken for the attainment of

fruits and about the three states of consciousness jāgrat etc.

इंद्रियैरथ विज्ञानं जाग्रत्स्थानमुदीरितम्॥
जाग्रत्संस्कारसंभूतप्रत्ययो विषयार्थिनः॥ २४॥
स्वप्नं करणोपसंघाते धियः(प)स्थित(ति)ः॥
ब्रह्मणः कारणावस्थायां स्थितिः कालकात्मना॥ २५॥

The knowledge of an object through the organ of senses is called jāgrat. The seeker for the knowledge of an object goes in contact with that very object through the medium of senses. The same is repeated in dream (svapna). In sound sleep there is a total withdrawal of senses. The mind and intellect are concentrated in Brahman.

क्रमतोक्रमतो जीवो जाग्रदादि स पश्यति॥
समाधयारं भकाले तु पूर्वमेवावधारयेत्॥ २६॥
मुमुक्षावथ संजाते अंतःकरणकेवले॥
विलापयेत्क्षेत्रजातं तत्क्षेत्रं परिशेषयेत्॥ २७॥
पंचीकृतेभ्यो भूतेभ्यो भांडादि व्यतिरिक्तकम्॥
यथा मृदो घटो भिन्नो नास्ति तत्कार्यस्तथा। २८॥

Serially or non-serially, the individual soul passes through the three states. In the preliminary state of meditation he is aware of the objective world. As soon as the desire for liberation is created in him he withdraws his senses from the outside world which being emanted from the creator himself appears to be distinct as the jar appears ditinct as the jar appears distinct from clay.

पंचीकृतानि भूतानि अपंचीकृतभूततः॥
शंसंति व्यतिरेकेण शिष्टाः सूक्ष्मशरीरकम्॥ २९॥
अपंचीकृतभूतेभ्यो न लिंगं व्यतिरिक्तकम्॥
पृथव्याधारं विना नास्ति विना नास्ति च तेन सा॥ ३०॥
तेजश्च वायुना नास्ति वायु खेन विना न हि॥
यद्ब्रह्मणा च खं नास्ति शुद्धं ब्रह्म विना च खम्॥ ३१॥

The universe constituted of the five-fold elements is nothing but an aggreagate of five subtle elements which again are nothing but the indivisible Brahma itself. The earth as the substratum of all stationary and living beings has also a substratum in Brahma. There is no fire without wind, no wind without ether, no ether without Brahma and no Brahma without ether.

शुद्धभावस्तदा जाग्रत्स्वप्नादीनामसम्भवः॥
जीवत्ववर्जितः प्राप्तात्मचैतन्यानुरूपतः॥ ३२॥
नित्यं शुद्धं बुद्धमुक्तं सत्यं ब्रह्माद्वितीयकम्॥
तत्त्वं पदांतौ शिष्टौ शिष्टौ च तत्कारो ब्रह्मवाचकः॥ ३३॥

In pure consciousness there is no awareness of the states jagrat svapna etc. and no sense of separateness. The personal soil loses its identity and merges into the eternally pure, intelligent, awakened and non-dual Brahma. Then 'thou' and that' are dropped and what remains is pure Brahma (indicated by *asi).*

उकारश्च अकारश्च मकारोयमृगद्वयः॥
ब्रह्माहमस्म्यहं ब्रह्मज्ञानमज्ञानवर्द्धनम्॥ ३४॥

Just as in Om, the syllables *a, u, m,* are merged, losing their identity, similarly all appendages that create a feeling of separateness are merged into the Brahman. The expressions *Brahmāhamasmi, aham Brahma* serve merely to create confusion.

अयमात्मा परं ज्योतिश्चिन्नामानंदरूपकः॥
सत्यं ज्ञानमनतं हि त्वमसीति श्रुतीरितम्॥ ३५॥

The self is the supreme light, supreme consciousness, supreme joy, supreme truth, eternal knowledge, expressed by the word *tvam.* So declares the Śruti.

अहं ब्रह्मास्मि निर्लेपमहं ब्रह्मास्मि सर्वगम्॥
यो सावदित्यपुरुषसोसावहमनादिमत्॥
गीतासारोऽर्जुनायोक्तो येन ब्रह्मणि वै लयः॥ ३६॥

I am Brahma, pure and simple. I am omniscient. That one. is seen in the orb of the sun, that one I amk, eternally. The lord conveyed this essence of Gītā to Arjuna who realized the self.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डेय ब्रह्मगीतासारवर्णनं नामैकोनचत्वारिंशदुत्तरद्विशततमोऽध्यायः॥ २३९॥

अध्यायः २४० / Chapter 240

हरिरुवाच

पुराणं गारुडं रुद्र प्रोक्तं सारं मया तव॥
ब्रह्मादीनां शृण्वतां च भुक्तिमुक्तिप्रदायकम्॥ १॥

Lord Hari said :—O Rudra, I have narrated to you the Garuḍa Purāṇa, the essence of all knowledge. It brings joy to the listener and brings about his release.

विद्याकीर्तिप्रभालक्ष्मीजयोराग्यादिकारकम्॥
यः पठेच्छृणुयाद्रुद्र सर्ववित्स दिवं व्रजेत्॥ २॥

It confers learning, fame, glory, wealth, victory and health. Rudra, he who reads or hears

ब्रह्मोवाच

इति व्यास मया विष्णोः पुराणं मुक्तिदं श्रुतम्॥

Brhamā said :—O Vyāsa, I have heard the Purāṇa from the mouth of Viṣṇu. It surely brings about liberation to the hearer.

व्यास उवाच

श्रुत्वैतद्गारुडं पुण्यं ब्रह्माऽस्मानित्युवाच ह॥ ३॥
दक्षनारदमुख्यादीनं ब्रह्म ध्यायन्हरिं गतः॥
मयापि तुभ्यं सूतेन पुराणं कथितं परम्॥४॥

Vyāsa said :—Thus Brahmā who had heard the Purāṇa from the mouth of Viṣṇu related it to Dakṣa, the Purina becomes omniscient and goes to heaven. Nārada and others including myself.

I had gone to Viṣṇu-loka with my mind set on Brahman. I heard this Purāṇa and later on, imparted the same to Sara. Now you have heard the same from the mouth of Sūta.

यच्छ्रुत्वा सर्ववित्प्राप्तकामो ब्रह्म फलं भवेत्॥
विष्णुः सारतमं प्राह गरुडं गारुडं ततः॥५॥

On hearing the Purāṇa the person attains omniscience satiates his desire, reaps the fruits in the form of realizing the self. This Purāṇa, the essence of all knowledge, Viṣṇu related to Garuḍa

सूत उवाच

महासारं धर्मकामधनमोक्षादिदायकम्॥
शौनक प्रवरं प्रोक्तं पुराणे गारुडं तव॥६॥

Sūta said :—This Purāṇa contains the essence of all knowledge and confers Dharma, Artha, Kāma and Mokṣa.

यदब्रवीत्पुरा व्यासः सारं मां गारुडेरितम्॥
व्यासः श्रुत्वा ब्रह्मणश्च पुराणं गारुडं शुभम्॥
देवं ध्यायन्वेदमेकं चतुर्धा व्यभजद्धरिः॥७॥

In olden days, Vyāsa narrated to me this Purāṇa which he had heard from Brahmā-Vyāsa who had divided a single Veda into Vedas.

अष्टादशपुराणानि तानि मां प्राह वै शुकः॥
इदं तु गारुडं श्रेष्ठं मया ते शौनकेरितम्॥८॥

He divided the single Puna saṁhitā into inghteen saṁhitās. Śuka, the son of Vyāsa, has narrated tome this fact. And I have related to you this Purāṇa O Śaunaka.

मुनीनां शृण्वतां मध्ये पृच्छतः सर्ववाचकम्॥
यः पठेच्छणुयाद्वापि श्रावयेद्वा समाहितः॥ ९॥
संलिखेल्लेखयेद्वापि धारयेत्पुस्तके ननु॥
धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात्॥ १०॥
कामानवाप्नुयात्कामी मोक्षार्थी मोक्षमाप्नुयात्॥
यद्यदिच्छति तत्सर्वं गारुडश्रवणाल्लभेत्॥ ११॥

Since you have asked me to narrate the Purāṇa to the sages. One who reads or hears or hires the services of a Paṇdit to recite it to others, or writes it himself or hires the services of a scribe to write it out or keeps the Purāṇa at home, attains Dharma, Artha, Kāma or Mokṣa, whatever may be the choice. He satiates his desire by listening to this Puma.

ब्राह्मणो वेदपारस्य गता स्यान्नात्र संशयः॥
क्षत्रियो क्षत्रियस्यापि रक्षिता भवतीह च॥ १२॥

If he is a Brāhmaṇa he attains the knowledge of the Vedas; if a Kṣatriya he is conferred the strength of protection.

नान्यस्य श्रवणं हि स्यात्पुराणं वेदसंमितम्॥
वदेद्यदि स मूढात्मा कीर्तिहानिमवाप्नुयात्॥ १३॥

None of the other classes (Vaiśya or Śūdra) is authorized to hear the Purāṇa. If, by mistake, he narrates it to an unworthy person, he becomes the object of censure.

अन्यस्मै च वदेद्विद्वान् ब्राह्मणोन्तरितो य दि॥
ब्राह्मणान्तरितै सर्वैः श्रोतव्यं गारुडं त्विदम्॥१४॥

But, if he narrates the Purāṇa from behind the screen, then both the deserving and the undeserving person become worthy to hear.

यथा विष्णुस्तथा ताक्ष्यस्ताक्ष्यसतोत्राद्धरिः स्तुतः॥
गारुडं वसुराश्च श्रुत्वा सर्वमवाप ह॥१५॥

As Viṣnu is a celebrated deity, Garuḍa is a venerable celebrity. In praising Garuḍa we praise Viṣṇu. By singing praise for Garuda, formerly King Vasu stated his desires.

वसुरुवाच

नमस्यामि महाबाहुं खर्रोदे हरिवाहनम्॥
विष्णोर्ध्वजोर्ध्वसंस्थानं वित्रासितमहासुरम्॥१६॥

King Vasu Said :—Homage to Garuḍa, of irresistible might, the Vehicle of Viṣṇu, the emblem in the banner of Viṣṇu and a terror to the Asuras.

नमस्ते नागदर्पघ्न विनतानंदवर्द्धन।
सुपक्षपात निर्दंभ दीनदैत्यनिरीक्षित॥१७॥

Homage to you, the destroyer of the pride of the Nāgas, the nourisher of joy to his mother Vinatā, possessed of beautiful wings, guileless, fefuge of the piteous asures.

परस्परस्य शापेन सुप्रतीकविभावसू॥
गजकच्छपतां प्राप्तौ भ्रातरौ चैव संयुतौ॥१८॥

[Now listen to a story]. Once Supratīka and Vibhāvasu, the two brothers, cursed each other and as a result of curese they were born as the elephant and tortoise.

यदुच्छ्रितौ योजनानि जगत्दद्विगुणायतः॥
कूर्मस्त्रियोजनोत्सेधोश्य योजनमण्डलः॥१९॥
न खाद्यौ तौ त्वया नीचौ चतुर्भुजौ च पक्षिप?॥
परस्परकृताच्छापदोषाच्च परिमोचितौ॥२०॥

They had immense bodity height as well as breadth. In their struggle for superiority over each other, you acted as a judge. You released them from the accursed curse which they had inflicted upon each other.

निषाददेशस्वादने देवं क्रूमाण्डितम् ?॥
विपादीशस्ततो मुक्तस्तत्रापि ब्राह्मणस्त्वया॥२१॥

You swallowed the Niṣādas in large proportion. When by mistake you swallowed a pious Brāhmaṇa, you vomited him alive, immediately on knowing that he was a brāhmaṇa.

वटारोहिणवृक्षस्य योजनानां शतायुता।
शाखा भिन्ना त्वया यत्र वालशिल्याः समास्थिताः॥२२॥

You broke the bough of a Banian tree spread over a hundred yojanas, regardless of the fact that it supported the Bālakhilya.

त्वया यत्लकृता कृत्वा नखस्थौ गजकच्छपौ॥
नभस्पपिनिरालंबे सर्वतः परिवारितो॥२३॥

With mighty effort you seized the elephant and the tortoise, put them in the navel .of your thumb, while they were fighting in the supportless sky.

त्वया जिता रणे देवाः सर्वे शक्रपुरोगमाः॥
आहृतं तत्पुरा सोमं वह्निं निर्वाप्य काश्यपे॥२४॥

You conquered the gods, together with their leader Indra. O son of Kaśyapa, you extinguished the sacrificial fire and carried away the Soma forcibly.

नागौ दृष्टिविषौ कृत्वा रजसा तु विचक्षुषौ॥
तीक्ष्णाग्रेण न सा भङ्क्त्वाचिक्रवेतौ मनोहतः?॥२५॥

These were two poisonous serpents who could inject poision by their very sight. You made them sightless by your magical skill.

आहृत्यापि त्वया सोमं नीतमेव न भक्तिः॥
तेन विष्णो ध्र्वजस्थानं वाहनत्वं गतो ह्यसि॥२६॥

Out of devotion for Viṣṇu you brought Soma from heaven. You did not partake of it yourself. You therefore got a place of honour in the banner of Viṣṇu and became his vehicle.

त्वया निःक्षिप्य दर्भेषु सोमं नागाश्च वञ्चिताः॥
जहार चामृतं पात्रं शीघ्रं वै ब्रह्मसूदन॥२७॥

You concealed Soma in the Darbha grass and deceived the Nāgas. You carried nector to the abode of Brahmā and distributed the same among the gods.

यत्र जिह्वा द्विधाभताः पन्नगानां द्विजोत्तम॥
विनता मोचिता दास्यात्कद्वा पूर्वजितारणे॥२८॥

O best of birds, by you the tongue of the

Nāgas was split into two. You released your mother from Kadrū, the mother of the Nāgas who had made her a slave.

उच्चैःश्रवाः स किंवर्णः शुक्ल इत्येव भाषते॥
कृष्णवर्णमहं मन्ये पूर्व्वं दृष्टमुवाच ह॥२९॥
त्वया वज्रप्रहारेण पक्षमुक्तं पुरा स्वतः?॥
दीधचवज्रशक्राणां मातुरर्थाय नान्यथा॥३०॥
तस्य पक्षस्य देवेंद्रो यदानीतं हि दष्ट्वान्॥
तदा तव सुपर्णेति नाम स्थानं जगत्रये॥३१॥

They say that the horse Uccaiḥśravas is white in comlexion but I believe he is dark (for his glory is diminished). In the interest of your mother you had cut off his wings with the stroke of Indra's thunderbolt. When god Indra say your mighty deed he bhestowed upon you the title of honour-Suparṇa.

ध्यानमात्राद्विनश्येत्तु विषं स्थावरजंगमम्॥
पठेद्वा शृणुयाद्यश्च भुक्तिं मुक्तिमवाप्नुयासत्॥३२॥

By merely meditating on you, one destroys the effect of posion of whatsoever gort. One who hears or reads the Purāṇa gets sensuous pleasure and release.

सूत उवाच

वसुराजो गारुडं वै श्रुत्वा सर्वमवाप्तवान्॥
गरुडो भगवान्विष्णुध्यांन्सर्वमवाप्तवान्॥३३॥

Sūta said :—King Vasu heard the Garuḍa Purāṇa and stiated his desire. The venerable Garuḍa meditated on Vipu and obtained the objects of his desire.

सूत उवाच

तदुक्तं गारुडं पुण्यं पुराणं यः पठेन्नरः॥
सर्वकाममवाप्याथ प्राप्नोति परमां गतिम्॥३४॥

Sūta said :—I have narrated to you the sacred treatise, viz, the Garuḍa Purāṇa. He who reads this Purāṇa achieves the objects of his desire, and ultimately reaches the supreme goal.

श्लोकपादं पठित्वा च सर्वपापक्षयो भवेत्॥
यस्यैदं वर्त्तते गेह तस्य सर्वं भवदिह॥३५॥

Byreciting even a quarter of verse, one destroys sins. He who keeps the treatise at home obtains everything in this world.

गारुडं यस्य हस्ते तु तस्य ह्रस्तगतो नयः॥
यः पठेच्छृणुयादेतद्भुक्तिं मुक्तिं समाप्नुयात्॥३६॥

He who possesses this Purāṇa attains all that is just. He who reads and hears this Purāṇa enjoys sensuous pleasure and gets also release from world.

धर्मार्थकाममोक्षांश्च प्राप्नुयाच्छ्र वणादितः॥
पु...र्थी लभते पुत्रान् कामार्थी काममाप्नुयात्॥३७॥
विद्यार्थी लभते विद्यां जयार्थी लभते जयम्॥
ब्रह्महत्यादिना पापीः पापशुद्धिम वाप्नुयात्॥३८॥

By listening to this Purāṇa he attains Dharma, Artha, Kāma and Mokṣa. Desiring a son, he obtains ṣon. Desiring an object he obtains the object. Desiring knowledge he obtains knowldge. Desiring Victory he obtains Victory. If he has killed a brahmin he is absolved of that sin.

वंध्यापि लभते पुत्रं कन्या विंदति सत्पतिम्॥
क्षेमार्थी लभते क्षेमं भोगार्थी भोगमाप्नुयात्॥३९॥

A barren women obtains Son; a girl a good husband. Desiring welfare he obtains welfare. Seeking pleassure he obtains plasure. 7

मंगलार्थी मंगलानि गुणार्थी गुणमाप्नुयात्॥
काव्यार्थी च कवित्वं च सारार्थी सारमाप्नुयात्॥४०॥

Desiring auspiciousness, he obtains auspiciousness. Desiring merit, he receives merit. Desiring to be a poet, he becomes a poet. Desiring to learn the secret of knowledge he obtains the secret of knowledge.

ज्ञानार्थी लभते ज्ञानं सर्वसंसारमर्दनम्॥
इदं स्वस्त्ययनं धन्यं गारुडं गरुडेरितम्॥४१॥

Desirous of knowledge, he obtains knowledge that puts an end to his cycle of birth. This auspicious narrative of the Garuḍa Purāṇa narrated by Garuḍa himself is associated with bliss.

नाकाले मरणं तस्य श्लोकमेकं तु यः पठेत्॥
श्लोकार्द्धपठनादस्य दुष्टशत्रुक्षयो ध्रुवम्॥४२॥

By reading even a single verse one escapes an untimely death. If he reads half a verse he achieves the end of his wicked foes.

सूताच्छुत्वा शौनकस्तु नैमिषे मुनिभिः क्रतौ॥
अहं ब्रह्मेति संध्यायन्मुक्तोभूद्गरुडध्वजात्॥४३॥

At Naimiṣa, at the Sacrifice of sages, Śaunaka heard the Purāṇa from Sūta. He meditated upon Brahman identifying his self with the Supreme Self and got release.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशे आचारकाण्डे गरुडपुराणमाहात्म्यं नाम चत्वारिंशदुत्तरद्विशततमोऽध्यायः॥ २४०॥

॥ इति श्रीगारुडे प्रथमांशे आचारकाण्डः समाप्तः॥

॥ शुभं भूयात्॥





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